

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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AN APPEAL TO OUR READERS.  
THE "GOSPEL MAGAZINE" FUND.

TWELVE months ago we placed before our readers, on behalf of our Co-Trustees, a frank statement of our financial position. In consequence of the greatly increased cost of printing and postage we felt it necessary to make an urgent appeal for prayer and for regular financial help. The Trustees desire to thank God for His gracious answer to our united prayers. They praise Him for enabling them to meet all their obligations for the year 1920, and they warmly thank our many readers, rich and poor, for their liberal response to our appeal.

They wish, however, to remind them that the need is no less urgent than it was twelve months ago. The Magazine is published very considerably below cost price, and only by the regular help of our many friends can it continue to be issued. The need of testimony to the great doctrines of grace was never greater. The Trustees, therefore, confidently look up to our Covenant-keeping God still to dispose the hearts of His scattered people to supply them with the necessary funds to carry on this important work. They would also urge our readers to use all their influence to increase the circulation.

Donations and Annual Contributions may be sent to the Publisher, Mr. Samuel Arnold, 74 Strand, London, W.C. 2, or to the Editor.

## The Family Portion :

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

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

### THE PRIESTHOOD OF CHRIST'S PEOPLE.

“ Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—1 PET. ii. 5.

LAST month the subject of our Family Portion was “ The Priesthood of CHRIST.” This month we propose to consider “ The Priesthood of CHRIST'S people.” CHRIST has a people. They were given to Him by the FATHER. He is their great SHEPHERD and He has undertaken their eternal salvation. He was called “ JESUS ” because He was to “ save His people from their sins.” He was appointed to be their great HIGH PRIEST that He might make a propitiation for their sins. (See Heb. ii. 17, R.V.) He is now on the throne and by His almighty power He is able to save them to the uttermost that come unto GOD by Him, seeing He ever liveth to make intercession for them. Now, as CHRIST is the real and only PRIEST of His people, so in a metaphorical sense they, too, are priests. On that priesthood let us now meditate in dependence on the teaching of the SPIRIT. The priesthood of CHRIST'S people is only specifically mentioned in two New Testament books. The following are the passages in which special mention is made of this subject : 1 Pet. ii. 5, 9 ; Rev. i. 6 ; v. 10 ; xx. 6. The truth of their priesthood is, however, implied in other parts of Scripture. Wherever we read of spiritual sacrifices offered by GOD'S people, there their priestly office is implied. (See Rom. xii. 1 ; Phil. iv. 18 ; Heb. xiii. 15, 16.) Now what are we taught about the priesthood of CHRIST'S people ?

1. *We are taught that CHRIST'S people are priests only in a figurative sense.*

A real priest is one who offers sacrifices for sin (Heb. v. 1). This is what CHRIST did (Heb. vii. 27). Inasmuch as His sacrifice was efficacious and secured a full and eternal remission of sins, there is no more sacrifice for sin. Such a sacrifice has been offered once

for all by Him Who is the abiding PRIEST of His people. There is no provision made for sacrifices for sin to be offered by CHRIST's people, nor is there any need for such. By His one offering He hath perfected for ever all His people. When, therefore, we read that CHRIST's people are "an holy priesthood," let us ever remember that they are priests only in a metaphorical sense. They are not Scripturally allowed, in any degree, to usurp the priestly function which peculiarly and properly belongs only to CHRIST. He has no predecessor and no successor in the real and literal priestly office to which He was called of GOD. He stands alone as the only PRIEST in the whole history of the world Who offered an acceptable and all-prevailing sacrifice for sin. All other sacrifices can never take away sins.

2. *Secondly, we are taught that CHRIST's people are Divinely-appointed priests.*

CHRIST, Who is over all, GOD blessed for ever, hath washed them from their sins in His Own blood and hath made them "kings and priests unto GOD and His FATHER" (Rev. i. 5, 6). They hold this priestly office, therefore, because CHRIST has bestowed it on them. He has appointed them to execute priestly functions. If, therefore, they enter into the holiest by the blood of JESUS, as Aaron entered into the most holy place of the Tabernacle, they are exercising a function to which they have been Divinely called. They have authority to exercise it. Through Divine grace they may draw near to the mercy-seat, they may come boldly to the throne of grace to obtain mercy and to find grace to help in time of need. Through their great HIGH PRIEST they have access by one SPIRIT unto the FATHER. (See Heb. iv. 16; Eph. ii. 18.)

3. *Thirdly, we are taught that CHRIST's people are all of them priests and all of them equally so.*

The New Testament knows nothing of a priesthood of the clergy as distinct from that of the laity, or of a priesthood of the laity as distinct from that of the clergy. In the sense in which CHRIST's people are priests they are all priests. All truly converted men, all truly converted women, all truly converted children are "an holy priesthood." The Apostle Peter addresses all the elect people of GOD in his first epistle, and he declares that all of them without exception, and without difference are an "holy priesthood." The

Apostle John declares that all whom CHRIST loved and washed from their sins in His Own blood He hath made kings and priests unto GOD and His FATHER. The late Bishop Lightfoot, in his essay on "The Christian Ministry," says, "The kingdom of CHRIST . . . has no sacerdotal system. It interposes no sacrificial tribe or class between GOD and man, by whose intervention alone GOD is reconciled and man forgiven. Each individual member holds personal communion with the Divine HEAD. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength." Ministers of the Gospel are never once, as ministers, called priests in the New Testament. They are called pastors, and teachers, and elders, but never priests. To speak of a minister as "a parish priest" is an expression which ignores the great fact of the Reformation. All converted ministers are priests in a figurative sense, equally and in no other sense than are all other Christians. Whatever priestly functions appertain to one believer, appertain equally to all other believers. All of them are priests and all equally so. We need to abandon for ever the notion that in some mysterious sense a clergyman or other minister of the Gospel is a priest in a higher sense than are the believing members of his congregation. It is true that in the Church of England the Prayer Book speaks of Bishops, Priests and Deacons; but it is well known that the word "priest" as thus used is the shortened form of the word presbyter or elder, and elder is one of the titles given to a minister in the New Testament (Acts xiv. 23). We own that in view of the sacerdotal pretensions connected with the word "priest," it is a pity that our Reformers retained the word, but it is only just to their memory to point out that they retained it only in the sense of presbyter or elder.

4. *We are taught that CHRIST'S people are a holy priesthood.*

That is what the Apostle Peter says concerning them. They "are built up a spiritual house, an holy priesthood." Of Aaron and his sons it is written, "Thou shalt put upon Aaron the holy garments, *and anoint him, and sanctify him*; that he may minister unto Me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and *thou shalt anoint them*, as thou didst anoint their father, that they may minister unto Me in the priest's office: for their anointing shall surely be an everlasting priest-

hood throughout their generations" (Exod. xl. 13-15). As the Jewish priests were anointed with oil and thus sanctified or set apart to minister in the priest's office, so GOD's people are anointed with the HOLY GHOST and thus sanctified or set apart to exercise priestly functions in connection with the heavenly Tabernacle. It follows that they should live holy lives. All who have the privilege of entering the holiest by the blood of JESUS should walk in holy separation from evil. To the very same people whom Peter describes as "an holy priesthood" he says, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. i. 15, 16). We cannot too strongly emphasize the need for practical holiness on the part of all GOD's priestly family. "Put on, therefore, as the elect of GOD, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as CHRIST forgave you, so also do ye" (Col. iii. 12, 13). "All bitterness, and wrath, and anger, and clamour, and evil speaking" are to be put away with all malice (Ephes. iv. 31). The grace of the doctrines should be manifested by all who hold the doctrines of grace. Some men seem to love to write and speak in language which does not become the saints of GOD. This is not only wrong, but unnecessary. The truth of GOD does not need backing with language which comes from the flesh. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). An opponent is not likely to be won by harsh, forbidding words. The servant of the LORD must "be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if GOD peradventure will give them repentance to the acknowledging of the truth" (2 Tim. ii. 24, 25).

5. CHRIST'S *people are a royal priesthood.*

"Ye are a chosen generation, a royal priesthood" (1 Pet. ii. 9). As CHRIST is a KING-PRIEST, so His people are a kingly or a royal priesthood. As "He shall reign for ever and ever," so "they shall reign for ever and ever" (Rev. xi. 15; xxii. 5). They are elevated to kingly dignity. They are children of the heavenly KING. They wear kingly apparel. They are clothed with the garments of

salvation and covered with the robe of righteousness. They feed at the KING'S table and are hereafter to dwell in the KING'S palace and to reign with the KING Himself.

6. CHRIST'S *people are a sacrificing priesthood.*

When we say this we, of course, exclude the thought that they offer up sacrifices for sin. That great work—the offering of the one sacrifice for sins for ever—was accomplished once for all by their great HIGH PRIEST and is never to be repeated. But CHRIST'S people are a holy priesthood, to offer up spiritual sacrifices, acceptable to GOD by JESUS CHRIST" (1 Pet. ii. 5). A spiritual sacrifice is a sacrifice offered under the influence of the HOLY SPIRIT. What are these spiritual sacrifices which the LORD'S people have the privilege to offer?

*There is the sacrifice of a broken and a contrite heart.* David says, "The sacrifices of GOD are a broken spirit: a broken and a contrite heart, O GOD, Thou wilt not despise" (Ps. li. 17). It was such a sacrifice that David offered when through the convicting power of the SPIRIT he was broken down with a sense of his sins. Such a sacrifice was offered by the publican when he cried, "GOD be merciful to me a sinner." Such a sacrifice is offered when first the convinced sinner draws near to the throne of grace seeking mercy through CHRIST, and such a sacrifice he will often need to offer as he grows in the knowledge of the corruption and awful depravity of his evil nature. Every member of the LORD'S family has reason frequently to exercise the priestly function of offering the sacrifice of a broken and a contrite heart. Then, as they are assured and comforted with a sweet sense of forgiveness through the blood of the great SACRIFICE for sin, once for all offered, they are disposed by the SPIRIT to offer other spiritual sacrifices.

*There is the sacrifice of their persons.* All the members of their bodies are to be yielded up to the service of GOD. Their hands, their feet, their eyes, their mouths, their hearts are to be used to His glory. The godly man "*walketh* righteously," "*speaketh* uprightness," "*shaketh* his *hands* from holding of bribes," "*stoppeth* his *ears* from hearing of blood," "*shutteth* his *eyes* from seeing evil," "*despiseth* (with his *heart*) the gain of oppressions" (Isa. xxxiii. 15). In harmony with this teaching of the prophet the Apostle Paul says, "I beseech you therefore, brethren, by the

mercies of GOD, *that ye present your bodies a living sacrifice*, holy, acceptable to GOD, which is your reasonable service" (Rom xii. 1). We are not our own, dear brethren. We have been bought with a great price. We belong to our REDEEMER and are therefore to devote our persons wholly to His service.

There is *the sacrifice of our prayers*. As priests we have access to GOD. We enter into the holiest by the blood of JESUS. We draw near to offer the sacrifice of prayer. (See Heb. iv. 16 ; x. 19, 22). Here is a priestly function in which we need constantly to engage. "Pray without ceasing."

There is *the sacrifice of praise*. Have we not abundant reason for praise and thanksgiving. Even in times of trial how many are the LORD'S tender mercies. "By Him therefore let us offer *the sacrifice of praise* to GOD continually, that is, the fruit of our lips giving thanks to His Name" (Heb. xiii. 15). "Offer unto GOD thanksgiving." "O give thanks unto the LORD ; for He is good : for His mercy endureth for ever" (Ps. l. 14 ; cxxxvi. 1).

There is *the sacrifice of our property or possessions*. All that we have has come from our Covenant GOD. We have nothing which we did not receive, and we are to use it all for His glory. Our possessions are, like ourselves, His property, and should be used as becometh those who are seeking to do His will and to please Him in all things. We need therefore to offer our possessions to Him to be used as He would have us use them. "To do good and to communicate (of your possessions to others) forget not : for with such sacrifices GOD is well pleased" (Heb. xiii. 16). The poor saints need to be thought of. The LORD'S work at home and abroad needs to be remembered. The propagation of His truth by means of the GOSPEL MAGAZINE, the "English Churchman" and all publications which are loyal to the old truths needs the financial help of the LORD'S family. The support of faithful ministers of the Gospel is also a duty laid upon the LORD'S family. "The labourer is worthy of his hire." All evangelical congregations need to be concerned that their faithful pastors are supplied with ample and regular financial help. The members of the Philippian Church were specially mindful of this duty. "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving

and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift : but I desire fruit that may abound to your account. But I have all, and abound : I am full, having received of Epaphroditus the things which were sent from you, *an odour of a sweet smell, a sacrifice acceptable, wellpleasing to GOD* ” (Phil. iv. 15-18). Thus wrote the great Apostle to the Gentiles. Now all these sacrifices are acceptable to GOD through JESUS CHRIST our great HIGH PRIEST. Only through Him can we exercise our priestly functions.

Well, dear readers, we must conclude our observations on the priesthood of CHRIST's people. Is it not evident that they are all an holy priesthood ? If so, is it not important that we should all exercise our priestly functions and avail ourselves of our priestly privileges ? Aaron could only enter the holiest of the earthly tabernacle once a year. We can enter the holiest of the heavenly tabernacle every day. Moreover, not only has our great HIGH PRIEST entered the holiest, but *all* His members go in after Him. The way into the holiest for priestly ministry and service is now made manifest and is at all times accessible. May we, then, who have been washed in the blood of the LAMB use more and more of our priestly privileges. May we be found daily offering our persons, our prayers, our praises and our possessions to our great GOD and FATHER Who ever welcomes His people to His throne of grace and intends them hereafter to dwell with Him in His heavenly mansions.

THE ELITOR

(*Thomas Houghton*).

*Whitington Vicarage,  
Stoke Ferry, Norfolk.*

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“AND behold Zacchæus, a publican.” We are all naturally strangers from God ; the best is indisposed to grace ; yet some there are whose very calling gives them better advantages. But this catchpollship of Zacchæus carried extortion in the face and, in a sort, bade defiance to his conversion. Yet, behold, from this tollbooth is called both Zacchæus to be a disciple, and Matthew to be an Apostle. We are in the hand of a cunning workman, that, of the knottiest and crookedest timber, can make rafters and ceiling for His own house, that can square the marble or flint as well as the freest stone. Who can now plead the disadvantage of his place, when he sees a publican come to Christ ? No calling can prejudice God's gracious election.—*Bp. Hall.*

## Mayside Notes.

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### TOPLADY'S "ROCK OF AGES."

*"Trust ye in the Lord for ever : for in the Lord Jehovah is an everlasting rock (Margin, a rock of ages)" (R.V.).—ISA. xxvi. 3.*

IN the Family Portion for March, 1917, we wrote an article on Christ, the Rock of Ages. Naturally we made some reference to Toplady's immortal hymn which begins with the lines:—

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

We also made reference to our own visit to the rock at Burrington, in Somerset, which is reputed to have suggested to him the writing of that well-known and beautiful hymn.

We are stimulated to write another article, *on the teaching of this hymn*, by reading a letter and some newspaper cuttings received from an esteemed correspondent at Bristol. From the information thus received we gather that at the time of writing "an inter-church pilgrimage" was being arranged, on August Bank Holiday in this year, to the "Rock of Ages" at Burrington, in Somerset. This pilgrimage was being organized by Church of England clergymen, Wesleyan, Congregational, Baptist and Methodist ministers, a "Colonel" of the Salvation Army, and others. Thousands were expected to attend. A service conducted by two clergymen, one of whom we are credibly informed was a Ritualist, was to be held in the morning at Burrington Church. In the afternoon a great service was to be held at the "Rock." The massed choirs of the Y.M.C.A., the bands of the Salvation Army, and other societies were to lead the singing, and an American bishop, who had come over to England with others to study our industrial conditions, was to preach to the anticipated vast assembly. All who are acquainted with Toplady's writings, and the decided Calvinism of his theology, and the vigour with which he opposed the Arminian teaching of John Wesley, will feel how incongruous it is that such a mixed multitude should assemble to do honour to Toplady's name. Toplady had no sympathy with the Mass and the Confessional. The perfectionism and free-will teaching associated with the name of Wesley was not after Toplady's mind, nor would

he have any sympathy with the doctrines and methods peculiar to the Salvation Army. Nor can we suppose that he would do other than oppose with all the energy at his command the modernistic teaching about the Bible, and about its Gospel teachings which is now so popular among many ministers both in the Church of England and in Nonconformist Churches. We cannot but think that a large number of present-day divines would wholly repudiate the teaching of Toplady's immortal hymn if they compared it carefully with their own theological views.

That the hymn "Rock of Ages" is popular is a remarkable fact. It appears in most hymn books. It is sung in cathedrals and in barns. It is chosen for great and royal functions, and for gatherings of an unpretending character. Many who sing it have not the remotest realization of its meaning. Probably, however, the familiar and oft-sung words, lying dormant in the mind for years, are subsequently used by the Spirit as a means of conveying Gospel comfort to many who before have sung the words of this well-known hymn in a thoughtless fashion. The hymn is of peculiar interest to us as it first appeared in the GOSPEL MAGAZINE for March, 1776. The volume for that year lies open before us as we write. How little did Toplady think when he first penned the hymn what a high place it would occupy among English hymns. The late Earl of Selborne says, "Few writers of hymns had higher gifts than Augustus Montague Toplady, author of 'Rock of Ages,' known to everybody, and by some esteemed the finest in the English language."

To us the hymn is precious not merely because of its poetic beauty, but because, as our late highly esteemed friend, the Rev. James Ormiston said, it is "richly laden with Evangelical truth." The truths set forth in this hymn are dear to the hearts of the old Evangelicals. To these precious truths they still cling tenaciously in spite of modern and neo-evangelical tendencies. They cling to them, and they stand for them, because they believe they are the truths of the sacred and plenarily-inspired Scriptures. What are some of the great truths suggested by the language of this beautiful hymn?

1. *This hymn recognizes the doctrine of indwelling sin in the most advanced believer.*

When the hymn was first printed, in the GOSPEL MAGAZINE in the year 1776, it was headed, "A Living and Dying Prayer for the Holiest Believer in the World." The hymn was intended for believers. It was intended to express the believer's feelings in life and at the approach of death. Its author felt that however advanced in knowledge, however mature in spiritual graces the believer may become, he has still need to pray,

"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."

We remember a Wesleyan member of a Church of England congregation in which we ministered, a member of the School Board of those days, telling us that he never could use the words in our Communion Service, "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty. . . . The burden of them is intolerable." Our friend was tainted with perfectionist views. The doctrine of indwelling sin was to him unpalatable. Toplady, however, believed, in the language of our Ninth Article, that "This infection of nature doth remain, yea, in them that are regenerated." He believed, in the language of Article XV, that "All we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us." Toplady would doubtless say with the Apostle Paul, "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18). He believed that "In many things we offend all" (James iii. 2). There is much need in these days that God's people should realize more than they often do the depravity, the corruption, the sin which still dwelleth within them.

2. *This hymn recognizes that the blood of Jesus Christ alone can cleanse from sin.*

Modern so-called Evangelicals deny that Christ suffered the punishment of sin in the place of the sinner, and many modern teachers have sneeringly spoken of "the blood theology." Toplady's prayer was that the water and the blood which flowed from the Redeemer's riven side might cleanse him from sin's guilt and

power. That prayer is in full harmony with Scripture. Our Lord tells us that His blood was “shed for many for the remission of sins” (Matt. xxvi. 28). The Apostle Paul teaches us that God’s people are “justified by His blood,” they “have redemption through His blood,” and they are “made nigh” by His blood (Rom. v. 9 ; Eph. i. 7 ; ii. 13). The Epistle to the Hebrews teaches that His blood purges the conscience from dead works to serve the living God (Heb. ix. 14), and that we enter the holiest through His blood (Heb. x. 19). The Apostle Peter writes of “sprinkling by the blood of Jesus Christ” and of redemption “with the precious blood of Christ.” John tells us that “the blood of Jesus Christ cleanseth us from all sin,” that Christ “hath washed us from our sins in His Own blood,” and “redeemed us to God by His blood.” He further tells us of the great multitude which no man could number that they had “washed their robes and made them white in the blood of the Lamb.” How then can we do otherwise than glory in the cleansing efficacy of the blood of Jesus ?

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

3. *This hymn teaches us something of the doctrine of assurance.*—  
Toplady writes :—

“Rock of Ages, cleft for me.”

He was assured that the Lord Jesus had been cleft, and wounded for him, that He had suffered in his room and stead. Hence in another of his hymns he says,—

“Complete atonement Thou hast made,  
And to the utmost farthing paid  
Whate’er Thy people owed :  
Nor can His wrath on me take place,  
If sheltered in His righteousness,  
And sprinkled with Thy blood.”

In his last Will and Testament he says, “Nor have I the least doubt of my election, justification, and eternal happiness, through the riches of His everlasting and unchangeable kindness to me in Christ Jesus His co-equal Son ; my only, my assured, and my all-sufficient Saviour ; washed in Whose propitiatory blood, and

clothed with Whose imputed righteousness, I trust to stand perfect and sinless and complete, and do verily believe that I most certainly shall so stand, in the hour of death, and in the kingdom of heaven, and at the last judgment, and in the ultimate state of endless glory. . . . I adore God the Son, for His having vouchsafed to redeem me by His Own most precious death; and for having obeyed the whole law for my justification." The Apostle Paul had the like assurance when he wrote, "The Son of God, *Who loved me, and gave Himself for me*" (Gal. ii. 20).

4. *Fourthly, this hymn teaches that Christ alone is the Saviour of His people.*

"Not the labour of my hands  
Can fulfil Thy law's demands.  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone:  
*Thou must save, and Thou alone.*"

Not by human works or merits can the sinner be saved. As there is none righteous, no, not one, it follows that no one fulfils the righteous demands of God's law. "They that are in the flesh cannot please God." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7, 8). The sinner, therefore, has neither the will nor the power to fulfil the demands of the Divine law. By obedience to that law, therefore, can no man be justified. Salvation by human merit is therefore utterly ruled out.

In like manner human zeal and devotion in outward observances cannot save. Saul of Tarsus was full of burning zeal, but it was directed against Jesus of Nazareth and the Church which He was building. He was a devout Pharisee, and possibly fasted twice in the week, and gave tithes of all that he possessed. But at the same time he was a persecutor of God's saints, a blasphemer of the true Messiah, and injurious to the cause and people of God. His zeal, his earnestness, and his outward observances did not avail to save him. When his eyes were opened he counted all these things as so much loss, and his one desire was to gain Christ in whom alone he could be saved. Nor can tears of repentance be a ground of salvation. They prove that the sinner's heart is broken and contrite, and that he is longing for God's pardoning mercy, but they

are not the ground of pardon. The forgiveness of sins is through Christ's atoning blood and according to the riches of Divine grace (Ephes. i. 7). Not our labours, not our zeal, not our repentance procures salvation. Christ must save and He alone.

5. *Fifthly, this hymn teaches the emptiness, the nakedness, the helplessness and the defilement of the believing sinner.*

He comes to Christ, taught by the Spirit, absolutely empty of any human merit. He feels he has no cause in himself why he should be accepted. He says—

“*Nothing* in my hand I bring,  
Simply to Thy cross I cling.”

I am nothing but a poor, guilty, hell-deserving sinner. I am absolutely destitute of any plea, except that Thy blood was shed for me. I cling therefore to Thy atoning merits. I seek pardon and acceptance only on the ground that Thou wast wounded for my transgressions, and that Thou hast “in my room endured the whole of wrath Divine.”

The conscious, coming and believing sinner also acknowledges his *nakedness*.

“Naked, come to Thee for dress.”

I am destitute of the garments of salvation and of the robe of righteousness. I have no wedding garment of my own, no robe wherewith to cover myself. If I am to sit down at the marriage supper, Thou must provide the appropriate dress. As the Lord God made coats of skin wherewith to clothe the guilty pair in Eden, so Thou alone canst bring forth “the best robe” of Thine Own righteousness to cover me.

The *helplessness* of the believing sinner is also acknowledged.

“Helpless, look to Thee for grace.”

I have no power even to come to Thee unless I am drawn to Thee by a power outside myself. Nor can I bring forth any spiritual fruit apart from the fulness of Thy grace. Without Thee I can do nothing. Only in Thee am I strong as to all things. As the branch cannot bear fruit unless it abide in the vine, no more can I unless I am in vital and abiding union with Thee. Moreover, I am not only empty, naked, and helpless, I am also foul. I am morally corrupt. With Isaiah I am obliged to say, “I am a man of unclean

lips." Like Joshua the high priest I am "clothed with filthy garments," and I need to be clothed with a change of raiment (Zech. vi. 1-5). My heart is defiled with sin. Sins of thought, word, and deed, must be laid to my charge. Even my prayers and praises are tainted with sin. I am so foul that I need cleansing. I am so corrupt that I must repair to the fountain of Thy blood and say, "Wash me, Saviour, or I die." "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psalm li. 2, 7). I find by experience that my evil heart is so desperately wicked that if I were left to myself there is nothing too vile and too desperate that I might not think of or do. I, therefore, flee to Thee, and my cry is, "Wash me and I shall be whiter than snow." Toplady knew the plague of his own heart, and it would be well if we, in these days, realized more the depth and enormity of indwelling sin.

6. *Lastly, this hymn teaches that all through life, at the time of death, and before the judgment-seat, Christ will be needed as the Hiding-place of the believer.*

"While I draw this fleeting breath  
Let me hide myself in Thee."

"When mine eyes shall close in death  
Let me hide myself in Thee."

"When I see Thee on Thy judgment throne  
Let me hide myself in Thee."

All through his earthly life the believer is safe from coming and deserved wrath, and safe from spiritual peril and danger, only as he hides himself in Christ. At the hour of death he still needs Christ as his Hiding-place if he is to die in peace, and when he appears before the judgment seat, he will only be able to stand there with confidence because Christ is still his Hiding-place. Taught by the Spirit his one desire will be always to glory in Christ. However fruitful he may have been in the graces of the Spirit, and however abundant in the work of the Lord, his one and only ground of glorying will be the blood and righteousness of Christ. With Toplady he says—

"A debtor to mercy alone  
Of Covenant mercy I sing;  
Nor fear, with Thy righteousness on,  
My person and offering to bring:

“The terrors of law, and of God,  
 With me can have nothing to do :  
 My Saviour’s obedience and blood  
 Hide all my transgressions from view.”

Our thoughts on the teaching of Toplady’s immortal hymn are feeble, imperfect, and brief, but we trust we have said enough to show that Toplady taught that salvation is wholly by grace, through faith in the atoning blood and the justifying righteousness of our Lord Jesus Christ. Would that all who sing this beautiful hymn—so rich in Gospel truth—were able feelingly and believingly to say—

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

*Whitington Vicarage,  
 Stoke Ferry, Norfolk.*

THE EDITOR,  
 (Thomas Houghton).

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“THE LORD KNOWETH.”

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THERE is a Friend who never sleeps  
 Throughout the darkest hour of night ;  
 Whose tender lovingkindness keeps  
 My fears in His subduing light.

His Arm defends the stricken day ;  
 His Ear is open to my cry ;  
 And when in devious paths I stray,  
 He guides me safely with His Eye.

If through the turmoil and the strife  
 My heart were not Divinely led,  
 How could I face the storms of life  
 Without a paralyzing dread ?

And when I do not understand  
 The need for conflict and defeat,  
 I could not choose a safer Hand,  
 Or find deliverance more complete.

Here, then, I rest my weary heart,  
 Triumphant in its calm repose :  
 My stable peace shall not depart  
 So long as God *my Father knows*.

*Cricklewood, July 9th, 1921.*

WILLIAM WILEMAN.

## Pilgrim Papers.

## WELLSPRINGS.

*“ Now, when I passed by thee, and looked upon thee, behold, thy time was the time of love.”—EZEKIEL xvi. 8.*

THE expressions, “ The Eye of the Lord,” and “ the Face of the Lord,” have been much the subject of the heart’s meditation of late, and many a prayer has ascended that it might be to the soul’s profit, and if so be, by His enabling grace, that one might be led to write down one’s meditation that others might share the benefit. Now, it will readily occur to the reader that most of the Scriptures which speak of the Eye or Eyes of the Lord, refer to the Omnipotence and Majesty of Jehovah. “ The Eyes of the Lord are in every place, beholding the evil and the good ” (Prov. xv. 3). There is Omniscience—“ Thou God seest me,” as said Hagar, implied that Jehovah sees every creature that He has made, but that to His own, His pity is seen joined to His power.

The expression of the man of the world in reference to one who has incurred his displeasure is, “ I shall have my eye upon you,” and that with intent to repay in vengeance or malice as opportunity arises. And the Lord, as surely as He watches over His own to plant and build, likewise watches over His enemies to pluck up and destroy. “ Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord ” (Amos ix. 8). And, oh, the mercy, that whilst “ the eyes of the Lord run to and fro through the whole earth,” and that He will not pity nor spare His enemies, He will spy out every one of His Hidden Ones, and look upon every one of His redeemed for good! We thus come to many such expressions in the Holy Word, referring to the face of the Lord in judgment upon His enemies and His eye toward the righteous for good—but space forbids our quoting more than one which we find in Psa. xxxiv. 15, 16 : “ The eyes of the Lord are upon the righteous and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.” The blessing is in Christ, and God’s eye of mercy is toward “ the righteous ” for His dear Son’s sake. As David declares in the previous Psalm, “ Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy.” What for? “ To deliver their souls from death, and to keep them alive in famine.”

“ Behold ! ” It is a thing to admire and consider, to learn to glory in, that these fearing ones, these tremblers in Zion, have the Eye of Jehovah upon them in contradistinction to the Eye of Justice and Equity and Condemnation ! It is all in the Face of Jesus Christ, all for His merits and because of His atoning sacrifice. The sweet Psalmist knew this well when he pleaded, “ Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name,” and “ make Thy Face to shine upon Thy servant, and teach

me Thy statutes." His one longing was for the Lord's countenance to be lifted up upon him, for none other could show him any good that would satisfy him; and with all the enemies around and within him, pursuing him and harassing him on every side, he cries out, knowing nothing else will satisfy and bring him peace of soul in conflict, "Make Thy face to shine upon Thy servant, save me for Thy mercies' sake." And the Lord has never yet disappointed a longing, hungering, waiting soul of His salvation. It is a sweet thought that in the blessing wherewith Aaron and his sons were to "bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make His Face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace"; the grace, favour and love, as well as the truth, justice and power of the Lord must have been included. It is said that the Trinity of Persons is here included—the Father, Son, and Holy Spirit. And does it not need Jesus as the Mediator to intercede with the Father to lift up the light of His countenance upon us and to look upon us with intent to bless? The soul realizes this when pleading, "Make Thy Face to shine upon me," for that is pleading the works and merits of our dear Redeemer. Out of and apart from Him we could plead for no mercy or favour; whilst in humble, grateful recognition and realization of what Jesus has done for us, we can lay our case before the Lord and ask Him for His dear Son's sake to look upon us in love, and pity, and forgiveness.

And what that look from the Divine Man was for poor fallen Peter, that same look of mercy is for every one of His redeemed children! It was not the look of justice, but mercy; not the look of power, but of pity; not the look of condemnation, but compassion for His poor, errant, fallen servant. It was *that* look which melted Peter into such bitter, copious weeping, and those tears of godly contrition were as a savour of an acceptable sacrifice to his Lord and Master.

And we think of that poor fallen woman, whom the scribes and Pharisees hauled into the presence of that Holy One, and set her in the midst to hear her accusation. What could she have read in the eyes of Jesus, when the self-convicted, self-condemned accusers went out "one by one, beginning at the eldest, even unto the last and Jesus was left alone, and the woman standing in the midst"? Oh, what a spark of undying hope was in a moment kindled in her breast! How in a moment of time was her life changed and her captivity turned! She—a slave of Satan—now a willing captive at Jesus' feet; a soul translated from the kingdom of darkness into the kingdom of God's dear Son; the once vile wretch, an outcast, here in His Holy Presence, and He lifting up Himself and looking upon her and speaking to her! "Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more." There is no casting out or casting off for such. "Him that cometh unto Me, I will in no wise cast out," says Jesus Who is as true as His Word.

“ A limping beggar, clothed in rags ;  
 Disgraceful and forlorn :  
 In self, a mass of hateful dregs,  
 In Satan's image born :  
 To Jesus comes, with all his woes,  
 And loud for mercy cries ;  
 And mercy, like a river flows  
 From Jesus' heart and eyes.”

Oh, the loving, tender compassion, the attractive drawing of those eyes, the ineffable loveliness of Jesus, the spotless Lamb of God. No wonder the Shulamite cries out, “ Draw me, we will run after Thee,” and run she must, and will, when Jesus draws !

There is a beautiful verse in 2 Cor. iv. 6 : “ For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” He Who is the Presence, Face and Divine Omnipotence, *commands* the light to shine out of darkness. The Creator Who spake a word and “ it was so,” is He Who also commanded the spiritual darkness to vanish and the true Light of Life to appear. Oh, yes, God commanded, and it is He Who hath shined in His good pleasure, illuminated the darkest recesses of our hearts, and given “ the light of the knowledge of the glory of God in the face of Jesus Christ.” There is a set time to favour Zion, a set moment for her deliverance. She may be “ cast out in the open field ” and where “ none eye pitied ” nor had compassion on her. But there is One Who says, “ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live ; yea, I said unto thee when thou wast in thy blood, Live.” Oh ! what a time of mercy ! What a time of finding ! Jesus and the outcast brought together ! Jesus coming and giving life for death. “ Now, when I passed by thee and looked upon thee, behold My time was the time of love.” And then He rehearses all His acts of love and tenderness ; His pity and His compassion ; His forgiveness and drawing ; His exalting and gladdening ; His promoting to honour, and His lifting the poor sinner from the utmost degradation to the place of safety and a throne. Ralph Erskine, in one of his sublime sermons, gives the following four headings on this passage :—

1. A miserable time ascribed to the sinner, called “ thy time.”
2. A merciful time, ascribed to the Saviour—“ the time of love.”
3. The happy conjunction or meeting between the miserable time and this merciful time, “ Thy time was a time of love ” and wherein I showed my love.
4. The strangeness and wonderfulness of this conjunction, “ Behold, Thy time was a time of love.”

And He enlarges so sweetly and truly upon the time of His love being a time of love glances or of loving looks, and a time when He bestows His looks upon His children according to their circumstance and needs. He guides with His Eye in Providential matters. His countenance

beholds the upright with affectionate regard. He gives a comforting look to this poor man who is of a contrite spirit and that trembleth at His word. With a look He will break the hard heart, and with a look He will heal the broken heart. The immortal Watts sings of that "boundless love" which "shines in Jesus' Face," and of how

". . . in His looks a glory stands,  
The noblest labour of Thy hands :  
The pleasing lustre of His Eyes  
Outshines the wonders of the skies."

"When thou was under the fig tree I saw thee," said Jesus to Nathanael in His saving grace and love, and, beloved reader, if and since Jesus has cast a look on you, or you are waiting, longing, hoping and praying for that look, be sure you will realize your hope. It will be in *His* time, and that probably after long and weary waiting. It will be the time probably of your deepest distress and all but expiring hope, but with a majestic sweetness He will come, and when He passes by thee and looks upon thee thy time will be a time of love.

"The time of call shall come,  
When you shall surely see,  
Not only that He shed His blood  
But each shall say, *for me.*"

Oh, what a theme beyond all telling is this, and that of each of His own blood-bought ones He speaks, and says, "Since thou wast precious in My sight, thou hast been honourable, and I have loved thee ; therefore will I give men for thee and people for thy life." The intrinsic value of the blood must needs constitute them precious !

R.

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## Sermons and Notes of Sermons.

### SOLOMON'S SONG, DISCOURSE II.

A SERMON PREACHED IN ST. DUNSTAN'S CHURCH, IN THE WEST,  
LONDON, IN THE EIGHTEENTH CENTURY, BY THE LATE  
REV. WILLIAM ROMAINE, M.A.

*"Draw me, we will run after Thee."*—SONG OF SONGS, i. 4.

THE Saviour of sinners is God and man united in one Christ. As God He has all the perfection of heaven, and as man He has all the beauties of this earth ; He has every grace of time, and every blessing of eternity, which ought to draw and to attract our love. But while men are in their natural unregenerate state, they see none of His perfections and beauties. They behold no form nor comeliness in Him that they should desire Him. The world and the things of it, appear more desirable than He does. The base perishing joys of sense have the entire possession of their affections. Sin is more lovely in their eyes than God the Saviour, and they give up their hearts to its enjoyments, in prefer-

ence to Him and His heaven. While they continue to place their love on such unworthy objects, they are incapable of judging of this Divine song : for they are not only strangers, but also enemies to that love of which it treats ; and how then can they see the beauties of its composition, or judge of the justness of its sentiments ? So long as they love sin, they cannot love Jesus Christ, and therefore they cannot love the sweet descriptions in this poem, which sets forth the happiness of loving Him above all things. But when their eyes are opened to see the exceeding sinfulness of sin, and their hearts are once drawn from the love of sin ; when they have found that it cannot make them happy, then they are glad to hear of a Saviour ; and when they have tasted of His love, then they begin to understand and to admire the beauties of this Divine song, and the more they love Him, the greater beauties do they find in it.

The subject of it is the union betwixt Christ and the faithful soul. In this all the expositors of Scripture, ancient and modern, are agreed. It is a spiritual song, composed in the manner of a dialogue. The speakers are Christ, and the believer. The inspirer of it is the holy and eternal Spirit, Who delivered it by the mouth of Solomon. He knew it to be true by his own experience, as every believer does to this day. After he had left God, he sought for happiness in the creatures, but was disappointed. He turned from one object to another, tried the whole circle of worldly enjoyments, and as he passed on he wrote upon each vanity and vexation of spirit. It pleased God to show him his error, and to make use of him as a proper person to warn others, from setting their hearts upon any object but God ; for if Solomon could not find happiness in the world, what can the man do that cometh after the king ? This is the subject of the book of Ecclesiastes. After Solomon had turned from these worldly vanities to serve the living God, he wrote this Divine song, to show what true happiness he had found, and every believer will find, in being united to Christ in the bonds of love and affection. The holy Spirit had drawn his heart from the love of all inferior objects to God the Redeemer, and had given him faith to see his own interest in what the Redeemer was to do and suffer for him. By these bonds the union was formed and perfected. The holy Spirit on Christ's part, and faith on the believer's, united them to each other. And the believer here describes what happy effects flowed to him from this union, and Christ describes the delight He had in it. The descriptions of their mutual love and happiness run through this song of loves.

The awakened soul begins with expressing its desire to receive some sensible tokens of Christ's love in the second verse, setting forth the excellency of it in the third, and at the same time its own utter inability and insufficiency to attain it, unless Christ would be pleased to draw the affections from all other objects unto Himself—"Draw Me," as it follows in the fourth verse, "and we will run after Thee."—Draw me, Lord Jesus, from the love of the world, and the things of it ; draw me from the love of sin and self. I feel my bondage, I find that I am a

slave, and am without strength to deliver myself. O draw me then by the sweet impulse of Thy good Spirit from my bondage and slavery. And when Thou art pleased to set my feet at liberty, then we will run after Thee ; we in the plural number : for when the heart is once drawn after Christ, it commands all the faculties, and they which could not stir before now run, they which had no strength now run against all opposition, they which were enemies to Christ now run after Him with joy in the ways of His commandments. Draw me by Thy grace, and we, every faculty of soul and body, will obey, we will follow the Divine attraction, and Thou shalt be our God and King ruling over us, and getting Thyself glory by setting up Thy kingdom within us. May these be the desires of all your hearts, while we are here met together ; may the Lord Jesus draw your thoughts from every vain and sinful object, and keep them fixed upon this subject. Oh that He may send His good Spirit to open your understandings clearly to see, and to influence your affections readily to receive—

First, The reasons which induced the awakened sinner to desire Christ would draw him.

Secondly, The Scripture method of drawing the soul unto Christ.

Thirdly, The certain effects which follow upon its being drawn. And then,

Fourthly, I will reduce these particulars to practice, and will apply them closely, as God shall enable me, to every one of your consciences.

And first, we need not look farther than the text for the reasons which induced the awakened sinner to desire Christ would draw him. He found he could not run after Christ, unless he was drawn : for although God be the fountain of all good to His creatures, and the God-man Christ Jesus be the fountain of all good to His sinful creatures, yet they are not willing to go and receive good at His hands. Sin has corrupted all the faculties of the soul, and has turned and alienated them from God ; insomuch that they leave God to seek good in the creature, and idolize it by placing their happiness in it. The god of this world, and his riches, and honours, and pleasures have possession of their hearts, and the God of heaven, Who promises them heavenly riches, and honours, and pleasures, has none of their affections : nay, they hate Him. While they love present and sensual gratifications they are haters of God. They hate Him because their sinful nature is opposite to His perfect holiness and because He has forbidden them these gratifications, which they are determined to enjoy ; and they hate Him the more, because He has threatened to punish them, and conscience informs them that they deserve the threatened punishment. This is the state of all men by nature. They are lovers of sin, and haters of God (Rom. i. 30). And until this hatred be conquered, how can they come to God with any kind of love ? Their affections will lead them farther from Him every step they take, and how can they return unless He draw them to Himself ? If they can but be convinced of the vanity and emptiness of all these creature-comforts, upon which they have set their hearts, and can see reason to think that God will be reconciled

and love them notwithstanding their former opposition to Him, then they will be disposed to seek His love ; but until they be convinced of these two truths they cannot be drawn to seek happiness in God.

This is the plain doctrine of Scripture. Our Divine Lord and Master thus instructs His disciples (John vi. 44), " No man can come unto Me, except the Father Which hath sent Me draw him." No man be he ever so moral, civil, and learned, let him have ever so many natural gifts and acquired accomplishments, can come—has either will or power to come unto Me for the graces and blessings which I have to give—unless the Father Which hath sent Me draw him, by the sweet attraction of His good Spirit.

Our Church teaches the same doctrine in her tenth article, " The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God : wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." Here we are taught, that man by his fall is turned away from God, and has no strength to return, unless the grace of Christ go before to give him a good will, and then work with him when he has that good will. He has no strength in any of his faculties : they are all turned from God, and the grace of Christ alone is able to draw them back again. The understanding has no light. It is entirely in darkness as to the things of God (Eph. iv. 18), and the eye of the mind can no more enlighten itself, than the eye of the body can enlighten itself, without light. When the first ray of grace breaks in upon us, it finds us, as it did the heathens at the coming of Christ, sitting in darkness and in the shadow of death. And unless the rays of His grace shine into the understanding, it cannot be enlightened. Christ is the only light of the world. He is in the kingdom of grace, what the sun is in nature. Stop the influence of His bright beams, and the understanding will never see any reason to follow Him, nor can the will choose Him. The will of the natural man is depraved. It has a wrong bias, and is directly opposite to the will of God, and never can desire to be reconciled, unless the holy Spirit draw it.

But does not the holy Spirit's thus drawing it destroy our free-will ? By no means : for it cannot destroy what is not. Fallen man has no free will but to sin : if that may be called free, " which is tied and bound with the chains of sin," as our Church expresses it. The Scripture is absolutely positive upon this point, declaring (Rom. viii. 7) " that the carnal mind," the will of our corrupt nature, " is enmity against God : for it is not subject to the law of God, neither indeed can be," until it be delivered from the bondage and slavery of sin. It cannot be subject to the will of God unless His grace draw it to Himself : for by nature it is drawn to sin. " The flesh always lusteth against the spirit," says the Scripture. " Fallen man is of his own nature inclined to evil," as our ninth article teaches. We run fast

enough into evil. We want nothing to draw us. Sin strikes upon our nature and catches, like a spark upon gun-powder. Surely we can all remember with what different tempers we used to go to the playhouse, and to the church—how much greater delight we took in spending an evening over the devil's books, at an innocent game at cards, as his children call it, than in reading the Word of God.—And are there none of you, who now find more joy in many things, than you do in prayer? These are evident proofs that you are still governed by the will of the flesh, which the Scripture says lusteth always against the spirit, and therefore how can a desire ever arise in it after God or the things of God, unless Christ draw it to Himself? But the worst part of our corruption consists in the depravity of our affections: for they are also governed by the will of the flesh, and are according to the Apostle to be crucified (Gal. v. 24) “And they that are Christ's have crucified the flesh with the affections and lusts.” And they that are not Christ's are still under the power of the affections and lusts of the flesh. The heart, which is the commanding faculty, is in them shut against God, but is open to receive sin, loves it, dotes upon it, yea is so enamoured of it as to prefer its short and empty joys to the solid felicity of an eternal heaven. And what power is able to break these chains? Who can set our hearts at liberty, and turn them from sin to righteousness? Who, but the same God that created our hearts at first. He alone can draw the affections from the love of the world, and from the love of sin and self up to the things above, where Christ sitteth at the right hand of God.

Upon all these accounts it appears, that man is incapable even of going to Christ, and much more of running after Him, unless he be drawn. The Scripture is express, “No man can come unto Christ, except the Father draw him.” Our Church is clear in her opinion, “Such is the condition of fallen man, that he cannot turn himself to God, unless the grace of Christ go before to give him a good will, and then work with him when he has that good will.” And this is also evident from matter of fact and from experience. We find, that all men by nature, instead of turning themselves to Christ, Who is the fountain of every good, turn to sin which is the source of every evil. Among learned and polite nations professing Christianity, there is the same ignorance of the things of God, as among the darkest heathens, the same depravity of the will, the same corruption in the heart and the affections: which are clear and full proofs of our inability ever to go to Christ, unless He draw us to Himself. The speaker in the text saw these proofs in a strong light. He found his want of a Saviour, and he felt how unable he was to do anything towards attaining or meriting the Saviour's love: he was quite helpless, and without strength, therefore he begs the grace of Christ would draw him. My brethren, are you in this state? Do you see the reasons which I have now laid before you, in a clear and convincing light? If not, may the ever blessed God of Whom we are speaking draw you by His grace unto Himself; but if you are convinced, then you will gladly follow me to

the consideration of the Scripture method of drawing the soul to Christ, and this is the second point upon which I was to speak.

It is evident fallen man wants drawing to Christ, because the Scripture has taught us the established method by which He draws us. The several steps of it are there particularly marked out for our instruction, that we might be certain how the work of grace advances in our own souls. The Word of God is the outward means of drawing us. The holy Spirit applying the word is the inward means. He begins His application by awakening the careless secure sinner, and by convincing him deeply and thoroughly of his being a sinful, helpless creature. He shows him how entirely he is departed from God, and how unable he is to return, and then He makes him deeply sensible of his misery, until he does return. By which means the awakened sinner finds his want of a Saviour, and it is the daily prayer of his heart, that he may find pardon and peace through the blood of the Lamb of God; but at the same time he feels so much of his corruption, that he knows these prayers could never have arisen in his heart, unless the holy Spirit had begun to draw him unto Christ. He who could before boast of the light of nature, and of the great stretch of his reasoning faculties, now finds nothing but blindness and darkness in his understanding. He who used to think highly of the dignity of human nature, and of man's rectitude, and of the moral sense, etc., now sees that his will is by nature inclined to evil, and that our dignity and rectitude, and moral sense, are the mere chimeras of metaphysical dreamers. Now he feels himself to be a poor lost sinner, whose heart and affections are so far turned from God, that unless the holy Spirit create in him a new heart he can never return. Being thus convinced of his sinfulness and misery, and of his own helplessness to take one step towards his deliverance, he is prepared for the next work of grace, which is to draw him and to unite him to Christ by faith. If the holy Spirit had never convinced him of sin, he would never have found any want of a Saviour; and if he had never seen his own helplessness, he would not have seen any necessity for being drawn to Christ by His grace; but being now convinced that he is both a sinner and also a helpless sinner, the desires of his soul are drawn out after God, and he is in a right temper to wait upon God, until He be gracious unto him. And it is the office of the holy Spirit to keep him waiting in the ways of the ordinances, until in God's due time He is sent to convince him of righteousness, and to bear witness with his spirit that the Father has accepted him and pardoned him through the merits of His beloved Son. Hereby he receives a well grounded faith in the obedience and sufferings of Jesus Christ. He can safely apply the merits of them to himself, and has great joy and peace in believing that they are imputed unto him for righteousness. He has the sure witness of this in himself, even the witness of the holy Spirit, bearing testimony that Christ is his Saviour, and that God is his reconciled Father. This spirit of adoption enables him to cry *Abba, Father*, and to go to God with filial love and confidence. He now loves God because he knows that God first loved him,

and thus he is drawn to God by the cords of a man, by the bands of love, and is ready through grace to give outward evidence of the reality of the inward work, by running after Christ in the way of His commandments.

(*To be continued.*)

#### QUESTIONS PROPOUNDED IN HOLY WRIT.—IX.

“*If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?*”—LUKE xii. 28.

THESE are precious words uttered by the Lord Himself to His disciples, teaching them the blessed truth of our Heavenly Father's constant and peculiar care of His children. The similitude, viewed spiritually, as well as relating to temporal things, bears a great depth of grace and beauty, and this chapter to the fortieth verse is a declaration of the ever-present mercy of Jehovah in each of His glorious Persons and offices. In verses 31 and 32 the everlasting love of God the Father is made manifest in His heavenly gifts to His children; in verse 4, God the Son is revealed as their Almighty Friend and Saviour, and in verse 12, the promise of God the Holy Ghost is given for times of trial. Are their needs many? The Father will supply all. Do they fear the wrath of man? The Lord Jesus Christ is their never failing Friend and Advocate. Do doubts and perplexity often obsess them? The Holy Spirit is their Guide and Comforter. Our Lord upbraided not His disciples because of their little faith, but He spoke words of encouragement and assurance concerning their Heavenly Father's good pleasure to bestow His gifts of grace and glory bountifully upon them in Christ.

The salient points of the text, taken in connection with the context are threefold, viz. :—

1. God the Father's loving care for His children both providentially and spiritually.
2. The similitude used by our Lord in the words of the text to teach His disciples concerning the certainty of their being clothed.
3. A bountiful supply for all their needs.

May the Holy Spirit, whose gracious office it is to sanctify the heart and enlighten the understanding, guide our thoughts in the contemplation of this portion of Scripture.

The ruling theme in the text is our Heavenly Father's unceasing and loving care for His children providentially and spiritually. It is manifestly true that all His creatures, endowed with life, both animate and inanimate show certain signs of His continuous supplies for sustaining that life which He has given them. In Hosea xiv. 7 it is said of Israel—“They shall revive as the corn, and grow (or blossom) as the vine” (see also Psa. lxxv. 9, 10). In Psa. cxlviii. the Psalmist in

majestic language by Divine inspiration exhorteth the whole of God's vast creation to praise the Lord.

Consider the lovingkindness and tender mercies of the Lord to His children as set forth in Psa. ciii. Art thou in distress, "O thou of little faith," because of indwelling sin? "He forgiveth all thine iniquities." Art thou oppressed? "The Lord executeth righteousness and judgment for all that are oppressed."

He is "plenteous in mercy." "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

"As far as the east is from the west, so far hath He removed our transgressions from us.

"Like as a father pitieth His children, so the Lord pitieth them that fear Him.

"For He knoweth our frame; He remembereth that we are dust.

"As for man, his days are as grass; as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

The comparison drawn by our Lord in the text shows an infinite distance between mankind generally, described as grass of the field—the world at large—and those loved of the Father and chosen in Christ their Redeemer, and sanctified by God the Holy Ghost. Mankind generally, elect and non-elect, receive of God's bountiful supply providentially, "for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). But the spiritual significance of the text is the *much more* which God the Father bestows upon His children in the face of all their unbelief. The special teaching of our Lord's words in the text is that of the Father's knowledge of His children's need of clothing. View the similitude which He used to instruct His poor ignorant and unbelieving followers, and behold the depths of love, mercy and truth. There are several aspects of this Divine mystery, e.g., in Genesis iii. 21 we have the first type of the robe of righteousness by imputation through our Lord and Saviour Jesus Christ. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Again in the ritual at the consecration of the temple built by Solomon, mention is made of this glorious robe of righteousness and typified in all its parts. "Now therefore arise, O Lord God, into Thy resting place, Thou, and the Ark of Thy strength: let Thy priests, O Lord God, be *clothed* with salvation, and let Thy saints rejoice in goodness" (2 Chron. vi. 41). To come to the New Testament, we find the Apostle Paul resting in his assured hope of immortal glory through Jesus Christ (see 2 Cor. v. 1-5).

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.”

The writings of the Apostle Paul are remarkable for the deep knowledge he had of the aboundings of sovereign grace, and for the Spirit of the Lord Jesus Christ with which he was endued from the time when the light of the glory of our Lord appeared to and arrested him as Saul of Tarsus the persecutor of the saints of God. See the sublime language in which he extols the *much mores* of grace abounding over sin! (Rom. v. 20, 21).

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” See also the preceding part of this chapter, verses 9, 10, 15 and 17.

“*O ye of little faith.*” Words of almighty power spoken by the Lord of life and glory to His followers, indicating wondrous grace bestowed upon them, grace of Divine origin and nature. God is the Author and the Finisher of faith, the operation of which is by Him. Surely “little faith” doeth great things as revealed in the Scriptures of truth. See our Lord’s declaration to His poor unbelieving disciples on the occasion of His casting the devil out of a lunatic child (Matt. xvii. 19, 20).

“Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief, for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

But God giveth different degrees of faith (Rom. xii. 3, 6):

“According as God hath dealt to every man the measure of faith,” and “According to the proportion of faith.”

In Christ Jesus our Lord “we have boldness and access with confidence by the faith of Him” (Eph. iii. 12).

Hebrews x. 22. The full assurance of faith: “Let us draw near with a true heart in full assurance of faith.”

See further, Faith worketh by love, the everlasting love of Father, Son, and Holy Ghost, and is a blessed fruit of the Spirit (Gal. v. 6, 22). Faith and love are linked together in the holiest of ties—the hope of salvation (1 Thess. v. 8).

“But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”

## FAMINE—FAITHFULNESS—FULNESS.

A DEAR friend lately drew my attention to "the three F's" as portrayed in 2 Kings vi. 24 to 33, and chapter vii., and I am greatly and gratefully indebted for suggestions concerning this subject. The Holy Spirit has constrained me to write upon it, and to see in it applications to present-day conditions. How wonderfully the members of the Body of Christ are "knit together," or as it is expressed in Eph. iv., "fitly framed together," one part supplying the need of another, and all joined to one Head, Christ. They are "helpers in Christ" (Rom. xvi. 9), not helpers otherwise. They are "helpers of your joy" (2 Cor. i. 24). They are "fellow-helpers to the truth" (3 John 8). They are helpers in faith, helpers in exhortation, in doctrine and in fellowship. We are told distinctly that exercises are sent purposely to train, and to enable us out of experience to give out of rich fulness the supply another soul needeth. See how we are "one Body in Christ and every one members one of another," and see how we minister to each other.

Let us look briefly at the facts as relating to Famine, Faithfulness and Fulness, and see how clearly they correspond with present times and God's dealings with us.

We read that Benhadad gathered all his host and went up and besieged Samaria. If Ahab had obeyed the Lord, if he had given God the glory, if he had not in mistaken ideas of kindness weakly spared Benhadad when that monarch had previously besieged Samaria, and in sarcastically defiant words had depreciated the power of God in the plains, this defeat had never taken place. Does not our country tolerate enmity, blasphemy, defiance of God? Does it not maintain silence concerning the enemies of God, whether of heathendom, or of Rome, or of false teaching? Does it not encourage and spare the contemptuous, yielding to traitors? Does it not fail to vindicate the cause of Jehovah, Who *alone* is our Protector and Deliverer?

And so we find Benhadad, knowing the weak character of Israel's ruler, returning to besiege Samaria. "And there was a great famine in Samaria," so great that they were driven to the utmost extremity, even to feed upon their own children, suffering anguished suffering indeed. Oh! what disasters do wicked men bring upon themselves when acting in opposition to Omnipotence. Israel had been so signally favoured, so singled out from other nations, delivered so manifestly by God, that it was specially dishonouring and painful to Him when they cringed to His enemies. So is it with our nation. We have been signally favoured. Our small island has been prospered by Him so abundantly that our possessions have been enlarged and are even world-wide among the nations. Yet—we have made alliances with His enemies, and when faithful men, who discerned the signs of the times, have warned like Elisha and Micaiah, they have been treated with contempt and looked upon as visionaries or pessimists, people not up to date. God has spoken, but He has not been regarded. We, too, like Samaria, have suffered famine, famine of the Word of

God, and famine in the resources of our country. The Lord may in His judgment of guilty nations bring famine in food. The standard-bearers grow fewer, and are silenced wherever there is power to depreciate them. They are scorned and scoffed at. But—the Almighty God of the hills and valleys and plains is watching. He will vindicate their cause and own them before an assembled world in His own time.

We pass on to the second dominant note in this sadly interesting recital, Faithfulness. God chooses the least likely persons from a human point of view to proclaim His delivering purposes. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith?" Did not Christ choose fishermen to be His disciples and subsequently to be pioneers of the Gospel? In this case; when Elisha proclaimed the gracious message of the Lord, when the scoffer on whom the king leaned scornfully, asked, "Behold, if the Lord would make windows in heaven, might this thing be?" Jehovah's message of speedily-coming deliverance, of abounding plenty, was received with derision. But the Lord inclined the hearts of "four leprous men" to rise up to see the fulfilment of His word.

Let us study these four leprous men. They rose up in the twilight to see the enemy's camp, and found "no man there." They, too, had arisen and fled in the twilight, "fled for their life." So when these lepers went into a tent and satisfied their hunger and "did eat and drink and carried thence silver and gold and raiment and hid it," they began to think of the multitude of others suffering with hunger and thirst. This is a sweet exhortation to the household of faith. "Come that we may go and tell the king's household." Let us tell them of the fulness of promise, of the wrought deliverance from sin and death and famine, in the provision of a Saviour, even the Son of God Himself.

Another point I would press is that the Lord did not choose angels or kings of the earth or mighty men to give the glad tidings of Syria's discomfiture. No, He chose "four leprous men," outcasts of the people, for this privileged office. He does not now choose angels or monarchs. Not often does He choose the noble and the gifted. He does sometimes; but the majority are poor in this world, poor as to circumstances, worldly position and earthly wisdom. But they are His faithful ones, faithful in the least and shall be faithful in much. They are heirs of the kingdom and beloved of the Lord.

These lepers rose up in the twilight. Do not we often see dangers and fears in semi-darkness rising to meet us in the twilight? Do note, dear reader, "When they were come . . . there was no man there," no one at all. Their fears were groundless. '*For the Lord had made the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host.*'" They, too, arose and fled in the twilight. The Lord Himself had gone before these leprous men and dispersed their enemies. Just at the same time "in the twilight" the Syrians fled for their lives, for the Lord had made them do so, and in the same twilight the faithful lepers crept in their sad emergency into the camp, led by the Lord, to find all supplies ready to hand.

Another point I would fain emphasize is this. In their joy and gratitude they said, "We do not well, this day is a day of good tidings and we hold our peace. . . . Come that we may go and tell the king's household." They did not tarry till morning light, but at once set out to convey the good news. And shall we who have received the good tidings of a Saviour's love delay to communicate? Shall we sit down and enjoy the feast without sharing it with those who are hungering and ready to perish? Shall we wait till we have more light or hasten like these lepers and tell the king's household what we have seen and what we know? Their message was coldly received. So ours may be. The king did not believe in the reality of the good news. He merely remarked that it was probably a ruse of the Syrians, who, knowing their extremity, sought to draw them into a trap. Thus it is with the Gospel message. Men often ascribe the proclamation of it to ulterior, unworthy motives, and spread suspicions of sincerity. However, one of the king's servants, who happily exercised reasoning powers, suggested the wise course, "Let us send and see." It is so with the Lord's messengers now. There is a section of hearers who wish to prove, being thus drawn by the Holy Spirit's resistless power. They sent, and "lo, all the way was full of garments and vessels which the Syrians had cast away in their haste."

This brings us to the third point in our subject—Fulness—"It came to pass." How often we read that expression when *God* speaks. "It came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel shall be to-morrow about this time in the gate of Samaria." Ah! the Lord gave many extra things, garments, silver, gold, horses, asses and tents. The famine must have depreciated their possessions, and here was superabundant supply. "My God shall supply *all* your need," dear reader, and supply "according to *His riches* in glory by Christ Jesus." Fulness—Jehovah's gifts are lavish. His eye watches *every corner* of His people's necessities and He gives abundantly. He gives, not as some of us who may listen to a dear fellow pilgrim telling us his specially pressing needs, and we supply such if able, but we do not perceive that he needs more than he tells us of. Ah! but God does notice. He knows all and His *Heart* is open to all. Our message closes with Fulness. We began with Famine, our desperate plight by nature, and our crying need in these days of famine of the Word of God. We went on to Faithfulness, the four faithful men who went to see, returning to tell, and their nation shared their joy. May our nation be brought to listen to *His* messengers and find for themselves also how gracious the Lord is. And we close with Fulness—overweights of blessing. "As God said," He fulfilled. His people had been very sinful, very rebellious. Yet He turned again to them with the full cup of prosperity.

"What strange ungrateful wretches we  
And God as strangely kind."

NETTIE.

THE INTER-CHURCH PILGRIMAGE TO THE "ROCK OF AGES."

BY THE EDITOR.

WE have made reference to this pilgrimage in our Wayside Notes article. Since writing it we have read various reports of the event which appeared in the London and provincial press. It appears that quite ten thousand people made their way to the "Rock of Ages" at Burrington Coombe, Somerset, on Bank Holiday, August 1, and that Toplady's famous hymn was sung to the accompaniment of the Salvation Army Band from Yeovil, and that Captain Plucknett, O.B.E., conducted the Y.M.C.A. Male Voice Choir who led the singing. Many present, we are told, were "visibly moved" by the singing of "Rock of Ages" and "tears were shed." We have already referred to the mixed character of the organisers, and we hear that the pilgrims were told that they were going to the famous Rock to seek God, and that all, including Catholics and Calvinists, would be welcome. The *London Daily Telegraph*, in its issue for Wednesday, August 3, had a leading article in reference to the event, headed, "Rock of Ages." In the course of the article the writer made the following observations:

"ROCK OF AGES."

"There may be those who will read with surprise that 10,000 people chose to devote their Bank Holiday to a pilgrimage in honour of Augustus Montague Toplady. But if we have learnt something of the power of the great familiar hymns over the minds and emotions of men we can readily sympathize with the crowds that thronged Burrington Coombe. It is not to be supposed that the majority were in sympathy with Toplady's vehement theology. His 'Historic Proof of the Doctrinal Calvinism of the Church of England' is, we suppose, as little read now as his ferocious pamphlets against John Wesley. 'Rock of Ages' was never welcome to so many hearts as it is now, a hundred and fifty years after its publication, when the stormy controversies in which its author's life was spent have but small interest even for theologians and historians. Nor is its appeal only to the emotions. We could hardly find two men who, while holding the Christian faith, were more different both from each other and from Toplady in their thoughts upon religion than the Prince Consort and Mr. Gladstone. Yet the Prince Consort in his last illness often quoted and drew much comfort from the lines of 'Rock of Ages,' and Mr. Gladstone, a stern critic of all hymns, held it in peculiar honour, and early set himself to put it into Latin. The Bishop of Michigan told the pilgrims that it is the most popular hymn in America to-day. One of the most learned and impartial hymnologists has roundly declared that 'no other English hymn has laid so broad and firm a grasp upon the English-speaking world.' We shall not attempt to argue that position, for it has often been proved that those who draw up an order of merit of hymns invite bitter controversy. It is enough to illustrate the general affection for Toplady's noble verses. He was not, indeed, a man of one achieve-

ment. He set his name to other hymns which have something of the same glow and passion, but none bear the same promise of immortality. The much abused word 'inspiration' is certainly here justified. It is only tradition, and there are certain chronological difficulties in the matter, which ascribes the composition of the hymn to that gorge in the Mendip Hills whither the pilgrims went. Toplady held his first curacy in the Mendips between 1762 and 1764, and then, if the tradition is to be accepted, the hymn was written. But not a line of it is known to have existed till 1775, when, over the not inappropriate signature of Minimus, Toplady printed its first two lines, followed by the two last of the third verse, in an article in the GOSPEL MAGAZINE. A complete text was given in another article in the same journal the next year. The tradition declares that the young curate sheltered from a sudden storm in a cleft of the limestone crags of Burrington Coombe, and that the scene and the occasion suggested the imagery of the hymn. It may be true, and we can all wish it to be true. But, indeed, wherever and however the inspiration came, there will be none to deny its power."

With regard to the *Daily Telegraph's* remarks about Toplady's "Historic Proof of the Doctrinal Calvinism of the Church of England," we would remind our readers of the late Bishop J. C. Ryle's testimony to that great work. He says it "is a treatise that displays a prodigious amount of research and reading. It is a book that no one could have written who had not studied much, thought much, and thoroughly investigated an enormous mass of theological literature . . . It has been reviled, sneered at, abused, and held up to scorn. But abuse is not argument. The book remains to this hour unanswered, and that for the simplest of all reasons, that it is unanswerable. It proves irrefragably, whether men like it or not, that Calvinism is the doctrine of the Church of England, and that all her leading divines, until Laud's time, were Calvinists" (*Christian Leaders*, pp. 379, 380). In a letter to one of the Bristol papers, Miss L. Ormiston, daughter of the late Rev. James Ormiston, a former editor of the GOSPEL MAGAZINE, says, "A fund might well be raised by those partaking in the forthcoming visit to re-publish some of Toplady's invaluable writings, amongst them being his 'Historic Proof of the Doctrinal Calvinism of the Church of England.' This would be a fitting memorial from ten or even five thousand people who value the truth of his hymn." We should rejoice if this suggestion were taken up, and if some competent man were selected to edit Toplady's "Historic Proof." The circulation of this work might be fruitful in much blessing. It may be freely acknowledged that there is some ground for the *Daily Telegraph's* reference to Toplady's "ferocious pamphlets against John Wesley." But Mr. Thomas Wright in his "Life of Toplady" (p. 90) says, "the two leaders (Toplady and Wesley) were equally to blame" in regard to the personalities they resorted to. On page 87, he says that "Wesley's method of combating Toplady's doctrines was one which his most ardent admirers must regret."

With regard to the occasion and time when Toplady's great hymn was written, we would refer our readers to Mr. Thomas Wright's valuable observations on the subject on pages 42-45 of his *Life of Toplady*, published by Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, London. We give the following extracts from a leaflet which was issued by the Bristol and Clifton Protestant League. Nearly two thousand copies of this leaflet were distributed to the Pilgrims to the "Rock of Ages" by some godly men, and much prayer was offered for the Divine blessing on the effort. The extracts are as follows :—

HEAR THE WORDS OF THE REV. AUGUSTUS MONTAGUE TOPLADY,  
Author of "Rock of Ages, Cleft for Me."

"There are but two roads : the broad which leadeth to destruction ; and the narrow which opens into life. Travellers all mankind are, and travellers at a very swift rate. The grand point is, 'Where art thou travelling to ?'

"Beg the Lord to show you the depth of your fall. Free grace, finished salvation, imputed righteousness, atoning blood, unchangeable mercy, and the whole chain of Evangelical blessings, will then be infinitely precious to your heart.

"Electing, justifying, regenerating, sanctifying, and persevering grace, have been and are the subjects of my ministry ; and I hope, will be to my latest breath.

"Blessed be God, our salvation is a finished work. It neither needs, nor will admit of, supplement.

"A mincing, timid, partial declaration of the Gospel, is a virtual denial of Christ Himself. Rather die, with the Gospel standard in your hands, than resign a thread of it to the enemy.

"*I set out with the Gospel from the very first ;* and having obtained help from God, I continue to this day, witnessing both to small and great, saying no other things than Moses and the Prophets, Jesus and His Apostles, have said before me. And in an absolute dependence on the Divine power and faithfulness, I trust that I shall, to the end, be enabled to count neither health, wealth, reputation, nor life itself, dear to me, so I may finish my course with joy, and fulfil the ministry which I have received of the Lord Jesus *to testify the Gospel of the Grace of God.*

"Careless, myself a dying man,  
Of dying men's esteem ;  
Happy if Thou, O God, approve,  
Though all beside condemn."

HEAR THE WORDS OF HIS LAST WILL AND TESTAMENT.

"I bless God the Father for having written, from everlasting, my unworthy name in the Book of Life ; even for appointing me to obtain salvation, through Jesus Christ my Lord. I adore God the Son, for His having vouchsafed to redeem me by His Own most precious death ;

and for having obeyed the whole law for my justification. I admire and revere the gracious benignity of God the Holy Ghost who converted me to the saving knowledge of Christ more than two-and-twenty years ago, and whose enlightening, supporting, comforting, and sanctifying agency is, and (I doubt not) will be, my strength and my song, in the house of my earthly pilgrimage."

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### WEIGHTED WINDS AND WEIGHED WATERS.

*"God understandeth the way . . . to make the weight for the winds, and He weigheth the waters by measure."*—JOB xxviii. 23-25.

How frequently the elements are used as symbols in Scripture, and what precious lessons are wrapped in the language. The above verse suggests a most attractive chain of thought, a chain of many links. To follow all out would be impossible. Let us take a few leading ideas from them, and may the Spirit of God make the study helpful and comforting.

Weighted winds and weighed waters! What a wonderful and stupendous thought! Our God tempers these two mighty elements, the needs be of His purposes, and to the weakness of His children. Since the winds are weighted, dear fellow-pilgrim, they cannot blow too fiercely or too far; nor yet too long. Not one blast too strong will be permitted to chill and buffet thee. Since the waters are weighed they cannot unbalance or exceed His will. Not one drop too much or too little will touch thee, beloved child of God. Perchance the wind is more suggestive of storm and the water of danger; but we need His presence, power, protection and care equally in storm and in danger. And oftentimes the two go together. Both involve conflict, trial, stress and unrest. Yet "He stayeth His rough wind in the day of the east wind." When one form of discipline is at its highest, another form is pressing us less closely for the time being. However dark the present cloud across the present path may be, there is ever some light around us. The inspired assurance in Ps. cxix. 105, still holds good, and grace can enable us to cling to it. It is a two-fold assurance. "Thy Word is a *lamp unto my feet.*" This is put first. There is always enough glimmer for the next step. "And a *light unto my path.*" This is put last, but it is just as sure. All the way from grace to glory will be illuminated step by step as we need to tread it. God's Word is a very sure 'lamp' and 'light' to those who love and follow its teaching. Sometimes when walking in the dark after rain, the light glows on the track ahead, or in brilliant sunshine in a winding lane we see the glare on the white road beyond us. We cannot necessarily in either case discern the whole path between. One piece afar we may see distinctly, while a nearer part is concealed by obstacles. It is often just so in life. One certain duty ahead stands out clear, and yet many hindrances appear in the path

between that and us. Obstacles are no obstacles to our God, and obstacles are no obstacles to faith. If the Lord wills that we walk along that way, the obstacles will vanish as we approach them—the stones will roll away as we near them. The assurance of a ‘lamp’ and ‘light’ is sure for both the present and the future steps. Whether we see only the faint glimmer in the dark on the next step, or the full glare in daylight on the future step; whether it be a straight road and no part hidden, or a circuitous route with much invisible, His presence and His power will accompany our steps, and His unfailing ‘lamp’ will lead us safely past all dangers.

Yes! every cloud that crosses our path has been carefully weighed. Every wind that well-nigh takes us off our feet with its sudden and relentless fury has been already weighted. “By measure” the Lord gives it play, “in measure”—within *His* “measure” He restrains it. He controls its force with His weight. “When it shooteth forth,” too heavily “*He* will debate with it”—we do not need to do so (Isa. xxvii. 8). ‘He’ will cause its abatement in His mercy, to match our feebleness to meet and bear it. Oh, to fully realize that we shall never have to cope with any but weighted winds and weighed waters. Ah! even when—and no child of God is a stranger to the awful experience! —“He (poureth) the water out of His buckets” (Num. xxiv. 7). Torrents of anguish and despair may be sweeping over us, but each separate bucketful has been weighed beforehand by the Lord Himself. How, then, can we be drowned? We cannot! Or put it reversely—the water is before us and we must needs go through it, “when thou passest through the waters” they have been previously weighed! Not one drop too much will be therein in either case—amply sufficient to purify thee, never enough to overwhelm thee. For the assurance is added, “they shall not overflow thee.” There is progress too, during discipline. We are going forward towards an aim and an end all the time. We are passing *through*, neither going back or standing still, our speed not hindered but hastened by these elements. Nor are we alone! The promise is given, “I will be with thee.” The God of redemption and the God of deliverance; the God of love and the God of power is with us every moment. He will nerve, strengthen and support us all the way through. Then, dear saint of God, look up. Defeat, failure, and overwhelming are things impossible to overpower thee. The Almighty God is all armed before thee; He is above, around and beside thee. Where is breakdown possible? Thou art safe in His safe keeping, and He will keep thee safely. Albeit storm and danger threaten, they cannot terrify Him, so they need not terrify us. Yet wind and water are most powerful antagonists, only fire and electricity are as strong or stronger forces. Still, however mighty the heavy wind, however black from fulness of water the awful cloud may be, not only are they weighted and weighed, but also they both come from above. This is a blessing! Man cannot stretch up to tamper with the weights and weighings of God. Even as he is important to measure them, because they are beyond his estimate, so is he unable to

influence them, because they are beyond his reach. Both are too high and too heavy and too mighty for man's power to manipulate. The Lord holds them in His Own strong hand, and His love constrains and controls them. Hence the wind and the water move in harmony with His will. "He commandeth and raiseth the stormy *wind*," "He bloweth with His wind and the *waters* flow." "He rebuketh the sea and maketh it dry." "He maketh the storm a calm." "*He*," the Triune Jehovah, bloweth to produce the storms, and rebuketh to remove them. Our loving Heavenly Father both raises and restrains their efforts. Hence, since He only can hold and "know the balancings of the clouds" no human power can frustrate the Divine purpose and extent of either the one or the other. He "hath gathered the winds in His fists. (He) hath bound the waters" (Prov. xxx. 4). Nothing can prevent them from working in concert to carry out His decree, and working together for good to them that love Him.

True, we cannot read His plan in many of our trials and tossings, but our "God understandeth the way thereof," so we must trust where we may not trace. When wind and storm (have fulfilled) His word, He will quell and quiet them for His children's relief. Storms tracked our Saviour's life and death. The storm of Jehovah's wrath for sin had gathered over the Redeemer's Head. "The Lord hath made the iniquity of us all *to meet on Him*." No storm will ever equal or surpass that one. But it was weighed and weighted by the love of God—"It pleased the Lord to bruise Him"; for His "great love wherewith He loved us." That was the last earthly storm that touched His human frame. When He had thus finished the work of redeeming us, He rose again and ascended up to Heaven and sent down a new Wind on the earth. That "Wind bloweth where it listeth." The Spirit blows the breath of everlasting life into souls formerly "dead in trespasses and sins." And "when He bloweth with His Wind, the waters flow." Tears of repentance, tears of adoration and tears of love flow from the eyes of His Wind-blown, Spirit-born children when that which was dead is endued with life.

If our dear Saviour was not spared the conflict of contact with these awful elements, how can we expect to be? And since they attended His latest breath, so surely they also will ours. But His grace is and will be sufficient to the end, and the day for the last storm seems close upon us now. One of the events predicted for that day is, "the sea and the waves roaring" (Luke xxi. 25-28). That final storm for the Church of God will eventually burst upon us. Therefore in spite of present storms and increasing tribulation, may we be momentarily watching, working and waiting for our returning Lord and Master. Then we shall see Him as He is! Then "the day of small things" having past away, the great everlasting day of holiness and peace shall dawn; and the days that are succeeded by nights being over, "the days of (our) mourning shall be ended"!

## THE ALTERED ATTITUDE TOWARDS ROMANISM.

BY THE LATE BISHOP J. C. RYLE, D.D.

WE may see the danger in the vastly altered tone of public feeling about Romanism which has appeared in the last forty years. There is no longer that general dislike and aversion to Popery which was once almost universal in this realm. The edge of the old British feeling about Protestantism seems blunted and dull. Some profess to be tired of all religious controversy, and are ready to sacrifice God's truth for the sake of Peace. Some look on Romanism as simply one among many English forms of religion, and neither worse nor better than others. Some try to persuade us that Romanism is changed, and not nearly so bad as it used to be. Some boldly point to the faults of Protestants, and loudly cry that Romanists are quite as good as ourselves. Some think it fine and liberal to maintain that we have no right to think anyone wrong who is in earnest about his creed. And yet the two great historical facts, (a) that ignorance, immorality, and superstition reigned supreme in England 400 years ago under Popery, (b) that the Reformation was the greatest blessing God ever gave to this land,—both these are facts which no one but a Papist ever thought of disputing fifty years ago! In the present day, alas, it is convenient and fashionable to forget them! No doubt this altered tone of public feeling has been furthered immensely by the proceedings of the extreme Ritualistic party in the Church of England. That energetic and active body has been vilifying the Reformation, and sneering at Protestantism for many years, with only too much success. It has corrupted, leavened, blinded, and poisoned the minds of many Churchmen by incessant misrepresentation. It has gradually familiarized people with every distinctive doctrine and practice of Romanism,—the real presence,—the mass,—auricular confession and priestly absolution,—the sacerdotal character of the ministry,—the monastic system,—and a histrionic, sensuous, showy style of public worship; and the natural result is, that many simple people see no difference between the Church of England and the Church of Rome. Besides this, the spurious liberality of the day we live in helps on the reaction of feeling. It is fashionable now to say that all sects should be equal,—that the State should have nothing to do with religion,—that all creeds should be regarded with equal favour and respect,—and that there is a substratum of common truth at the bottom of all religions, whether Buddhism, Mohammedanism, or Christianity! The consequence is, that myriads of ignorant folks begin to think there is nothing peculiarly dangerous in the tenets of Papists any more than in the tenets of Methodists, Independents, Presbyterians, or Baptists,—and that we ought to let Romanism alone, and never expose its unscriptural character. One thing at any rate is potent and obvious to every observing eye. Whatever the cause may be, public feeling in England is strangely altered about the Church of Rome.—*Principles for Churchmen*, pp. xix-xxi.

## PRAISING GOD.

IN Psa. cvi. it is rehearsed that when the Israelites saw His works, then they sang praises to God. A lovely song they sang of triumph and rejoicing over His work of unprecedented deliverance and power. Their enemies, drowned in the depths of the waters, could no longer tyrannize over them; the Red Sea, without ferry or bridge across it, separated them for ever from the scene of their long and hard servitude. They were all saved and safe, no regrets or sorrow at the thought of those remaining damped their exuberance; for not a hoof was left behind. So they praised God, Who had done such marvellous things. Who was like unto Him, "glorious in holiness, fearful in praises, doing wonders"? They believed His works and His glorious triumph. Generations after, Ezra was singing the same song of praise and the wonderful deliverance from Egypt. It was on the lips of Stephen while he stood on the threshold of heaven, and there, even to this day, they sing the song of Moses and of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." The saints there will never grow tired of praising Him, "with angels and archangels and all the company of heaven" lauding and magnifying His glorious name. A multitude of the heavenly host appeared with their acclamations, that praise should not be wanting when Christ came down "for us men and for our salvation." "Glory to God in the highest, and on earth peace, goodwill toward men." "*Peace on earth.*" Until He come again some of it will be found and some goodwill towards men, and no doubt they flourish in proportion to the glory that is given to God. And whether it should be so or not, no doubt it is easier when hearts are full of gratitude to God for His manifested mercy and help to be at peace with all men.

"I will extol Thee, my God, O King," said David, and from the ground of his heart he blessed and praised Him Who only was worthy. Hannah praised Him in the sweetest song for His remembering mercy and His living gift. Nebuchadnezzar praised and extolled and honoured the King of heaven—all Whose works were truth and His ways judgment. Such praises as theirs came from spirits weighted with love, surprise and thanksgiving, and were good in the ears and estimation of the Father of mercies and the God of all comfort. There are other strains which He loves as well, of as holy a source though less happy, in the souls of the spirit-led family: the "oft-repeated broken cries of those who long for Jesus' rest," confessions of sin and failure, of emptiness and need, the prayer of the destitute, the complaint of the afflicted. When the disciples cried, "Lord, save, we perish," were they not acknowledging that they had no strength or might of their own, that He only could help them, that creature power was spent, but that His was undiminished and willing? Though Christ was in the vessel they wept at the storm, but their cries meant that He was worthy of their confidence, that He was their only and their perfect salvation. Let us not be ashamed of our hope, or belittle that love

and desire which are ever towards Him. The groanings which are never uttered are as praises in His ears. The psalmist was low and empty enough when He said, "My days are like a shadow that declineth, but Thou, O Lord, shalt endure for ever." "He weakened my strength in the way," but "Thy years are throughout all generations." Jehoshaphat praised God before he got the victory; for God was his God whatever happened. We need not fear to speak well of Him, however spent and wretched and empty we are. For His name only is excellent. He hath not dealt with us after our sins. He has given us a hope in His mercy. He has left us His Holy Comforter to lead us into all truth, and we shall learn of Him, learn effectually and in due season that He is all in all. "I waited patiently for the Lord. He inclined unto me . . . set my feet on a rock . . . put a new song in my mouth." Such a breathing forth of the soul seems to embody all the praise and love and thanksgiving that a child of His can give, as it ascribes to Him, Who possesses them without measure, all the patience, tender mercy and lovingkindness, forgiveness and peace which are His, the God of all grace, on behalf of His poor, helpless, dependent children.

FOLLOWER-ON.

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#### A DEMAND FOR A NEW TERMINOLOGY.

"Christ also hath once (for all) suffered for sins."—1 PETER iii. 18.

"The faith which was once (for all) delivered unto the saints."—JUDE 3.

YOUNG'S Analytical Concordance shows that the word rendered "once" is the same in both these quotations, and that it signifies "once for all," i.e., Full, Final, Not to be Repeated.

How unreservedly do we rejoice in the fact "that by one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

Christ hath redeemed us ONCE FOR ALL. Calvary settled for ever the claim of God's Holy Law against the believer, and Christ having finished His redeeming work, has ascended to the Father's right hand.

This is a truth most surely believed among us.

And it is equally true that the "faith once for all" delivered unto the saints fully and finally expresses God's considered judgment. He has no more to add and nothing to withdraw. And a most solemn warning is given in Rev. xxii. 18, 19, against anyone adding to or subtracting from the Divine Testimony. We hear, to-day, from many quarters a demand for a "new terminology." We are told that the educated young people of to-day will not receive the statements of the Gospel as given forth in the past. Thus it has been said, "To our young people we must carry the old evangel in a new setting." What new setting? In what new setting shall our Lord's Word be put, "Ye must be born again?" Or how shall Eph. ii. 8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God," be phrased? Possibly this demand for a new terminology

springs from a desire to make the Gospel palatable to the unregenerate heart. But this can never be achieved. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Cor. ii. 14). And whatever terminology may be employed, the unrenewed heart will refuse it. But when the Holy Spirit opens a poor sinner's eyes to see his lost and ruined condition, then with what eagerness is the Word received! To such the Gospel is a joyful sound, and is as cold waters to a thirsty soul.

So we conclude that we must go on proclaiming the old Gospel with the old-time power of the Holy Ghost, and look for showers of blessing as in the days of old.—*Widcombe Baptist Magazine*.

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THE "GOSPEL MAGAZINE" FUND.

THE Trustees very gratefully acknowledge the receipt of the following sums, up to August 17th:—

	£	s.	d.		£	s.	d.
A Reader .. ..	1	0	0	In Memory of "Them			
A Bath Reader ..	0	2	6	which sleep in Jesus"	1	0	0
"Augur" (Bath) ..	0	5	0	Miss A. Pool .. ..	2	0	0
Mrs. K. O. Muller ..	2	0	0	A Widow .. ..	0	2	0
"M. G." .. ..	0	10	0				

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Correspondence.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of THE GOSPEL MAGAZINE.

DEAR FRIEND,—Through the kind help of friends we have been able to send out much good literature for distribution to the Territorials in camp, in addition to the usual work among the regular Army and Navy at the different garrison towns and ports at home and abroad. This is deeply appreciated, as a man, referring to a bundle of books said, "They will help to fill up many a weary hour at sea"; and a worker among soldiers writes: "Your welcome parcel safely to hand. It has been a pleasure to use the contents. We have a Military Camp five miles out, and shall be glad to have another parcel at any time you can send." The present need is urgent, and to all lovers of soldiers and sailors who desire their real blessing and welfare we appeal for increased help, and commend the words of the late beloved Mr. George Cowell, "The longer one lives, the more one wants Christ to be honoured, and the least we can do for One Who has done so much for us is to spend our brief lives in telling of His preciousness to others."

Yours sincerely,

6, Stirling Road, Bath Road,  
Bristol, August 1st, 1921.

R. E. BRIDER.

## THE RAINBOW.

*"He hath bent His bow, and made it ready : He ordaineth His arrows."*—

PSALM vii. 12, 13.

*"I do set My bow in the cloud."*—GENESIS ix. 13.

THERE is a bow, on wrathful purpose bent,  
Prepared for those who sin and not repent :  
Another bow with grateful joy I sing,  
Without an arrow, and without a string !  
I gaze upon this bow that shines above,  
Bent by the arm of Everlasting Love,  
And trace with wonder in its colours fair  
My Father's Covenant plainly written there.

*Cricklewood,*

*April 18th, 1921.*

WILLIAM WILEMAN.

**Triumphs of Grace over Death.**

THE LATE MRS. MARSH, OF SALE, CHESHIRE.

WITH melancholy pleasure we subjoin a few particulars concerning the late Mrs. Marsh, of Sale, received through our esteemed friend, Miss Ruth Cowell, the writer of "Wellsprings." Miss Cowell writes as follows :—

Accompanying my article, I am sending you this kind and touching letter from Mr. Walter Croft concerning the Home-call of yet another weary saint. I was privileged to see Mrs. Marsh once in the long ago, and also knew her godly and gifted cousin Mrs. Bailey, who presented me with the sweet booklet from her own pen, entitled, "Memorials of a Beloved Brother." She was a great sufferer and invalid, having for many years lost the use of her lower limbs and also of her eyesight. Mr. Croft used to lovingly minister to her, and go in to read the precious Word and the GOSPEL MAGAZINE when an opportunity permitted. And now her cousin, dear Mrs. Marsh, has joined her in that land where the inhabitants shall not say "I am sick," and where they unite as in one voice to sing the praises of the Lamb Who bought them with His own most precious blood. Mr. Croft was privileged to commit the mortal remains of dear Mrs. Marsh to the tomb by her own request. The interesting and touching letter from Mr. Walter Croft is as follows :—

FERN DENE, OLD HALL ROAD, SALE,

*July 11th, 1921.*

DEAR MISS COWELL,—

I know you will be interested to hear of one being called home whom you once met here, over twenty years ago, and who has to-day been laid to rest until the Resurrection morning, viz., Mrs. Marsh, widow of the late Mr. J. W. Marsh. She had reached her 75th year, and to the last was greatly attached to the writings in the GOSPEL MAGAZINE, which had been a source of comfort to her during a very

long period, and especially since the removal of her husband over thirty years ago. Shortly after his death she heard Mr. Cowell preach at Manchester a memorable sermon on Naomi's words, "The hand of the Lord hath gone out against me," when his first words were, "Not so, Naomi, not so."

The word was sweetly applied to her, and caused her to rejoice in the midst of her sorrow.

A letter which she wrote to the preacher of that discourse is mentioned by you on page 94 of "Memorials of a gracious life," and the reference in "Wayside Notes" for October, 1891 (page 599) in the paragraph beginning "the glorious Gospel of the grace of God" (where there is a reference to one of his hearers being so deeply affected under the word) was regarded by her as pertaining to the same occasion. To write of her is to me a sacred pleasure, and to recall her often repeated testimonies to the goodness of the Lord is a profitable retrospect. Her love to the Gospel of sovereign grace was the supreme characteristic of her life, and never was she absent from the house of God when opportunity served.

The whole of her life was spent in Sale, where her dear father, who was also a great lover of the *MAGAZINE*, once held the position of schoolmaster and clerk to the local authority. Owing to lack of spiritual food in the Church of England she and her husband left to attend the Particular Baptist Chapel at Baguley, where they found the Gospel was preached by men taught of God though unlearned in the world's wisdom.

Her heart was made sad indeed as she viewed the rapid advance of Romanism in Church and State, never ceasing to warn all with whom she came into contact of the evils of the Papal system and the danger of compromising with the Romanists.

But the greatest of her concerns was the Gospel in all its branches, the Scriptures being her daily companion. Her face often glowed when listening to some servant of God extol the Lord Jesus Christ.

To see her sit listening was of itself a most heartening experience to those who spoke, and more and more was that so when in her latter years she suffered from deafness, and the speaker's voice was sufficiently loud for her to hear every word. Her last illness commenced in February when she was compelled to keep her room, and toward the end of March the sickness developed till at Easter it was thought the end had come. The dear one herself felt she was on the threshold of eternity, speaking most calmly and earnestly to each member of the family and servants. It was, however, not the Lord's time then. For three more months she was required by her Heavenly Father to stay below and to witness to all who saw her of the power of grace to support in a most painful affliction, and to evidence what is meant by "patiently enduring." Many times during that time did she feel in the dark, and had many fears regarding her safety, being tempted to believe that the Lord would forsake her and close the door against her. But all in vain. The devil tried hard to dispossess her of her hope in

Jesus, and would have done so had it consisted of works of righteousness that she had done. But being anchored in Jesus Christ and His finished work it stood firm and steady to the end, which was reached on Friday afternoon the 8th inst. Then the poor weary child of God entered the Heavenly inheritance. Quite a number who fear the Lord were present at the interment, all feeling that a great loss had been sustained. Truly we who knew her most intimately have lost a faithful and affectionate friend, a wise counsellor, and her family a most devoted mother. I write these few particulars knowing how you feel to those who give such evidences of divine life in face of death and whose whole dependence is in the Lord. If you feel they are of any use to the household of faith by making the editor of the GOSPEL MAGAZINE aware of them, I leave it to you as you think best. I have had the privilege of seeing you on one or two occasions, but may not have another opportunity on earth. May we both be found at the last great day on the right hand is my prayer.

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## Protestant Beacon.

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### PROTESTANT POINTS.

#### V. ALTAR.

AN "altar" was an elevated structure on which sacrifices were offered. See Gen. viii. 20, where the word first occurs in the Bible.

If, as has been proved from Holy Scripture in a previous article of this series of "Protestant Points," the propitiatory sacrifice of our Lord and Saviour Jesus Christ is never to be repeated, so that, "There is no more offering for sin" (Heb. x. 18); then there cannot be a sacrificial altar in the Christian dispensation.

The writer has occasionally heard even those whom he has deemed to be Christian people (though, from their environment, very imperfectly instructed), speak of the communion table as an "altar." But as an altar implies a sacrifice, and as this name for the communion table was brought into use with the avowed purpose of inculcating the idea that there is a sacrificing priesthood in the Christian ministry, and a sacrifice offered by a priest when the Lord's supper is celebrated, it should never be employed in this connection.

The word altar was carefully expunged from the Book of Common Prayer by the Reformers, and the words "Table," "Lord's Table," or "Holy Table," substituted. For there is no reference to an altar for Christian worship in the Gospels, the Acts, or the Epistles. Heb. xiii. 10 is often adduced by Sacerdotalists as settling the matter, though only the words "We have an altar" are those usually quoted, apart from their context, which, if carefully studied, throws a very different light upon the subject.

In verse 9 we read: "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with

grace ; not with meats, which have not profited them that have been occupied therein."

The allusion here is, no doubt, to the Jewish distinctions between clean and unclean meats, and the verses which follow show that the sin-offering under the Levitical dispensation foreshadowed something far better, with which believing Hebrews' hearts should be established. (Compare Col. ii. 16, 17.) Next we read : " We have an altar whereof they have no right to eat which serve the tabernacle." Not a Christian, but a certain Jewish altar, or rather sacrifice is meant, for by the figure called metonymy, the word "*altar*" is here clearly put for "*sacrifice*," for it was of the sacrifices that the Levitical priests ate. (Compare 1 Cor. x. 18.) When the Apostle says : " We have an altar," the word " we " is not emphatic, but quite the contrary, as there is no word in the Greek corresponding with the English pronoun " we " as there would be if stress were meant to be laid upon it. It is not " WE (Christians) have an altar," but the words are equivalent to " There is an altar," as at the time the Epistle to the Hebrews was written the temple in Jerusalem was standing, and the Levitical rites were still being performed.

" We have an altar (i.e., a sacrifice), whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are BURNED without the camp " (verses 10, 11). No part was eaten by the priests, as was the case with other sacrifices.

Verse 11 identifies the sacrifice alluded to in verse 10 with the sin-offering, which was an eminent type of Christ's expiatory sacrifice, with which believers ought by grace to be " occupied " to their souls' profit. (Compare verse 9.) And so the Apostle proceeds to exhort the professing Hebrew Christians to whom he wrote, to " go forth unto Him without the camp bearing His reproach " (verse 13). They should be " occupied " with Him, and His grace, not with meats (verse 9). And then, as if to guard against a wrong conclusion, the Holy Spirit makes known what the sacrifices of the Christian dispensation are. " By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good, and to communicate, forget not : for with such sacrifices God is well pleased " (verses 15, 16).

There is, therefore, no warrant in Holy Scripture for a material altar, even as there is no other propitiatory sacrifice in the Christian Church than the one oblation of Christ finished upon the cross.

*Marshall (Sask.), Canada.*

ROBERT J. NOYES.

#### AGED PILGRIMS' FRIEND SOCIETY.

ARRANGEMENTS are being made for the autumn appeals on behalf of the Society, and several meetings and collections are in prospect. Will all our friends to whom the welfare of the Lord's aged poor is a matter of concern, kindly help us ? The Institution, with its history

of 114 years, is unique, because of its Scriptural and distinctive foundation and the spiritual lines of its work; it has special claims upon "the household of faith." No less than 1071 pensioners and eight Homes have to be maintained, and annual subscriptions are not so freely taken up as was once the case. But the committee can inscribe upon their banner, "Ebenezer" and "Jehovah Jireh."

No debt has been incurred, and the Committee believe that their Covenant God will incline the hearts and open the hands of His people, so that notwithstanding increasing expenditure upon the pensions and Homes, all needs will be met.

On October 11, the 43rd Anniversary of the work at Brighton will (D.V.) be held in the North Road Rooms. Alderman Caley of Tunbridge Wells will preside at 3.30, and addresses will be given by the Revs. J. K. Popham, J. H. Hallett, T. Martin and others. The Sale of Work will be held throughout the day, and Mr. Isaac Farncombe, our Local Secretary, of 38, Beaconsfield Villas, will be happy to hear from any friends.

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### Reviews and Notices of Books.

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**GOD AND HIS CRITICS :** Some plain words about Inspiration and the Higher Criticism. By REV. J. P. WILES, M.A., of Devizes, Sometime Scholar of Trinity College, Cambridge. Pp. 24. Price 4d; 27s. per 100 for distribution. Postage extra. (To be had of the Author, Warkworth House, Devizes.)

We very warmly commend this excellent pamphlet. Mr. Wiles is a clear and intelligent writer. He writes most helpfully and Scripturally. He condenses into small compass a great deal of very valuable matter on a subject of transcendent importance in these days of apostasy. Brief chapters on Christ's testimony to the Scriptures, the Apostles' testimony, the testimony of the Holy Spirit and the testimony of History are followed by an able chapter on the Higher Criticism. We hope all our readers will secure a copy of this pamphlet and place copies in the hands of those who are being shaken by the unbelieving doctrines of modern teachers.

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"TABLE" OR "ALTAR" ? Price 6d. a dozen, or 3s. per 100. (Church Association, 13 and 14, Buckingham Street, Strand, London, W.C.2.)

This is an excellent four-paged tract giving historical information showing that neither the name "Altar" nor the thing may be legally used in the Church of England. It needs to be widely circulated.

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**GATHER THE CHILDREN.** By WILLIAM WILEMAN. Pp. 32. Price 4d., postage 1d. (William Wileman, 44, Caddington Road, Cricklewood, London, N.W.)

A very helpful and interesting booklet on the importance of instructing the young in Bible truth.