

Waymarks.

The Monthly Magazine for the dissemination of God's Truth
to old and young, from "Providence" Strict Baptist Chapel,
Rowley Regis.



"Set thee up waymarks."—JER. xxxi. 21.

"Blessed are ye that sow beside all waters."—ISA. xxxii. 20.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come
again with rejoicing, bringing his sheaves with him."—PSA. cxxvi. 6.

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Waymarks.

"Search the Scriptures."—John v. 39.

Psa. xc. 14. Psa. xci. 1. Heb. xiii. 8. Prov. iii. 5, 6.
Deut. xxxiii. 25. Ex. xxxiii. 14. Eph. vi. 24.

NEW YEAR'S ADDRESS.

"Speak unto the children of Israel, that they go forward."
—EXODUS xiv. 15.

ONCE more the Lord is kindly allowing us to say a few words at the beginning of another year, to our readers far and near. In the highest and best sense we wish for them all a truly happy New Year. The portion of Scripture which strikes the key-note of this address is one full of encouragement to the Israel of God still. The Word of God is never out-of-date, but is always a living Word, and the people of God are always a living people. How wonderful to possess a life which, as it operates, ever goes forward towards the Light of life, and never backward to perdition! Equally, how great is the goodness and grace of God manifested in His Word, in the gift of suitable exhortations and commands, which, when applied, are effectual in stirring up true Israelites to press forward, by prayer and supplication, to a fuller and deeper knowledge of eternal realities! Let us ever remember that the very nature of life is movement, while stagnation solemnly argues death. Hear the words of Him who spake as never man spake: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John x. 10).

God greatly encourages His children, too, when He bids them "Go forward." Pi-hahiroth, as the godly understand this place, is one of real extremity. Here Israel of old found themselves unable to proceed, for the Red Sea was in front of them, and the Egyptians were hard upon their heels behind. What could they do? By themselves—nothing. How this all confirms the word of Jesus to all His disciples: "Without Me ye can do nothing" (John xv. 5). It was at Pi-hahiroth, when Israel was helpless and in danger, that Moses bade them "Fear not," but "Stand still, and see the salvation of the Lord" (Ex. xiv. 13). This was well-timed encouragement, against nature, but from heaven, for faith alone to receive and feed upon. Such encouragement God dispenses to His Israel still. All suspense was soon most mercifully and miraculously removed, when our wonder-working God made a passage through the Red Sea, and bade Israel, led by Moses, "Go forward." Some of our readers may be at Pi-hahiroth in their experience, at the opening of this New Year. The future looks dark, perhaps impossible. They have made a profession of His Name, and cannot go back; yet with the enemy, maybe, close at their heels, and the smiling face of their unchanging Friend just

hidden for a small moment behind some frowning providence, they feel they dare not, cannot go forward into coming days. May all such readers be helped to say individually:

“ My future I would leave
Safe in Thy care;
I'd place it in Thine arms,
And leave it there.
'Twould be so sweet to feel
The whole day long,
Thy loving plans for me
Cannot go wrong.”

What quiet, yet sure advancement is made by everyone who is helped to move along under the sweet influence of this language! Listen to God's counsel to Israel all the way through regarding the **Past, the Present, and the Future.** It lives to be profitable. Does not this sum it up?—**Look back, and remember** (Deut. viii. 2)—that deals with the **Past**, “**Stand still,**” and **observe** (Ex. xiv. 13)—that applies to the **Present.** “**Go forward,**” and **trust** (Ex. xiv. 15)—there is an abiding word for the **Future.** In remembering the past, there is not to be a mental passing over of events that we might think were better forgotten, for God says: “Thou shalt remember **all** the way which the Lord thy God led thee” (Deut. viii. 2). **All** the way has not been dark; light has shone through the clouds. Think, believer, have you not found the clouds to be the dust of His feet? Some of the way has been very perplexing, but how profitable is it, to all who have found the Lord ready to display His skill at these times, to remember the perplexities, and by their side the many prayers which such seasons have occasioned, and the wonderful answers God has given! Dear readers who fear God, we have to think upon many sorrows, but let us not overlook the many mercies. Days of soul anguish, confession, and wrestling for deliverance some cannot forget; yet they remember, too, the sweet hours spent when they read their title clear to mansions in the skies. Surely, in a word, this is it:

“ Brought safely by His hand thus far,
Why should I now give place to fear?
How can I want if He provide,
Or lose my way with such a Guide? ”

How these gracious remembrances bid us trust, and take courage.

Consider how greatly all the past bears upon the present. God does not forsake His people. “**Stand still,**” believer, and **observe.** “See the salvation of the Lord which He **will** show to you **to-day.**” You saw it yesterday; therefore, you shall see it still. Its Author is “Jesus Christ, the same yesterday, and to-day, and for ever” (Heb. xiii. 8). “The Lord **shall** fight for you, and ye shall hold your peace” (Ex. xiv. 13, 14). It is profitable employment to “stand still” at times, for when God brings His people to such a posture, He is about to show them fresh tokens of His favour. Then what of the **Future?**—“**Go forward,**” and **trust.** The prophet Isaiah said: “I will trust, and not be afraid” (Isa. xii. 2). He had reason to say it, and he honoured his God by saying it. Can we say it? If so, may we be helped to con-

sider, upon the ground of Scripture, how we may go safely forward on the rest of life's journey.

i. **"Go forward" in the future leaning upon the Word of God.** It was God's Word which Moses was to convey to the children of Israel when they were bidden to "Go forward." And God confirmed His own Word by **making the way**. Oh for wisdom to-day, to-morrow, and all the morrows we shall see, to lean hard, to lean entirely upon the Word of the living God. Precious Bible, it will bear leaning upon. It is a lamp to guide the feet, a chart to show the way, a field wherein is to be found the Pearl of great price, a mine from whence hid treasure shall be discovered by all who are taught by prayerful search to dig down into it. Business man, there is specific counsel in God's Word to show you how to grapple with your business problems. Mothers and fathers, we are told therein exactly how we ought to bring up our children and manage the home. Children, you are told to obey your parents. Young people, read God's Word, for it discovers the dangers you need to be kept from, and it reveals the path of safe retreat from all evil. Reader, dost thou want to be right for eternity? All God has to say to you **about sin** is summed up in this blessed Book. All He has to say to sinners **about salvation** is there. Everything He determined to reveal **about Himself, His dear Son, and the ever blessed Spirit** is written upon the sacred page. All that discovers clearly that there is a **heaven for the godly, and a hell for the ungodly**, you may read in this Holy Volume. **Doctrine, experience and practice** is clearly traced out, and what a mercy that **the Holy Spirit guides into all truth!** God help us, despite all the daring criticism of the Modernist, to **go forward in the future, leaning upon, relying implicitly upon the whole of the Word of God.**

ii. **"Go forward" along a path marked out by blood.** Moses was to lift his rod and stretch out his hand over the sea, and divide it; and the children of Israel were to "go on dry ground through the midst of the sea" (Ex. xiv. 16). How miraculous a passage! Yet how much more glorious is the way this sets forth—that path marked out through the Red Sea of the precious blood of Christ, by which poor sinners will ever be enabled to approach a holy God. Sin-bitten Israelite, you shall not be condemned or turned back as you "go forward" again and again in this blood-be-sprinkled path with your cry for mercy, forgiveness, guidance and help; for,

" This rich atoning blood,
Which, sprinkled round, I see,
Affords for all who come to God
An all-prevailing plea."

Blessed be God, it is a sea, not a brook to be dried up. The supply is boundless, efficacious, and perfectly free—

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

You are safe in going forward, with all your needs to a throne of

grace, along this way. The Lord bring us forward daily in this well-trying path.

iii. May godly teachers, superintendents and Bible Class leaders, be enabled to **"Go forward" in imparting instruction from God's Word to the young.** Do not let this exceedingly important work go. "Go forward" in prayer and constant application to this loving and most excellent employment, and may each one prove the truth of this encouraging word: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 6). The opponents of Scripture to-day are alas! busily going forward against God and His truth, instilling diligently into young minds their gross errors. Oh may these things be the means of stirring us up to "go forward" unanimously with godly determination to tell out to our dear children "His truth (which) endureth to all generations" (Psa. c. 5).

iv. **"Go forward" in constant prayer for the peace and prosperity of Jerusalem.** Oh that the Lord would equip and send forth many more true labourers into His vineyard, who, relying wholly upon the Written and the Incarnate Word, and fired with heavenly zeal for the good of the Lord's living family, might be gathered with those who are already placed by God upon the walls of Zion, to stand together and say: "Let us rise up and build." Oh that so there might be a **strengthening of hands** for this good work (Neh. ii. 18). Alas! how many inferior things affect those who are one in Christ! Consequently how timely is Paul's exhortation to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. iii. 1-3). Oh to catch more powerful glimpses of Christ, so that our views of earth and flesh may be dimmed. Oh to have more of that tender fear in exercise, which is "An unctuous light to all that's right, (and) a bar to all that's wrong;" with a greater hunger and thirst constraining ministers and hearers more earnestly to pray for each other. Surely, then, the Word of the Lord would have free course and be glorified (see 2 Thess. iii. 1). Be it ours to say from the depths of our hearts, as from the heart of one man:

" My soul shall pray for Zion still
While life and breath remains,
There my best friends my kindred dwell—
There God my Saviour reigns."

How anxious we shall be, if the fear of God is in exercise, in these dark days of confusion in the religious world, and while the Church of God is in a low state, to have a clear, God-given conception of what **constitutes and promotes the real welfare of Zion.** True peace and prosperity in the Church of God can never be advanced by the assistance of the world, or any compromise between truth and error. The Lord open our eyes, and keep us clear and very firm in heart and walk with regard to these things. But we ask, can there be any **real increase** of peace and prosperity, when friends to the truth as it is in Jesus, who are agreed

thereon, are walking apart **only** on account of the infirmities of the flesh? In such cases can there be **free access in prayer** for peace, without **some godly effort** to bring it about? We speak affectionately, earnestly desiring with all our readers who are concerned about these things, to listen to and heed those words of rebuke, given by the Lord Jesus in the days of His flesh, to those disciples who were evidently fostering an **unchristian** separateness between themselves and one whose company should not, **on grounds of truth**, have been excluded from their own: Jesus had been speaking to His disciples of the greatness of the man who is feelingly least. "And John answered and said, Master we saw one casting out devils in Thy Name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: **for he that is not against us is for us**" (Luke ix. 49, 50). While seeking, then, to contend for a firm stand for, and upon, right things, may we also be helped from on high to **stand together** wherever there is oneness in heart, doctrine and practice, as revealed in the Word of God. Foes were grieved in Nehemiah's day when they heard that the walls of Jerusalem were made up, and that breaches began to be stopped (Neh. iv. 7). Would to God that the Church's foes to-day could see her friends more deeply concerned about the most needful work of the spiritual building and repairs of her walls and palaces!

v. How good, also, to be concerned for grace to "**Go forward**" in **active benevolence**. In this matter, what a wonderful example is set by the Lord Jesus, "who went about doing good" (Acts x. 38), and what a loving exhortation to practical sympathy is given by John in the word: "My little children, let us not love in word, neither in tongue; but in deed and in truth (1 John iii. 18). May the "cup of cold water," always so refreshing to the weary traveller, be often held out by us to the sick, sad and needy disciples of Him who says: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40). If we love the saints, let us **express** that love, and "go forward" by His help, during our brief day on earth, doing good. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10).

vi. Finally, how needful to "**Go forward**" **dressed in the whole armour of God**. We are bound to meet the foe in advancing, if we are heaven-bound pilgrims. The world, the flesh and the devil, are against us. They meet the Christian constantly, not as his friends to afford holy courage to proceed, but as his enemies to retard his progress, trip him up, if possible, or tempt him to turn back. Yet remember, in the complete armour of God, there is none provided for the back. "Remember Lot's wife" (Luke xvii. 32). "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62). The word is "Go forward," and the mercy is that God provides **all marching uniform**, as well as **marching orders**, for His people. Heaven is in front, believer, when the fight of faith is over and the work of grace is done. Think not that the foes which beset your road will win the day and overthrow you. They have been conquered for you by Him who groaned and bled to

save you from the dominion and consequences of sin. Wrestle you must, fight you must; for the forces of hell, and no less, are opposed to the course you are pursuing. Yet you fight in the strength of the Lord your God. "Put on (therefore) the **whole armour of God**, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 11—13). You need the **girdle of truth** to be bound entirely round you, the "**breastplate of righteousness**" to preserve from fatal darts the seat of affection, the place wherein the Word of God has been written, even the heart which has been opened by the Lord. The righteousness of Christ **imputed** is the only safe breastplate against the arrows of divine wrath, while the righteousness of Christ **implanted** is the only breastplate to fortify the heart against the attacks of Satan.

The feet need to be shod with "**the preparation of the gospel of peace**," so that a stand may be maintained in and for the truth, that there may be a treading down of the powers of darkness; and a **courageous walk** in the midst of trouble, as well as a **clean walk** in the tender fear of God. How sweet is the abiding promise: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. xxxiii. 25). Then, "**Above all, taking the shield of faith**." How essential is this shield in the hour of temptation! If Jesus had not prayed that Peter's faith should not fail, surely he would have been carried headlong by the fierce wind of temptation. How needful is the shield of faith when the word is given to "stand still," or "go forward," to resist the unbelieving "ifs" and "buts" that Satan and old nature are ever ready to hurl by way of opposing God's commands! "Ye shall be able to quench all the fiery darts of the wicked" with this shield. "**And take the helmet of salvation**," so that the head may be covered in the day of battle. The **head** of a true Israelite is affected by his **heart**, wherein lies the heavenly treasure, but as **the heart** needs covering and protection, so does **the head**. The **heart** and **mind** are to be kept by Christ Jesus, saith the divine promise (Phil. iv. 7). God cover our heads from the many dangers which men fall into through imbibing sceptical conceptions of God and His truth, which endureth for ever. We need our head so protected as that it may be used by the help of God to **express clearly** that teaching which He has placed in our hearts. How easily, apart from constant protection, even a child of God may create, and leave, on the mind of another through wrong **definition** of the truth, an entirely false impression! Oh, how we ministers need to have our heads covered in relation to these things! Then the "**Sword of the Spirit, which is the Word of God**," and the armour made complete by "**praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints**." May we find increasing solace and strength in the Word of God and prayer. Dear readers, there is no progress of a right kind in religion apart from God and His Word. He said, "**Go forward**" to Israel; without Him they were faced with destruction. To remain in Egypt, to go down into Egypt and to trust

in its shadow, means confusion still (Isa. xxx.); but to "Go forward," "moved with fear," guided by grace, and equipped with the whole armour of God, means deliverance from Egypt, heaven's help and maintenance through the wilderness, and presently the final destruction of the last enemy, death, followed by a triumphant entrance into the promised land. God bless us all with saving grace, travelling grace during our earthly pilgrimage, and keep us looking away from the city of destruction "for a city which hath foundations, whose Builder and Maker is God" (Heb. xi. 10).

Yours to serve in Gospel affection,

THE EDITOR.

AN APPRECIATION.

OUR sincere thanks are here expressed to each of our friends in the ministry who have so kindly and regularly assisted us during the past year with such profitable written articles for our Magazine. May the Lord help them, with us, to "Go forward," proclaiming and disseminating the truths of the everlasting gospel, through the monthly medium of this little "Messenger," which we pray may fall again and again into many hands who shall have cause to bless God for its existence. To Him be all the praise, for: "Not unto us, O Lord; not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake" (Psa. cxv. 1).

DOING THE WORD. (No. 1.)

BY PASTOR F. H. WRIGHT (Rochdale).

IT has often been charged against the holders of the doctrines of grace that their views not only lead to carelessness of life, but also to indolence. Because they do not countenance every form of "religious" activity, and because they do not shout about their deeds, or rest upon any works they may perform, they are regarded as despising good works. True, many of us feel guilty of neglect, and grieve over our shortcomings and absence of profitable activity, but we do not count such things as grace, or pride ourselves on doing nothing. We desire to be followers after holiness, and also to be zealous of good works (Titus ii. 14). The Scriptures are eloquent concerning this question, and as they are our guide in all matters of practice, we desire to be led by them. The religious world is full of machinery for producing so-called works, but as many are questionable, and motive as well as performance comes into review, we must cleave to the Word. Herein we shall find abundant instruction as to what motives are required in "doing"; the influence essential, the sphere in which it is to be found, the happiness in the performance, the reward following, and many other matters associated therewith. In the first place, let us notice

THE IMPORTANCE OF WORKS.

Many readers have doubtless been brought to that place where, seeing the emptiness and vanity of mere creature effort, they know

by experience the truth of the apostle's words (Rom. vii. 18): "For I know that in me (that is, in my flesh) dwelleth no good thing." They may have seen, or been amongst, the number of people who have toiled to be good or to do good, in the hope that by their efforts they might get peace to their consciences and have somewhat to appear before God, but being humbled in the dust of self-abasement they are led to see that the only righteousness in which they can appear is that wrought out by another,—even the Lord Jesus Christ. The realisation of the fulfilment of God's most holy law by their blessed Substitute does not produce indifference and carelessness, and whilst they are declared no longer to be under the law, they come to the Word of God therein to discover abundance of precepts and exhortations as to their walk. How clear is the call of the Apostle, and how affectionate his language as he appeals to the Ephesians (iv. 1): "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called," and how he proceeds to describe the desired deportment of the people of God. "With all lowliness and meekness, with longsuffering, forbearing one another in love." There is a tendency for the Lord's people to forget they are a part of a body, and to regard themselves as detached and almost independent units. "Forbearing one another in love," is as much a part of Scripture as "Seek ye the Lord." We are apt to pass by or neglect those portions of Scripture which speak to us in language of reproof, but feeling they are applicable constitutes a reason why we should examine them closely in the light of our own walk, with humble prayer that we may not rest satisfied with the perusal. Neither do we desire that spirit which is but a slavish one, that feeling a necessity to do something in regard to some known defect, sets forth in its own strength to look like a follower of the Lord Jesus Christ. "Love makes the willing feet in swift obedience move," and it is a sense of the love wherewith He loves His people, produced by the blessed Spirit which will enable the soul to seek for grace to be a follower of God as a dear child. It is important in the light of the teaching of the Word regarding filial obedience, that we should seek acquaintance with the precept, and it is essential when we remember that the Church of the living God is a witness upon the earth among men, before whom they are to "shine as lights in the world." As members of the family, what gracious examples are needed, what loving testimony to the power of God's grace, what demonstration of the power of the gospel, and what evidence given of the existence of love to the Lord. We may not conclude that our good-hearing times are merely to exchange a sad experience for a glad one, or wretchedness for joy. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6). How that word, "Ye are not your own," rebukes our sense of independence. The flesh is always self-assertive, arrogant and impatient of reproof; but Paul (1 Cor. vi. 20) declares: "For ye are bought with a price; therefore glorify God in **your body and in your spirit, which are God's.**" We need to beware of that form of humility which, recognising failure and shortcoming, gives vent to confession, recognition of helplessness and sense of sin, but stays there. Oh for grace to remember His Word. The Lord

is fully aware of the temptations within and without that befall all His children; He knows their proneness to indolence, and the use that Satan will make even of God's own Word, but notwithstanding this, He inspired His servants to exhort, and their admonitions are preserved to us. We are full of wonder and admiration of the abundance of the Apostle's labours under all sorts of difficulties and oppositions, but note Paul's striking words to the Corinthians (2 Cor. vi. 1): "We then as **workers** together with Him beseech you also that ye receive not the grace of God in vain." We hold to the truth that where life is implanted it will remain, that the sheep of the Lord shall never perish; but there is evidence, alas! that His people can and do walk with very little evidence of His grace in exercise. The chief thing is, what we are in His sight, but surely it should be a matter of concern with us to demonstrate allegiance. "That the Name of God be not blasphemed" is an arresting message; how sad if the world should have ground to speak evilly of the Name that is above every name by reason of the ways of His followers!

"A barren tree that bears no fruit,
Brings no great glory to its root;
When on the boughs rich fruit we see,
'Tis then we cry, 'A godly tree.'

Never did men, by faith divine,
To selfishness and sloth incline;
The Christian works with all his power,
And grieves that he can work no more."

(To be continued, G.w.)

"LET HIM COME UNTO ME."

Jesus, let me come to Thee,
Vile and sinful as I am;
Oh, the beauty which I see
In the sin-atonng Lamb!
From eternal wrath I flee;
Jesus, let me come to Thee.

There are moments when I feel
All the strength of reigning sin;
There are moments quite as real,
When Thy Spirit shines within;
When I hate the sin I see;
Jesus, let me come to Thee.

I shall perish if I stay
Where the tempter's voice would lure;
I shall perish if I stray
From the only open door;
Everlasting woe for me
If I do not come to Thee.

All the Father owns are Thine;
All the Father gives *shall* come;
Jesus, in Thy strength divine,
Reach Thy hand and take me home;
All the glory Thine shall be,
Jesus, if I come to Thee.

Let me come when worldly care
Hides eternity from sight;
Let me come when sudden fear
Brings eternity to light;
Only Thou my Friend can be;
Jesus, let me come to Thee.

Oh, the grace that fills Thine eyes
In the world beyond the sun!
When it gleameth through the skies,
Glory seems on earth begun;
What, then, will the vision be,
Jesus, when I come to Thee?

All I ask, and all I need,
As I go and at my end,
Is to feel my spirit freed
From its guilt, and God my Friend;
And that Thou Thine image see,
Jesus, when I come to Thee.

THE ATONEMENT.

BY PASTOR E. A. BROOKER (of Tunbridge Wells).

ITS ORIGIN.

GOD made man upright, but foresaw the Fall, and pre-determined that this master-stroke of Satan should not thwart His eternal design of a glorified Church in Christ, subsequent to the day of wrath. This pre-determination is embodied in the eternal Covenant of Grace, under which God the Father gave the Church to God the Eternal Son, who did then willingly assume the complete and absolute responsibility of the total and entire sins of the Church—that willingness involving the assumption by Him of a perfectly holy and impeccable nature expressed in a human body, which body should be made, offered and accepted, as a sacrifice to and by God the Father in full and eternal satisfaction of all the sins of the whole election of grace.

ITS NECESSITY.

Man having fallen a prey to the subtle treachery and deceit of Satan became a totally ruined sinner. Sin completely alienated his heart from all righteousness, and so utterly degraded and ruined him as to fill him with enmity to his Maker, and left him in a state completely destitute of either the power or the will to alter his condition; yea, in solemn ignorance of it. The consequence of this act was that all of Adam's posterity were, are, and will be "born in sin and shapen in iniquity," and yet from among Adam and his posterity the glorified Church was to be formed. The malicious guile of Satan was permitted to accomplish man's complete downfall, and was, in fact, a stroke, through the creature made in the image of God, at the sovereignty of God. This challenge by Satan to the Almighty power of God rendered the Atonement a dire and urgent necessity, and moved the God of heaven to utter the first accents of the gospel of salvation, as recorded in Gen. iii. 15.

ITS ACCOMPLISHMENT.

The Atonement, now a **necessity**, proceeds to its accomplishment according to the eternal purposes of God, and the prophecy recorded in Isaiah liii. is literally fulfilled. The eternal Son of God, the appointed and **willing** Sacrifice, enters into the world—made under the law, and therefore answerable to the law—and upon His holy soul the Lord "lays the iniquity of us all." The holy frame of the God-Man becomes the arena in which the awful conflict between God and Satan, wrath and mercy, love and hatred, heaven and hell, righteousness and sin, light and darkness, hope and despair, is fought out to secure the eternal redemption of man.

"On Him Almighty vengeance fell,
That must have sunk a world to hell;
He bore it for a chosen race,
And thus became their Hiding-place;"

and the three most awful hours the world has ever witnessed (when the very heavens were darkened with horror at the spectacle) ended in the utter overthrow of Satan, the entire satisfaction of God, and

the full and complete salvation of **all** whose names are recorded in the Lamb's Book of Life. Mercy and truth then met together, and righteousness and peace kissed each other.

ITS APPLICATION.

The Covenant of Grace, which secures the eternal destiny of the elect and ensures their final perseverance unto everlasting glory, is rendered effectual **only** by the direct operation of the Holy Ghost upon the spiritually dead heart of man. "The Spirit quickeneth whom He will," and under the quickening power of the Holy Ghost man is convinced of sin, of righteousness, and of judgment, and under this Divine conviction man is

"Called to see God's righteous law,
Holy is without a flaw;
Called to feel its vengeful power,
And to tremble in that hour;"

and the effect of that calling will be that man will "**abhor himself** and repent in dust and ashes," and he will pray for mercy, and he will then find sooner or later:

"Ere long a heavenly voice I heard,
And mercy's angel-form appeared;
She led me on with placid pace
To Jesus as my Hiding-place;"

and finding **such** a Hiding-place, will be filled "with all joy and peace in believing."

ITS ISSUE.

The Atonement thus being wrought **for** and **in** the believer, he works out his own salvation with fear and trembling, through God working in him to will and to do of His good pleasure, receives of the fulness of Christ, and grace for grace, lives a godly life, dies a blessed death, joins the spirits of just men made perfect, is with them glorified in the resurrection, will inherit the kingdom prepared for him from the foundation of the world, and in that kingdom will live in eternal harmony, blessedness and peace, with Father, Son and Holy Ghost.

GOD'S WITNESSES (Joseph, a Type of Christ).

Copied from an old "Gospel Standard" and amplified by
Pastor J. T. SHARPLES (of Evington, near Leicester).

JOSEPH was a shepherd (Gen. xxxvii. 2). Christ was the Good Shepherd (John x. 11).

Joseph was sent by his father to seek his brethren (Gen. xxxvii. 13). Christ was sent by His Father to seek and to save His people (John iii. 16, 17).

When Joseph's brethren saw him coming, they sought to slay him (Gen. xxxvii. 20). When Christ came on earth, the Jews, His people, sought to kill Him (Matt. ii. 20).

Joseph was put in a pit and raised from it again (Gen. xxxvii. 28). Christ was put in a tomb and raised from it again (Matt. xxvii. 59, 60).

Joseph was sold for twenty pieces of silver—the price of a slave

under age (Gen. xxxvii. 28). Christ was sold for thirty pieces of silver—the price of a slave of full age (Matt. xxvi. 15).

Joseph was carried down into Egypt (Gen. xxxix. 1). Christ was carried down into Egypt (Matt. ii. 13, 14).

Joseph was tempted day by day by Potiphar's wife (Gen. xxxix. 7). Christ was tempted by Satan forty days in the wilderness (Mark i. 13).

Joseph was condemned by a false witness and put in prison (Gen. xxxix. 19, 20). Christ was condemned by false witnesses and put to death (Matt. xxvi. 59, 60).

Joseph was put in prison with two prisoners; one was saved and the other hanged (Gen. xl. 2, 3, 21—23). Christ was crucified with two prisoners; one was saved and the other lost (Luke xxiii. 39—43).

Joseph became governor, ruler and saviour of his people in Egypt (Gen. xli. 43; xlii. 6). Christ is Governor, Ruler and Saviour of His people on earth (Matt. ii. 6).

Joseph was thirty years old when he began his public ministry (Gen. xli. 46). Christ was thirty years old when He began His public ministry (Luke iii. 23).

Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper (Gen. xli. 38, 39; xxxix. 23). Christ was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in His hand (Luke ii. 40; Isa. liii. 10).

Joseph went about doing good, laying up food for the famine (Gen. xli. 46—49). Christ went about doing good, and healing the sick (Matt. iv. 23, 24).

Joseph's people had to come to him for their temporal food (Gen. xlii. 3—10). Christ's people all have to come to Him for their spiritual food (John vi. 48—51).

Joseph knew his brethren, but they did not know him (Gen. xlii. 8). Christ knew His disciples, but they did not know Him (Luke xxiv. 16, 31, 32).

Joseph spoke to his brethren by an interpreter (Gen. xlii. 23). Christ speaks to His brethren by the heavenly Interpreter—the Holy Spirit (John xvi. 13, 14; xv. 26).

Joseph's brethren became humble and willing to be his servants before he showed them his tender, loving heart (Gen. xlv. 16). Christ's people have to become humble, like little children, before He reveals to them His loving heart (Matt. xviii. 3, 4).

Joseph gave to his people freely, without money or price (Gen. xlii. 25). Christ gives to His people freely, without money and without price (Isa. lv. 1).

Joseph's brethren all had to bow down to him (Gen. xlii. 6). Christ's people all have to bow down to Him (Phil. ii. 10).

Joseph made himself known to his brethren after they supposed him to be dead (Gen. xlv. 1). Christ made Himself known to His disciples after they had seen Him laid in the tomb (Luke xxiv. 36—40).

Joseph was one of twelve brethren, the Patriarchs (Gen. xlii. 32). Christ had twelve disciples, the Apostles (Matt. x. 2).

Joseph said to them, "I am Joseph your brother, whom ye sold into Egypt" (Gen. xlv. 4). Christ said to His disciples, "It is I Myself; handle Me and see" (Luke xxiv. 39).

Joseph forgave his brethren their trespasses (Gen. xlv. 3—8). Christ forgave His people their sins (Matt. ix. 2—6).

Joseph had a beloved brother, Benjamin (Gen. xliii. 29, 30; xlv. 14, 22). Christ had a beloved disciple, John (John xiii. 23).

Joseph wept over his brethren (Gen. xlv. 15). Christ wept over His people (Luke xix. 41).

Joseph dined with his brethren, he making the twelfth (Gen. xliii. 16). Christ supped with His twelve apostles (Luke xiii. 14).

Joseph loved his father and nourished him (Gen. xlvii. 11, 12). Christ loved His Father and obeyed Him (John xv. 10).

Joseph was blessed by his father (Gen. xlix. 22—26). Christ was blessed by His Father (John iii. 35).

Joseph's father received his son as from the dead (Gen. xlv. 30). Christ's Father received His Son from the dead (Acts xiii. 33).

Joseph had been a man of sorrow, and had anguish of soul in the pit (Gen. xlii. 21). Christ was a Man of sorrow and had anguish of soul in the garden (Luke xxi. 44).

Joseph's garment had been stained with blood (Gen. xxxvii. 31). Christ's garments were stained with blood (Isa. lxiii. 3).

Joseph was clothed in fine linen (Gen. xli. 42). Christ was wrapped in fine linen (Matt. xxvii. 59).

Joseph's bones were raised from the grave and carried up to the earthly Canaan (Gen. l. 25). Christ arose from the grave and was carried up to the heavenly Canaan (Luke xxiv. 51).

Joseph was raised from prison to a post of honour and power (Gen. xli. 40—43). Christ was raised from the grave and crowned with glory and honour (Heb. ii. 9).

The word Joseph means increase or addition. It is said of Christ, "Of the increase of His government and peace there shall be no end (Isa. ix. 7).

Joseph said to his brethren, "Fear not" (Gen. l. 19). Christ likewise said to His disciples, "Fear not, little flock (Luke xii. 32).

Joseph is described as "a fruitful bough by a well" (Gen. xlix. 22), and Christ is called "a righteous Branch" (Jer. xxiii. 5).

When Simeon saw the young Child Jesus, he said, "Now let me die or depart in peace" (Luke ii. 29). When old Jacob saw his son Joseph, he said, "Now let me die, since thou art yet alive" (Gen. xlv. 30).

Pharaoh said to the famishing Egyptians, "Go unto Joseph" (Gen. xli. 55), and the constant and uniform language of the Gospel to hungry and perishing sinners is, "Go unto Jesus" (Matt. xvii. 5; v. 6; John vi. 35).

A BEAUTIFUL REPLY.—A godly Scotch minister being asked by a friend, during his last illness, whether he really thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die I shall be with God; if I live, He will be with me."

"When a poor sinner is crying for mercy, he has more knowledge than the wisest philosopher, because he is being taught of God."—M. WELLAND.

OUR CHILDREN'S PAGE.

WE have been very cheered in receiving no less than twelve papers from boys and girls who have found the correct chapter and verse for each of the thirty-six texts that have appeared each month from July to December, 1929, at the headings of our regular letters to our young people. A prize was promised to the boy or girl between the ages of 14 and 18 inclusive, and to the boy or girl between the ages of 6 and 13 inclusive, who obtained the largest number of correct answers. Seeing, however, instead of **two** young people becoming eligible for prizes, we have **twelve** who merit them, we have much pleasure in joining with members of the Committee in giving each of the following young friends a book (ten of these books will be Reference Bibles): Vera Pearson (of Clent), aged 15 years; Evelyn Dye (Blackheath), 15 years; Annis Wyle (Blackheath), 13 years; Joseph Fellows (The Knowle, Rowley Regis), 13 years; Nellie Goodwin (Blackheath), 12 years; Frances Hodgetts (Blackheath), 12 years; Horace Taylor (Blackheath), 12 years; Freda Oakes (Blackheath), 11 years; May Caten (Irthlingborough), 10 years; Harry Adams (Rowley Regis), 10 years; Lilian Dye (Blackheath), 8 years; John Caten (Irthlingborough), 8 years.

We are anxious that this Bible Searching shall be still encouraged, so you will find the usual six texts each month in the same place, just before you read our letter, and a prize (taking the form of a good book) will be given to the boy or girl between the ages of 14 to 18 inclusive, and to the boy or girl between the ages of 6 and 13 inclusive, who in **twelve months** succeeds in getting the most correct answers. The Lord bless you all in searching the best Book of all.

N.B.—Parents and friends are asked not to assist our young people, and Concordances must not be used in searching for the texts. Reference Bibles are, of course, allowable.

"This month shall be unto you the beginning of months."—Exodus

"The fear of the Lord is the beginning of wisdom."—Psalm

"A glorious high throne from the beginning is the place of our sanctuary."—Jer.

"Beginning to sink, he cried, saying, Lord, save me."—Matt.

"The beginning of our confidence."—Heb.

"Beginning at Jerusalem."—Luke

DEAR YOUNG PEOPLE,

[Time and seasons teach their various lessons, and the God who controls them makes the lessons connected with them very useful to all who are inclined to learn. The opening of a New Year surely sets us thinking about **Beginnings**. And our thoughts, guided by God, may move towards several **beginnings** that point to **important endings**. Let us commence this little talk by considering the **beginning of this present year**. Now we can hardly begin to think about the **beginning** before thoughts concerning the **end** of the year rise up in our minds. God has spared our lives to see the **beginning**; shall we live to see the end? Let us pause here for a moment and face this question. If we do not

live to see the end of the year, where shall we be, dear young people? Do not say, "Oh, we would rather think of something more cheerful;" God make us each wise to give this important question a few moments' sober meditation before we move on. If we do not live, our bodies will be dead, but our spirits, which are immortal, will either be in the realms of unspeakable happiness, or those of unspeakable misery. If we read carefully the solemn account of the rich man and Lazarus (Luke xvi. 19—31), we shall see therein what a reality there is in the immortality of the soul, and the fixed destiny of the righteous and the wicked. Thoughts upon these momentous matters, turned into prayer by the gracious aid of the Holy Spirit, will have a good ending, for we shall thereby find this to be our fervent desire:

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the last great day."

And if that earnest desire becomes constantly yours, dear young friends, it will most blessedly mean that there has been **the beginning of a work of grace effected in you.** Yes, and do you know that it is just as certain that God will carry on and complete that work which He begins, as that there is a hereafter?

The Apostle Paul said that he was "confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. i. 6). It is such a great big blessing to know the Lord early in life, because when He begins to save, He gives that tender fear to His people, which is

"An unctuous light to all that's right;

(And) A bar to all that's wrong."

And what a number of dangers we need to be preserved from falling into! If godliness be ours, we have that which "is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). Speaking about the new creation, its **beginning and issue**, reminds us, does it not, of the **beginning of the creation of the heavens and the earth.** What a wonderful account, in detail, God has given us **at the very beginning of the Bible** concerning the way in which all nature, around and above us, came into being! Read the account carefully, and you will notice two very striking sentences, which are repeated several times: i. "It was so;" and ii. "God saw that it was good." Those expressions speak plainly of the supreme power and perfections of God, who only **spoke**, and everything came into being. Do not lend your ears or eyes to the awful denials men are daring to advance of the very first things we read about in God's blessed Book. Be it ours to cleave tenaciously to the **beginning and the end, with all that comes between, in the Best Book of all.** What an awful thing it is for us as a nation that professed teachers of religion should insult God, and basely mislead their fellows by attacking **the very beginning** of our precious Bible—the **beginning** of a Book that is God-breathed throughout! Listen further, while we tell of that glorious Person, who speaking of Himself says: "I am Alpha and Omega, the **beginning and the ending**" (Rev. i. 8). And this

same Jesus is "the faithful and true Witness, the beginning of the creation of God" (Rev. iii. 14). He who Himself is without "beginning of days, nor end of life" (Heb. vii. 3)—"the same yesterday, and to-day, and for ever" (Heb. xiii. 8)—was with His Father in Creation's work—"in the beginning with God;" "All things were made by Him, and without Him was not anything made that was made" (John i. 1—3). Read, dear young friends, for a confirmation of this precious truth, the eighth chapter of Proverbs, and ask the Lord, as you are enabled, to help you to cleave to the **abiding truth of the Deity of the Man Christ Jesus**. How firmly dear Cowper believed in Him when he wrote the words we sometimes sing in chapel:

"Without beginning or decline,
Object of faith, and not of sense;
Eternal ages saw Him shine;
He shines eternal ages hence.
As much when in the manger laid
Almighty Ruler of the sky,
As when the six days' work He made,
Fill'd all the morning stars with joy."

Ever turn a deaf ear to all who, directly or indirectly, would have you believe that Jesus Christ was only a good man, and a good example. This teaching is Antichrist, and an absolute contradiction to the teaching of Jesus, which He so wonderfully imparted while here on earth, and which is so clearly given in the Gospels. **Jesus Christ is God; and only God can save sinners.**

One more word, dear young friends. **Any work which God begins is well begun.** You have to **begin** to earn your own living. Presently you will properly be thinking of **beginning a home of your own.** Now you cannot do better than **ask the Lord to begin these important beginnings** in life for you. May you, may we each, be helped to seek His face about **everything we begin**, lest we **begin to go astray** into paths that lead to confusion and death. We close with a word from the Book of Proverbs: "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6).

You have our hearty wishes for all that is good to rest upon you at the beginning of this New Year, and for such good to abide with you all your days. We continue to remain,

Your sincere Friend,

THE EDITOR.

A person went to the late Mr. Longden, of Sheffield, one day, and said, "I have something against you, and I am come to tell you of it." "Do walk in, sir," he replied; "you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both kneel down, in the first place, and ask the blessing of God upon our interview." After they rose from their knees, Mr. L. said: "Now, my brother, I will thank you to tell me what it is that you had against me." "Oh!" said the man, "I really don't know what it is. It is all gone; and I believe I was in the wrong."—**LIFE OF MR. LONGDEN.**

Waymarks.

"Search the Scriptures."—John v. 39.

1 Cor. xv. 58. 1 Cor. xvi. 13. Rev. iii. 2. Jude 20, 21.
1 John ii. 24. 2 John 9, 10. 1 John v. 2, 3. Jude 3.

THE EDITOR'S LETTER.

DEAR READERS, .

Surely every thoughtful person who observes the present solemn condition of matters belonging to religion must notice that there are very few comparatively who seem **particular about what they believe and profess**. The frog-like spirit of false charity, proceeding as it does on every hand from the mouth of the false prophet (Rev. xvi. 13), is gathering many, while it is advocating, in order to make way for itself, the breaking down of barriers which will everlastingly separate between the "precious and the vile." The hand of an enemy to God's truth will to-day, in the name of charity, grip the hand of one who is prepared to be less particular than heretofore, in order to bring about by mutual compromise, a "spirit of unity and peace." And the **EYE OF GOD** is looking on, not only at the meeting of such hands, but at the hypocrisies of such hearts! Strong delusions, which ever make men willing to believe a lie, seem now-a-days to be leaving many in a state of utter forgetfulness of that common knowledge which still demonstrates itself in the fact that oil and water cannot be mixed. How solemnly foolish, then, is every attempt to amalgamate **TRUTH** with **ERROR** in the name of love, seeing that **TRUTH** will no more mingle with error than oil can be induced to mix with water. Real friends of **TRUTH** can **NEVER** be real friends of **ERROR**. The great separation between the two will be seen in the constant enmity that God Himself has put between the "seed of the woman" and the "seed of the serpent" (Gen. iii. 15). That "charity" must be false, unreal, and therefore worse than unkind, that dares to move in any religious community as an "angel of light" professing to reconcile Christ to Belial, and light to darkness. Dear readers, it cannot be done. "God is love" (1 John iv. 8), and He is truth (John xiv. 6), and only as He is known, loved and feared thus in Christ, can there be any real love and adherence to His truth: Divine love in exercise cannot dishonour its Giver by loving what He hates, seeing it ever "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. xiii. 6). Universal charity knows nothing of that true loyalty of spirit which belongs to every person who loves the Lord Jesus Christ in sincerity. From loyal love springs that holy jealousy for the honour of a Triune Jehovah, which rises up in righteous indignation at all and any mixing of the real with the false, under a cloak of religion. And let us not proceed further without saying: How sweet and sacred and warming is even a spark of this

heavenly love when felt in a sinner's heart! How willing it makes him to honour, obey, serve and follow the good God who saves and blesses him, though he feels himself to be so unworthy! How hateful sin appears to this loved one, and how earnestly he wishes to fear God and live to His praise! Here is the one, though often walking alone, who is particular as to what he believes and professes. Yet he feels his great weakness in the midst of so much open departure from the truth. What is he to do? His Lord and Master bids him: "Hold fast."

i. **Hold fast the faithful word** (Titus i. 9). To the believer is given the gift and the grip of faith. The Eternal Word speaks the Word to him, and He who speaks and that which is spoken abide faithful. Hast thou received a promise from the Lord? Hold it fast, for it shall be faithfully fulfilled in the believer; yea, to the very letter. Hast thou received thy sentence from His presence—this sweet sentence: "Son, thy sins are all forgiven"? Hold it fast. Hath thy God told thee that thou art His? His is not false charity, He does not **pretend** to love thee, neither will He grow tired of loving thee. He **has** loved, He **does** love, He **ever will** love thee. "Behold **what manner** of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John iii. 1). The **manner** of His love is faithful, everlasting, full and free. Here is His word: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3). Hast thou been drawn "with the cords of love"? He is bound by His Word to hold thee fast, and as He holds thee, thou shalt hold fast to Him.

ii. "**Hold fast the form of sound words**" (2 Tim. i. 13). Child of God, be particular here. As you read these words, God help you to pray with us: "Lord, make and keep me particular in my expressions concerning Thy works and ways." "How forcible are **right words**"! (Job vi. 25.) What execution attends sound words! Who dare take the Word of God in his hand and condemn them!—"Sound speech, that cannot be condemned" (Titus ii. 8). Hold fast to sound words; refuse substitutes. The **nature and value** of them are held high in the estimation of faith in every true believer, and so by the goodness of God in revealing their **true worth**, His children see the **need** for holding fast the form of sound words. Who can dare think he can improve upon God's way of expressing His own truth? Beware, then, of hollow, unreliable or indistinct language in religion. Would to God such language were less known.

iii. **Hold fast to a God-given experience.** Believer, it is well worth holding, and holding fast, you know it is. Then say you, why the exhortation, "Hold that fast which thou hast"? (Rev. iii. 11). The reason follows: "That no man take thy crown." Not that the final issue of eternal happiness can be lost, but how the crown of honour and enjoyment may be lost here for a while, through backsliding or careless walk. The Lord keep us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). Depend upon it, while heavenly light shines without, heavenly life is experienced within.

iv. "Hold fast that which is good" (1 Thess. v. 21). Hold fast to prayer. "Pray without ceasing" (2 Thess. v. 17). "It is good for me to draw near to God" (Psa. lxxiii. 28). Asaph found it so; yea, every child of God finds it good to gain God's ear in all times of spiritual and temporal need. Equally, how evil is the case when prayer is silent! Christian, pray as best thou canst to be held fast, to be held up, and to be held on thy way. "Continue in prayer" (Col. iv. 2). When tempted to think it is no good to pray, remember that God says "it is good." Therefore, "Hold fast." A good hearing time in God's house should certainly be held fast. Satan will do his best to devour the seed sown (Matt. xiii. 19), because he hates that which is good. Hence the need in this matter for the word "Hold fast."

v. **Hold fast to the means of grace.** Do not go once only on a Sunday to chapel, and perhaps not at all in the week. That is neither prizing nor holding fast that which is good. If you can say with David: "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth" (Psa. xxvi. 8)—prove your love, and do all within your power, by God's help, to strengthen the hands of those who also desire His presence and honour within His house. Paul says: "It is good to be zealously affected always in a good thing" (Gal. iv. 18). The Lord bestow upon us more of this holy zeal, and may He make and keep His children Strict and Particular Baptists in these dark days. May He help us in sincere love to Him and His to be found prayerfully—"Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). Only such union in the things of God can be productive of real strength. Only God can give it; therefore it must be real. God bless you.

Yours to serve in Gospel affection,

THE EDITOR.

MEMORIALS OF THE DEPARTED.

We regret having to record the passing from this time state of two friends, whose mortal remains we have interred in the Burial Ground at "Providence," Rowley Regis.

Sylvanus Smith, of Long Lane, Blackheath, Staffs, aged 39 years, was called hence after a long illness, borne with much patience, on December 27th, 1929. At his funeral, which took place on December 31st, we sang the hymn he had asked his loved ones to sing to him not long before he died—"Rock of Ages, cleft for me." Much sympathy has been felt for, and expressed to, the bereaved widow and daughter, who, with the aged parents and other relatives, have lost one whom they will greatly miss.

On January 10th, 1930, Thomas Tromans, of High Street, Blackheath, departed this life at the age of 61 years. He was a member of the Church at "Providence," though for some time he had been unable to attend the services owing to the exhausting affliction which came for his end. He was very patient, and those who nursed him testify to the quiet way in which he bore, without

murmuring, all that he was called upon to suffer. We are told that not long before he died he prayed audibly, and told his family that he believed his end was near. His wish to be buried in "Providence" Burial Ground was carried out when the funeral took place on January 14th. To the widow and family, who mourn this loss, sincere sympathy has already been expressed. May the Lord graciously sanctify this dispensation to the family, and to us as a Church.

Also we regret to announce the death of Arthur Goode, the infant son of Mr. and Mrs. J. Goode, of Blackheath, who fell asleep on January 12th, at the early age of 13 months. His little body was laid to rest in our Burial Ground on January 18th. In this sad parting, may the sorrowing parents, who have our sympathy, hear the voice of Him who doeth all things well.

S. R. H.

MEETNESS FOR HEAVEN.

HOLINESS is of absolute necessity in order to admission into the presence of God. Except a man be "meet for the inheritance of the saints in light," he cannot partake of it. Glory and grace only differ in degree. We have "an earnest of our inheritance" in the blessed communications and consolations which the Spirit ministers unto us. When heaven comes, the full harvest only comes of what on earth we had already the first fruits. "The pure in heart shall see God" (Matt. v. 8), whilst nothing can enter the sanctuary, where His honour dwelleth, "which defileth or worketh abomination" (Rev. xxi. 27). It is a strange mistake with which the god of this world blinds the minds of those who believe not, that they may get to heaven at last, though they should be destitute of that newness of heart and life of faith which the Scripture declares. But, suppose it possible, what would an unrenewed soul do in heaven? What happiness could he taste from the glory and service of that blessed place, whilst under a total incapacity to relish the least measure of their joys? To be ever loving, admiring, praising the blessed God; to be following the Lamb whithersoever He goeth; to be employed day and night without ceasing in His temple; to be in the nearest and tenderest communion of spirit with Him, and with the adoring saints and angels, our brethren and companions; what happiness can you possibly have in these exercises, if *now* they are irksome, your aversion and your burden? if *now* your conversation be *on earth* and not *in heaven*; if *now* you are living in servitude in the pleasures of sense, and not by faith; if *now* you are serving foolish and hurtful lusts, instead of "presenting your body, soul, and spirit a living sacrifice, holy and acceptable to God;" if *now* you are seeking happiness in the vanities of time, instead of looking forward to the glories of eternity; if *now* the company of God's people and their employments you disrelish and avoid; if *here* you are content to take up your abode, without having ever known a desire "to depart and to be with Christ," which is far better? If earthly, sensual, devilish tempers now reign in you, instead of the pure, peaceable,

Holy, heavenly, Christ-like disposition of the child of God, you may be assured there is no entrance for you in your present state into the presence of God; you have, you can have no idea of, or relish for, the happiness of the saints; you can receive no more pleasure from it than the blind from the beauties of vision, or the deaf from the powers of harmony.

DR. HAWEIS.

THY WORD IS TRUTH.

I ASK a perfect creed!

Oh that to me were given
The teaching that leads none astray,
The scholarship of heaven.

Sure wisdom and pure light,
With lowly, loving fear;
The steadfast, ever-looking eye,
The ever-listening ear.

Calm faith that grasps the word
Of Him who cannot lie;
That hears alone the voice Divine,
Though crowds are standing by.

The one whole Truth I seek,
In this sad age of strife,
The truth of Him who is the Truth,
And in whose truth is life.

Truth which contains true rest,
Which is the grave of doubt;
Which ends uncertainty and gloom,
And casts the falsehood out.

O True One, give me Truth!
And let it quench in me
The thirst of this long-craving heart,
And set my spirit free.

O Truth of God, destroy
The cloud, the chain, the war;
Dawn to this stormy midnight be,
My Bright and Morning Star!

H. BONAR.

DOING THE WORD. (No. 2.)

BY PASTOR F. H. WRIGHT (Rochdale).

WHAT a difference there is between viewing the exhortations and precepts of the Word of God with the eyes of a loving and obedient child, who sees in them the principles of the gospel and the will of the Father, and regarding them as a stupid or unwilling scholar, who sees in them the tasks set by an imperious and

merciless schoolmaster. It is not for any to use the word as a whip to thrash the unwilling, or to act like a slave-driver over the weak or rebelling slave. We speak concerning the children of God, and say there is both a **beauty** and a **value** in the precept, and it is in this light we would regard "Doing the Word."

Some have been tempted to enquire, "What use is my goodness, even if I had any?" or, "Seeing there is so little I can do, and so very little that I accomplish, what use is it for me to be concerned?" The Psalmist recognised that no acts of his profited God: "My goodness extendeth not to Thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." (Ps. xvi. 2, 3). See, however, the beauty of the glory of the grace of the Lord Jesus Christ in His people, when they, desirous of doing those things which please Him, and seeking in what direction they may manifest His mind, do His will, and keep His commandments. How different from the spirit which, regarding certain things as necessary, practically argues: "I suppose, seeing I am a Christian, I ought to do this or that, and refrain from the other." With grudging, and a forgetfulness that the Lord loveth a cheerful giver, a proceeding to every task as if it were a toil. Psalm c. reminds the people of God that they are to "serve the Lord with gladness," as well as Psalm ii., to "serve Him with fear." Bearing in mind the many exhortations, any seeking to do them from a mere legal spirit, having regard to one's position in the church or a community, divests the acts performed of all their beauty and value. They become the acts of a spirit, perhaps akin to the Pharisee.

Wherein, then, lies the value of "doing the word"? Is it not in this, that as the children of God, walking in the fear of the Lord, and moved by His fear, seek to become acquainted with His word, they discover that all their acts, in all directions, become dominated by something not known by religious slaves to rites, ceremonies, or even good works. The revelation of His mind is made known in regard to their walk at home and abroad, and as love moves them there is imparted a tenderness, humility, gracious concern, a spending of one's self in the spirit of the gospel, and not to get the praise of men or even a spirit of self-satisfaction. We sometimes speak of religious acts and duties as if there could be any separating. Surely God does not reckon as men do between acts that are religious and those that are not according to men's categories. The duties of home and relationship, of the daily calling, profession or business, are not violently set aside in connection with the Word. Nay, it is here, and not simply in the house of prayer, that the manifestation of the grace of God is made. The Word of God does not speak of life divided into two parts, one for ourselves and one for Him. Six days for man and one for God is no doctrine of the Scriptures. A life with a thread of religion in it, alas! seems to be the notion, but where by Divine grace His people are enabled to walk in the light of His word, they see that there is "nothing hid from the heat thereof" (Psa. xix. 6). In the case of Zacchæus there is the evidence of an application of the effect of the salvation that had come to his house, in his counting house also, and the poor would know the power of the Lord Jesus in his life. The jailor washed wounds

that his own stripes had made, and not from a mere humanitarian spirit either.

The world to-day is practically declaring to us that in its measures of social reform, in its endeavour to ameliorate the lot of the suffering, in its championing the cause of the weak, it is doing more than Christianity has ever done. It is remarkable how the forces and spirit of this world reproduce Psalm ii. 2, and with what glee the supposed weakness of the religion of Jesus Christ is described; but what sad conditions still prevail. We have not reached the brotherhood that has been heralded with much noise; and beneath all the schemes, good in themselves as many are, the selfishness, avarice, greed, hardness and cruelty of poor fallen nature is still evident. With some degree of truth men point out the apparent unconcern of professed Christians, ask many pertinent questions relating to their discipleship, and because of this we say that there is a needs-be that we should be more concerned about the "doing of the word." Because we cannot do what some think we should, because we would not do what some say we ought, it does not follow we are the advocates of a life of ease, self-seeking, and indifference regarding others. The Word of God is rich in its instructions as to activity and encourages a steadfastness in well-doing.

The soul that is enabled to wait on the Lord with a desire like the Psalmist, "Give me understanding, and I shall keep Thy law," discovers that "the secret of the Lord is with them that fear Him"—a communion with God arising from His blessing the soul in its desire to follow Him in all the walks of life. The Lord's people can be irritated and distressed by a wrong emphasis upon the injunctions of the word of God, but when the word is applied by the Spirit of God, whether in the reading of it or the preaching of it, then there is a tenderness and a holy anxiety which finds expression in, "What wilt Thou have me to do?" Under this power daily tasks are more than toil, the world is something more than a sphere, people with whom we have to do appear in a different light, and the people of God are remembered as being such. Godly men and gracious women have lived and are living still, showing forth the beauties of His grace, and manifesting the value of His love.

"That wisdom, Lord, on us bestow,
From every evil to depart;
To stop the mouth of every foe
By upright walk and lowly heart.
The proofs of godly fear to give,
And shew the world how Christians live."

(To be continued, G.w.)

SEPARATION.

IN no acrimonious spirit, but from love to the truth of God, would we urge upon our friends the importance of separation from the profession of the day. "Can two walk together, except they be agreed?" Can there be real union upon a basis of compromise, or upon an understanding that vital matters should be suppressed?

How can the friends of a particular redemption walk with the friends of a universal one, or the lovers of free grace unite with the lovers of free will? or how can those who cleave wholly and solely to Christ's righteousness walk with those who hold with part of their own? Martin Luther says, "Doctrine is heaven," thus expressing its primary importance.

The "things which are most surely believed among us" are the warp and woof of Scripture, and have been made precious to us by the teaching of the Holy Spirit. If we thus hold them, we cannot unite with those who deny them. Great mischief is done, especially to our young people, where those who preach sovereign and distinguishing grace join its enemies upon public platforms for religious, social, or political objects; the inference is drawn that all the difference between one and another is not of real importance. Read the solemn warning of 2 John 9--11, and consider the stand which the apostle besought should be taken "for the truth's sake." Did not Jehoshaphat act with Ahab, and was not the question put to him, "Shouldest thou help with the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (2 Chron. xix. 2). "May not strict adherence to the Bible for the time at least be abandoned? May not alliances with the foes of discriminating truth temporarily be formed?" What specious reasonings are these! How many are trifling with the meanings of words, as if there were no truth, no faith, no line of separation, no changeless revelation!

J. E. HAZELTON.

SANCTIFIED AFFLICTION.

THE following correspondence has taken place recently between two female members of our church at Rowley Regis. The one ("S. H.") has known the Lord through much tribulation and affliction of body for many years, and has been sustained in membership for an equally long season, while the Lord has graciously added the other ("E. O.") to us by baptism during my pastorate. The latter had to be removed to the hospital at very short notice for a serious operation, that was performed only just in time. It is only necessary to add that, seeing the urgent circumstances that necessitated the removal of "E. O." to the hospital before her husband could reach home, the submission given appears the more conspicuous. We desire to thank the Lord for His goodness in bringing our friend through the operation and back to her home again, as well as for sparing her to us as a church. May His Name alone be honoured and glorified in other hearts through this affliction in connection with the appended letters. S. R. H.

169 Ross, Rowley Regis.

My dear Friend and Sister,—I feel that I must send you just a few lines as you are isolated in hospital, away from all that are near and dear to you. I wish to extend my deepest sympathy and sincerest affection for you in your great trial and affliction. May the dear Lord sanctify it to your soul's profit and His glory, could

it be His holy will. I was very sorry indeed when I heard the sad news that they had taken you away from home.

But, my friend, what a mercy it will be to you if the dear Lord has taken you aside for a while into communion and fellowship with His dear self, more fully to reveal Himself to you in His suffering life, death, and His resurrection, on your behalf. Should you prove this to be so, then you will ever have cause to look back upon this affliction with rejoicing. One says, and I hope you can say too:

“Thrice comfortable hope
That calms my stormy breast;
My, Father's hand prepares the cup,
And what He wills is best.
My fearful heart He reads;
Secures my soul from harms;
While underneath His mercy spreads
Its everlasting arms.”

Ah! my friend, if it is so with you—and I believe it is—how safe and how secure you are! There is nothing, either in this world or in the world to come, that can touch that hidden life you have locked up within your breast, for it is

“Hid with Christ in God,
Beyond the reach of harm.”

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Now I do trust, if it is His dear will, that you will soon be restored again, and able soon to return to the bosom of your family; for it is very bad for little children when mother is away. I hope your life may be spared for a little longer, both for the sake of your family and for ours as a church. We feel that we cannot afford to lose real friends. The Lord hear prayer on your behalf, and raise you up again to your wonted health and strength. I can feel true sympathy with you, for I have trodden the same rough road myself. The Lord grant you all that needed grace, and patience, and submission, which is so necessary in your trying affliction, if it be consistent with His sovereign will. Thus may He succour, support and supply you out of His infinite fulness, temporarily and spiritually.

Now I must close for post. Kind Christian love and affection.

Yours sincerely, S. H.

December 4th, 1929.

Guest Hospital, Dudley.

My dear Christian Friend,—How very nice of you to send me that lovely letter! It did me good to read it; it was like an epistle.

You will be pleased to hear I am rapidly improving, and hope to sit up to-day. I have been wonderfully helped

“ To lie passive in His hands,
And know no will but His.”

He has supplied all my needs, and I have lacked nothing. It was that “ thrice comfortable hope ” that calmed me all through, and I just felt I could safely leave all my concerns in His hands. Why even a hospital can become a banqueting house if Jesus be but there, I am sure of it. What a mercy that that hidden life cannot be harmed by any earthly change! I have indeed found this to be true: “ God is my Refuge; a very present help in trouble.”

Now please excuse scribble and short note, as I am still a bit shaky. Good-bye for the present, with kindly affection and Christian love to you and Mr. H.

Yours sincerely, E. O.

December 10th, 1929.

GOD'S WITNESSES (Moses).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

MOSES and his writings occupy a unique position in Holy Writ. The five books, written under Divine inspiration and infallible guidance, are commonly called the Pentateuch, which consists of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This wonderful truth—that “ holy men of God spoke as they were moved by the Holy Ghost ” (2 Peter i. 21)—requires additional emphasis in these apostate days when, perhaps more than any other book, Genesis is so severely attacked by the so-called higher critics, who so impiously and audaciously lay violent hands on God's Word. Are we, then, as believers in the “ faithful ” Word, to give up the revealed record of the Creation, the integrity of our first parents, their Fall, the Flood, the call of Abraham, the origin and growth of the Hebrew nation, their deliverance from Egyptian oppression and bondage, their passage through the Red Sea, the giving of the Law, their forty years' wanderings in the wilderness, and at last their entrance (according to promise) into the land of Canaan? “ No!” and in God's name, a thousand times “ No!” Remove the Book of Genesis, and all the rest of the Word tumbles down into a heap of confusion. Salvation from sin becomes a momentous mockery, and the sublime revelations to John (see Rev. xxi., xxii.), concerning the end of all things (as Moses wrote of their beginnings), can, at best, be nothing more than poetic fantasy. But may we not say with Paul: “ God forbid; yea, let God be true, but every man a liar ”? (Rom. iii. 4.) “ Shall he that contendeth with the Almighty instruct Him? He that reprovereth God, let him answer it ” (Job xl. 2). Solemn words! Let the Modernists of the day hear them, and all who ignore, or reject, or pervert, or corrupt the written Word. “ O earth, earth, earth, hear the word of the Lord ” (Jer. xxii. 29), was the sorrowful appeal by Jeremiah to the despisers and religious critics of his day, and because he spoke the truth, he was mocked and persecuted; but who was right—they or he?

Now when we consult the pages of the New Testament, we find

there (much to the establishment and joy of **all believers**) the great Critic of all critics and criticisms, and this is none other than Christ Himself (very God and very man), who styles Himself the Truth, even the fulness of Truth, whose mind, affections, acts, purposes and words moved only in the orbit of Truth, and in John v. 46, 47, He expostulates with the cavilling and captious Jews in these words: "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Let us observe this here, that Christ places Moses' writings and His own words on the same Divine level; that is, there is an equality of authority, for Moses' words are not one jot less reliable than Christ's. Apply this test to much of the present-day preaching, and one has sorrowfully to conclude, "Ye cannot believe in Christ, because ye believe not My servant Moses."

When Christ ministered consolation to the two sorrowing disciples on their way to Emmaus, what was the method He adopted? He preached the word, and, **beginning at Moses and all the prophets**, He expounded unto them **in all the Scriptures** the things concerning Himself (Luke xxiv. 27). One is here constrained to say, "Bless the Lord for such a divine confirmation." The Truth is the Truth—the same, not for one day, one year, one age only, but from eternity to eternity.

Moses gives us a detailed account of the Flood, the wickedness of the world before it, and how Noah was instructed to build an ark for the preservation of life. Christ confirms the account of that world-wide cataclysm as follows: "As it was in the days of Noe, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke xvii. 26, 27).

For forty years in the wilderness the Lord fed the children of Israel with manna from heaven—a daily miracle—but the pseudo-scientist says, "No; Moses committed a blunder in this matter; such a thing was impossible." Notwithstanding "science so-called" and its "vain babblings," we are happy in believing the accuracy of Moses (Exod. xvi.) and the Saviour's endorsement of the sacred record, for did He not apply the truth of the type to Himself in these words: "I am the Bread of Life; your fathers did eat manna, and are dead; he that eateth of this Bread shall live for ever" (John vi. 35, 58)? And are there not many hungry souls still who can testify to the truth of the words, and whose daily prayer to God is:

"Bread of heaven; feed us now and evermore"?

(To be continued, G.w.)

PRESENT HAPPENINGS.

We are living in solemn times. The hand of God is so evidently lifted up in anger over our beloved nation, of which we each form a part, that we feel uneasy at the thought of going to press this month without recognising present happenings. Looking back

into the past year, in turning to the ecclesiastical world, we must bear in mind that particular events—doubtless in solemn fulfilment of prophecy—have taken place. The Church of Rome has shown its great joy over the centenary of Catholic Emancipation, and has made a Treaty with the Italian State, whereby long-standing differences between the Quirinal and the Vatican have apparently been settled, the sovereign power of the Papacy thus being recognised. Subservience, in these matters, of the kings of the earth to the Head of the Romish Apostasy is a distinct fulfilment of prophecy. And, alas! is not the attitude of our own Government in this connection very God-dishonouring? Then, upon the eve of the New Year, the whole country was deeply shocked at the terrible news of the Paisley Cinema Disaster came to hand. Seventy young children were thus hurried into eternity! "Lord, when Thy hand is lifted up, they will not see" (Isa. xxvi. 11). May this awful word, so apparently true to-day, not include us, but may we be enabled to humble ourselves under the mighty hand of God (1 Peter v. 6), which is evidently uplifted. Recently we learn that thousands of pounds' worth of amusements were destroyed by the fearful fire that wrecked the Pavilion and Pier-head of Weston-super-Mare Pier. Surely men are forgetting God and almost living for pleasure to-day. Therefore, in these two instances given, is not the indignation of God seen, both in heavy loss of life and materials for entertainment? Again, we have had floods and terrific gales with attendant casualties and wreckage—"He commandeth and raiseth the stormy wind" (Psa. cvii. 25)—yet how many lay these things to heart? Further, we are amazed to see a heading in our daily newspaper to this effect: "We may soon have a Mussolini!" and by this statement we are introduced to the following words which were spoken by an advertising expert in London: "I know the man, but at present I am not at liberty to disclose his name. But I should not be at all surprised if we woke up one morning and found him leading a new party in this country." What trembling considerations these! Then, if we look ahead and consider the plans which are being made for the future, what momentous happenings appear to be ripening fast. On January 21st, the Five Powers Naval Conference is to assemble in the Royal Gallery of the House of Lords, and its grave importance is seen by the fact that it is to be opened by His Majesty King George. It will be a gathering fraught with great issues. What a mercy these are known to God, who "moves in a mysterious way His wonders to perform." Later on in the year, it is expected that the great Lambeth Conference of the Anglican Communion will be held, to which Bishops will come from all parts of the world. Very weighty matters, we understand, are to be brought forward for discussion, among them the burning question of Christian Re-union. We ask: "What is the ground to be proposed for this union?" It is admitted that men of definitely Protestant convictions and of steadfast loyalty to the authority of Holy Scripture are persistently excluded from the ranks of the Bishops; then what can be the basis of such gatherings and proposals? Whose blessing can be asked at the opening of this prospective Conference? Alas! alas! under such conditions we have no right to reply, "The blessing of Almighty God." Then:

whose blessing can be a substitute, and with what result? Oh, where are we drifting to? What will the end be? Rome appears to be fascinating men in all directions, from high places downwards, into its unspeakably evil net, and truth for the most part is fallen in the street. Well might every awakened soul, in reviewing the solemn state of things, cry to the Lord, and say with the Psalmist: "Give us help from trouble: for vain is the help of man" (Psa. lx. 11).

THE BLOOD OF JESUS.

THAT religion which testifies of the precious blood of Jesus is derided, ignored and despised in these latter days, because so few have an experimental acquaintance with its efficacy! Yet, without an interest in the blood of atonement, and some experience of its application to the heart and conscience, what is all profession worth? The Holy Spirit's teaching in the heart, which alone convinces of sin, causes poor sinners to feel the necessity of being well-grounded in the fundamental truth that the blood of Christ was the purchase price of redemption and its power alone "cleanseth us from all sin." This "fountain opened" is the glory of the church, and our only hope of salvation. We will set down a few particulars concerning this truth, and may the Lord bless our remarks to all humble believers who may read these lines. The blood of Jesus is:

1. PRECIOUS—1 Peter i. 19. It is precious in its *source*, which was the holy body of the Lord Jesus yielding its life; for it is written; "the blood is the life;" and the fountain from whence it came was His pierced and broken heart. "His blood" is precious in its *flowings*. The thorns, the nails, the spear all opened the fountain; and freely and fully it flows for needy, believing, coming and looking sinners. Only sinners need it, and only Spirit-taught sinners feel their need. The righteous in their own esteem have no acceptance at the Cross of Christ.

Above all, how precious is the blood of Jesus in its *application*. Sprinkled before the throne of grace, it gives access; applied to the heart, it heals and softens; its sealing power on the conscience cleanses from the guilt of sin. Oh the preciousness of this Balm of Gilead!

2. Then, the blood of the dear Redeemer is:

1. PREVAILING, both in respect to the victory of the saints and in respect to His most glorious intercession. The redeemed in glory "overcame by the blood of the Lamb" (Rev. xii. 11). Satan is vanquished, and sin conquered. Also Christ's blood is the ground of His intercession, and is the cause of its prevailing power. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 12).

3. The blood of the Lamb is likewise

1. PURIFYING; because it "cleanseth from all sin" (1 John i. 7); and "purgeth the conscience from dead works to serve the living God" (Heb. ix. 14), effectually removing the guilt of our unrighteousness, and that defilement which clings to the brightest saint's best works. Through this blood, "shed for many," there is

"remission of sin"; and the resulting justification of the sinner. Here is the atonement for all sins of omission and commission.

4. Again, the blood of Jesus is:

PURCHASING blood. It is the price of the freeing of those slaves to sin and Satan who are redeemed (or "bought again") with "the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 19). The Church of the First-born was saved from destruction by the blood of the Paschal Lamb. Its blood was shed, and then sprinkled on the doorposts, that under its shadow safety might be found from the sword of the destroying angel. Most glorious are the lessons of the Passover to "the Church which He hath purchased with His own blood" (Acts xx. 28).

5. Again, the blood of Jesus is:

PARDONING blood. The forgiveness of sin is the effect or result of redemption. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7). "Without shedding of blood is no remission" (Heb. ix. 22); but the blood of the Lord Jesus so effectually and completely removes all sin from those happy souls for whom He died, who by faith repair for cleansing to this wondrous fountain, that the Lord cannot but abundantly pardon, and no longer remembers the sin so divinely "blotted out" (Isa. xlv. 22; xliii. 25).

6. Therefore, Christ's blood is:

PEACE-BRINGING. It *makes* peace, by removing the offence which is the cause of variance (Col. i. 20); and it *speaks* peace (Heb. xii. 24), as applied to the conscience by the Holy Spirit, whose gracious prerogative it is thus to confirm and seal our interest in the blood of Jesus.

E. C.

Bath.

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks"):

"Be ye thankful."—Col.

"Be ye kind one to another."—Eph.

"Ever follow that which is good, both among yourselves, and to all men."—1 Thess.

"He was moved with compassion on them."—Matt.

"One that comforteth the mourners."—Job

"Trust in the Lord, and do good."—Psa.

DEAR YOUNG PEOPLE,

All of you will find interest in being reminded or told of the visit paid by several of us from "Providence," Rowley Regis, to the Dudley Workhouse on the Thursday evening before last Christmas. About thirty friends with the Pastor left Blackheath at 7.15 p.m., in a motor conveyance, arriving at Dudley about 7.30. The object of this journey was to sing carols to the inmates of this well-equipped Institution, who, while provided with merciful relief in their needy circumstances, cannot of course be

favoured with the same freedom and comforts which all who have homes of their own to go to, regularly enjoy. Furthermore, there are some we know who, having the fear of God in the heart, find their souls constantly "vexed with the filthy conversation of the wicked," with whom they are bound to remain in constant association. It was, therefore, a real pleasure to us all to stand before several groups of men and women, and sing to them about the miraculous Virgin-birth of the Lord Jesus Christ in Bethlehem. The Pastor sought God's blessing before each group of inmates, praying that they might be brought to know their need, and the happiness of a saving knowledge of their interest in Christ. It was quite evident that the dear souls were glad we went to them for this purpose, and it was certainly a most welcome opportunity for the Pastor to get into close contact with many of the younger part of his congregation. Does not the infallible Book say: "As we have therefore opportunity, let us do good unto all men" (Gal. vi. 10) and we feel glad to avail ourselves of such lawful means of seeking to do good, and for diverting our dear young people from the unhealthy pleasures and enticements that are so lavishly placed in their way in this ungodly age. Then we like the rising generation to view scenes such as were set before us on this particular evening; for they tend, under the blessing of God, to evoke gratitude in the heart not only for our homes and daily bread, but for our health and strength and reasoning faculties. We do not forget singing to one group of poor dear men who were mentally deficient. Before the carols were sung, the Pastor tried to speak to them of Jesus, and of how poor sinners might find solid comfort in Him; then we sought to commend them to the Lord in prayer. They were most attentive. Who can tell? maybe the good seed in some cases fell upon ground prepared to receive it, and what a mercy it is that the Holy Spirit is in no way hampered by the weak intellect of those to whom He determines to impart the knowledge of salvation. It would be good to know that some of these poor fellows, whose earthly prospects are so sadly blighted, had their affections placed on things above. Oh, how deeply we ought to pity such sad cases, and how thankful we should be, dear young friends, for our mental powers! May the Lord give you each grace to desire that your mental and physical powers may be used for His honour and glory all your days, and grant that it may be truly said of you: "This young man and that young woman are 'not slothful in business, (but) fervent in spirit; serving the Lord'" (Rom. xii. 11). We sincerely hope that ways in providence will be opened, and kept open, for you, and that we together may be enabled to "commit our way unto the Lord, (and) trust also in Him" (Psa. xxxvii. 5).

Your sincere, well-wishing Friend,

THE EDITOR.

"It is an unspeakable mercy to be conscious of blackness, for such consciousness of complete blackness is the prelude of complete confession; and where there is complete confession of complete blackness, 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"—HAZELTON.

THE YOUNG CHRISTIAN'S PRAYER IN A BALL-ROOM.

IN one of the interior counties of Pennsylvania, a young man, whom, for the sake of distinction, we shall call B—, was convinced of sin, and led to enquire anxiously the way of salvation. He was the son of one of the most respectable and wealthy inhabitants of that region of country, but his father was unhappily a bitter opposer of the religion of Christ. Perceiving the state of his son's mind, he determined to leave no means untried to divert his attention from the subject. He hurried him from business to pleasure, and from pleasure to business, with strong hopes that his serious impressions might be driven away, or, at least, that he might be prevented from making any public profession of the change of his views. But all these efforts were vain. The Spirit of God had laid hold on his soul, and did not desert him. He was brought to the dust in submission, and found peace in believing in Christ.

About this time a splendid ball was got up, with every possible attempt at display, and the youth of the village and surrounding country were all excitement for this entertainment. B— was invited; he at once declined attending, but his father insisted that he should go. Here was a struggle for the young Christian. On the one hand were the convictions of his own conscience, as well as the desires of his own heart; on the other, the command of a father whom he was still bound to obey. The struggle was long and anxious. At length it was decided; he determined to go. His father rejoiced at his decision; his friends congratulated him on having abandoned his new notions and become a man again. The evening at last arrived. The gay party were gathered in the spacious hall. There was beauty, wealth and fashion. The world was there. Every heart seemed full of gladness, every voice was one of joy. B— appeared among the rest, with a brow that spoke the purpose of a determined soul. He was the first on the floor to lead off the dance. A cotillion was formed, and as the circle stood in the centre of the room, with every eye fixed on them, what was the astonishment of the company when B— raised his hands and said, "**Let us pray.**" The assembly was awe-struck. Not a word was uttered, but all were as silent as the grave, while B— poured out his heart to God on behalf of his young companions, his parents, and the place in which they lived. With perfect composure he concluded his prayer, and all left the room **silently, but one.** A young lady whom he had led upon the floor as his partner stood near him bathed in tears. They left the room together, and not long afterwards she, too, was made manifest as a child of God, having been **first awakened by her partner's prayer on the ballroom floor.** They were soon married, and became members of a church.

"Wonders of grace to God belong,
Repeat His mercies in your song." —*Selected.*

Waymarks.

"Search the Scriptures."—John v. 39.

Psa. c. 5. Psa. cii. 28. Rev. xiv. 13. Ecc. xii. 10, 11.
1 Pet. i. 24, 25. Isa. liii. 1. Matt. xi. 15. Isa. lv. 1.

THE EDITOR'S LETTER.

DEAR READERS,

A valued friend in Sussex, and a reader of "Waymarks," when writing to us a brief while ago, very modestly made the suggestion that we might consider the last sermon of John Berridge adapted to the pages of our little Magazine. Not having this sermon in our possession, we wrote asking our friend for the loan of his copy. In sending on the sermon, he says: "It occurred to me it might prove, by God's grace, a blessing to readers of 'Waymarks,' and for that reason I have sent it to you." Dear John Berridge, truly "he, being dead, yet speaketh" (Heb. xi. 4), and to the confirmation of this word: "His truth endureth to all generations" (Psa. c. 5); for, although the sermon which we gladly bring before you was preached in the eighteenth century, the children of God who read it one hundred and thirty-eight years later can, while feeding upon its precious matter, sincerely endorse the words of the Psalmist who says: "The children of Thy servants shall continue, and their seed shall be established before Thee" (Psa. cii. 28). It is deeply interesting to read the life of this dear man of God, and thus follow him step by step from childhood days to Clare Hall, where he studied for the Church, and from thence to his acceptance of the Vicarage at Everton. We find, from his own account, that for several years he preached duty-faith and creature power, but finding no success attending his ministry, and that secret misgivings were filling his own mind with fear that he was wrong himself, the earnest cry was wrought in his soul: "Lord, if I am right, keep me so; if I am not right, make me so. Lead me to the knowledge of the truth as it is in Jesus." After about ten days' crying thus unto the Lord, He was pleased to give John Berridge an answer in the following wonderful manner: He was sitting in his house one morning, musing upon a text of Scripture, when the following words were darted into his mind with wonderful power, and seemed indeed like a voice from heaven: "Cease from thine own works." The effect produced, as soon as he heard these words, was such that his soul became in a tempest, and tears flowed like a torrent. Immediately the scales fell from his eyes, and he now saw that for nearly thirty years he

had been relying upon his own works for salvation. He had hoped to be saved partly in his own name and partly in Christ's name. He had seen himself to be a sinner, and a great sinner, yet had not so felt his lost condition as to realise that Christ alone could save him. Thus he says: "I despised the doctrine of justification by faith alone, looking on it as a foolish and dangerous doctrine. I was not yet stripped of all my righteousness, could not consider it as filthy rags, and therefore I went about to establish a righteousness of my own, and did not submit to the righteousness of God by faith" (Rom. x., iii.). This great change, now effected by God, completely altered Berridge's ministry, and the result was soon apparent among his hearers. Some were surprised, alarmed and vexed, while others were so wrought upon by the Spirit of God that they came to their minister pricked to the heart, crying out with strong and bitter cries: "What must we do to be saved?" After Berridge had preached in this new strain for a week or two, and was wondering whether he was yet right, one of his parishioners unexpectedly came to enquire for him. Being introduced, he said: "Well, Sarah." She replied, "Well! not so well, I fear." "Why, what is the matter, Sarah?" "Matter! I don't know what's the matter. These new sermons. I find we are all to be lost now. I can neither eat, drink, nor sleep. I don't know what's to become of me." The same week came two or three more on a like errand. So God owned the labours of His servant, till the Church became quickly crowded, and very frequently the word preached was blessed to the true conversion of sinners. What an unspeakable mercy it would be, if, instead of many pulpits to-day being filled with Modernists, they might be occupied by such eminent men of God as John Berridge!

If our churches and chapels were filled with men and women and young people with an appetite for such food as is stored in the sermon which our present number contains for perusal, there would not be the demand for "modern theology," seeing that "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (Luke v. 39). Yet what a solemn "woe" rests upon all who, though preaching, preach not the gospel! Dear readers, may we each be favoured in these dark days of grievous departure from the truth with living desires for constant sips of the old wine of the kingdom, which, though old, is ever new. So may we be strengthened to stand fast through the darkness which deepens, and endure to the end,—even EVERLASTING LIFE.

Yours to serve in gospel affection,

THE EDITOR.

"His voice commands the tempest forth,
And stills the stormy wave;
And though His hand be strong to smite,
'Tis also strong to save."

"There are many who know their own wisdom, but there are but few who know their own folly."

JOHN BERRIDGE'S LAST SERMON.

PREACHED IN THE TABERNACLE, MOORFIELDS, APRIL 1ST, 1792.

"Trust in the Lord at all times, ye people. Pour out your heart before Him. God is a refuge for us."—PSALM lxxii. 8.

THIS Psalm is a very precious one, full of gospel manna, containing directions for the church, how to walk with God. The Psalmist says, "Truly, that is in truth, my soul waiteth upon God; for from Him cometh my salvation." And does he not give a good reason why his soul waited upon God? It was because all his salvation came from Him. And where should a sinner look but to Him that has obtained salvation for sinners, and who brings it to them who find their need of it?

He then says, "My soul, wait thou only upon God." He hath put in another word, *only*. It is but a little one, but it is very emphatical; for it is a common case with people to make Christ half a Saviour; relying upon Him and upon themselves; saying they are to be saved by faith and works. "No," saith David, "that won't do for me; I must have all my salvation from the Lord."

"He only is my rock"—the rock on which my heart shall rest; that is, on Jesus. And if He is not your only rock, my brethren, you'll find the rock you trust in will slip away from you. Jesus will not suffer His glory to be diminished, nor let any steal one jewel from His crown; for He is worthy of all the honour that we can give Him; and He is jealous of His honour. Do you be jealous of His honour, too, and show that you are desirous of giving Him all the praise that He deserves; and, give Him all that you can, you will never give Him all He deserves. You will always be defective in this to all eternity; for, while we are giving to Him our best praises, our obligations to Him increase every day.

He then says, "I shall not be greatly moved, while the Lord only is my rock and my salvation." I find Him to be as He says; He is my defence from time to time. I shall not be greatly moved.

The word greatly is often of use to the children of God, who fall into doubts at times, ready to fear they shall fall from their confidence. "No," saith David, "make the Lord all your rock, and build upon Him all your salvation. Then you may be shaken at times, and find your confidence beginning to totter, yet you shall not be greatly moved. The Lord will come again, and lift you up, and cause you to rejoice in Him."

But David is so pleased with the words that he hath uttered that he repeats them over again; and he could not repeat them too often. "My soul," saith he, "wait thou *only* upon God." Before he had told you what was his daily use, and now he exhorts and encourages himself to go on with this waiting. Don't be afraid of your being disappointed. Continue waiting and looking for the Lord, for He will never let them fail who trust in Him.

Now, if David encourages himself in trusting in the Lord, we have also the same occasion; for our hearts at times are ready to sink, and to think we shall be wrong at last; therefore, take

David's words, "My soul, wait thou *only* upon God; for my expectation is from Him."

But Satan may say, "Where will you look and go?" What saith Peter? "Unto Him who hath the words of eternal life." So we may say to our souls when they are beginning to doubt. Where would you go? Where would you find salvation in any other? Christ only has the words of eternal life.

Then he adds, "The Lord is my defence." I find Him so while I am trusting in Him. Though I am often afraid, yet He is better to me than my fears and my hopes.

Then he adds, "I shall not be moved." Thus, by exhorting and waiting upon the Lord he gets more strength. He drops the word *greatly*, which he began with when he said, "I shall not be *greatly* moved." But now he speaks courageously: "I shall not be moved. The Lord is my defence. He holds me up, carries me on, and at length He will bring me to Himself in glory."

Then David goes on to the words in my text: "Trust in the Lord at all times, ye people."

Now he exhorts us what to do. Make the Lord your confidence for all things; not only for all things, but at all times. When people are in peace and prosperity they don't seem so much to see their need of trusting in the Lord as they did; but they are ready to drop their confidence when the Lord has given them what they want of worldly things. Now this is a shameful practice, and the Lord often takes away what He had given them because they had made a bad use of it. Has the Lord given you outward peace and prosperity? Trust in Him to preserve it, for none can preserve it but He who gave it.

But are you brought into worldly trouble, and in great distress, and know not which way to look? You have no friend, perhaps, to go to, and your heart is ready to say, "What must I do now? All have forsaken me." No; there's One who never forsakes His people.

But you can see no way how you are to be relieved. What of all that? Has the Lord no better eyes than you? Go to Him; He will not despise the poor and destitute, but will hear their cry, and will help them.

If He bids you come to Him, and trust in Him at all times, it is your business to go to Him at all times; and the more distressed your circumstances are, the more fit for God to take care of. Supposing your bosom is full of guilt, and you find trouble on the account of it, in this case you say you can't go to Christ. That is the very reason you should go. Sinners will not go to Christ while they are at ease; but when they know themselves to be in a lost state and condition, and when they can find no help anywhere else, then Jesus says, "I am come to save the lost." Go your way to Him. He bids you trust in Him in this time, under a sense of your lost state. If you see yourselves ruined, however deplorable and wretched your case be, it is not too hard for Christ, for He receives all that come to Him; not with frowning look, no, but with a smiling countenance. "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

What are you to do but to trust in Him in this time of sin and misery? Go to Him just as you are. Don't be running to some

of your lusts, nor imagine you can do anything to prepare the way; but go and cast yourselves at the feet of Christ, saying, "Lord, I am come as a ruined sinner. I know none can help me but Thou; and Thou hast ordered me to trust in Thee at all times. I am come, Lord, at this time."

But, perhaps, when you are dying, your adversary, the devil, may tell you, "Now you are sick, and lying upon a dying bed; it is too late to come now. Why did you not come sooner? There was mercy to be had then, but you have outstayed your time. Christ has been calling by His word, and by His ministers; but you would not hear them; now He has sent His summons to you, to remove you out of this world; and you would be glad of salvation when you can have no more comfort here." Well, when these words, and words like these, are brought to your hearts, remember where they come from—the adversary of your souls. Oh! he does not love to see a sinner, burdened with sin, looking unto Christ.

Mind not what the adversary tells you. If your grief is great, confess it, and tell the Lord all your trouble; and at the same time tell Him, for He loves to be told of His Word with confidence and modesty, tell Him when you go, though your heart is discouraged, and Satan distresses you, and unbelief terrifies you, yet you have got His word: "Trust in Me at all times." I come at this time; it is late indeed, but it is in the time of life. I come to Thee, Lord, and beseech Thee to help me. Show Thy mercy upon a poor sinner that is come at last. I am now come, and desire to partake of that mercy held forth to sinners. Lord, send me that mercy, and I'll shout loudest of Thy children above.

There is nothing the Lord delights in more than to have His people, when they come to Him, to plead His word and hold it fast. Though Satan is wanting to take it away from you, never give it up. Die, with your souls deceived (if that is possible), in the hands of Christ. Tell Satan, "Though I am as vile as any in the world, the Lord has taught me to put my trust in Him. I'll go to Him and endeavour, by His grace, to trust Him at all times." "Ah! but," says Satan, "what a poor, feeble faith is thine! Nothing to depend upon; sometimes hoping and sometimes doubting; dost thou expect the Lord will look upon thy little faith?" Yes, tell him, the Lord does not so much look at the greatness of our faith when we go to Him as at the reality of it. Though faith is weak, when we come before the Lord He will receive it. He never sent any away for that; but He often reproves His people why they don't believe more strongly. Go to Him and tell Him your condition, and when you call upon Him, expect an answer. Nothing pleases the Lord more than when a poor tempted and troubled soul comes to Him, as Abraham did, against hope, believing in hope. You are ready to think his was a poor hope from time to time, for about twenty-five years; but he believed in hope. And what is said of this believer in God? That he gave glory to Him.

The Lord is never more glorified than when we go to Him, relying upon His word, notwithstanding providences and everything else make against us. Yet even then, says the poor soul, the word is for me.

Christ invites poor sinners, wheresoever they are. And though

Abraham, against hope, believed in hope, the Lord did not look upon this as a poor testimony of his faith; but we see, by his not hearkening to what he felt within him, nor to what temptations the devil cast in his way, he only looked at the word of God, relying upon His word and promise, though all providences made against him. He thereby gave glory to God.

And so it will be with us. When we find many things make against us, and have but a word of promise to rely upon, and yet hold it fast, then we are giving glory to God. What says the tried old soldier, Job? "Though He slay me, yet will I trust in Him." Well said. Though the Lord seems, by His providence and dealings with me, to cast me off, and to take no notice of me, I don't mind that. The Lord says, "Trust in Me at all times." Go to Him; lie at His feet; tell Him you are come, merely relying upon His word of promise; and that you have nothing to encourage you but His word. Put your trust in Him, and you will find the Lord in due time will come and bless you.

I might mention many other times in which we might trust in the Lord; but it is all comprised in that little word *all*, and a precious word it is: "Trust in Him at *all* times." When you are full of fears, then you should bring the little word *all* unto Him, and say, "I have nothing to encourage me to come unto Thee but that precious little word *all*:"—"Trust in the Lord at *all* times."

Now Satan is very crafty. He will tell poor souls, "Why, what do you mean by trusting in the Lord? What right have you to do so? Are you a child of God? Are you one of the elect? You are in doubt of it every day. What have you to do to trust in the Lord?" Give him this answer: "Though I am often afraid about my adoption, and cannot say I am one of the children of God, this I can say, I am one of the *people*." What does my text say? "Trust in the Lord at all times, ye *people*." You may go with this to the Lord. And though you cannot satisfy yourself that you are an adopted child, you may say, "I am one of the *people*, and will lie at Thy feet till Thou dost show me that I am Thine adopted child."* Many are often discouraged in themselves because they know not their election. Seek for it; wait upon the Lord. Wait His time, and in due time He will make it manifest. For your encouragement the Lord has given you these words in our text: "Trust in the Lord at all times, ye *people*." Are you not one of the people? May you not plead this with the Lord, who commands all His people to trust in Him? Why, then, go to Him as one of the people, and expect to receive His salvation.

(To be concluded.)

* He evidently here means the people who are seeking the Lord, but not able to say they are *His* people.

"Be serious and exact in duty, having the weight of it upon your heart; but be as much afraid of taking comfort from thy duties themselves, as from thy sins."—WILCOX.

CHRIST'S MARKET.

GOLD and spices have I none,
For a present to my King;
All my livelihood is gone,
Only rags and wounds I bring.

But I'll traffic, Lord, with Thee,
For Thy market suits me well;
All my blessings must be free,
And I know Thou wilt not sell.

Yet my Saviour bids me buy,
Something sure He will receive;
Well, to please Him I will try,
And my something I will give.

Take my burdens for Thy rest;
Take my death for Thy life given;
Take my rags for Thy rich vest;
Take my hell for Thy sweet heaven.

Now the sale I understand,
Know what Jesus' market is;
Much He asketh of my hand—
All my woe to buy His bliss.

BERRIDGE.

GOD'S WITNESSES (Moses. Part II.)

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

THIS is the divine record concerning this "man of God": "There arose not a prophet in Israel like unto Moses, whom God knew face to face" (Deut. xxxiv. 10). What a high honour was bestowed upon him! God was the law-maker, but Moses was called and deputed to be the law-giver, and to act as a mediator between God and the children of Israel. "The law was given by Moses" (John i. 17), and it was of a threefold character—moral, ceremonial and civil. When we think of Moses (in a typical sense), we fix on him chiefly as the representative of the majesty and sanctity of the "moral code," consisting of the ten commandments, and they establish a necessary relationship between God and man, and their jurisdiction extends not only to outward acts, but to "the thoughts and intents of the heart," and the inflexible requirement of each commandment is God's standard—perfection in every respect. "The law is spiritual," says Paul, and "by the law is the knowledge of sin," and "the commandment is holy, just and good" (see Rom. vii. 7—end). "Moses," then, is righteous in his demands, and does not, and cannot, show mercy, and when he smites the poor sinner with his rod, he ever says, "Pay me what thou owest." "The law is our schoolmaster to bring us to Christ" (Gal. iii. 24); to reduce us to self-despair, and typically (as displayed in the priesthood and sacrifices) it sets forth Christ as the only hope for lost sinners. As "the law was given by Moses," even so "grace and truth came by Jesus Christ;" "He has magnified the law, and made it honourable" (Isa. xlii. 21).

It was a merciful provision, that when God gave the law, at the same time He fully instructed Moses in all the details of the ceremonial law and the tabernacle structure, materials, measurements, and worship, foreshadowing thereby, though but dimly, both Christ and the gospel of His grace. This was the injunction imposed upon Moses, "For, See, saith He, that thou make all things according to the pattern showed to thee in the mount" (Heb. viii. 5; Ex. xxv. 40). The gospel is a dispensation of mercy, unchangeable from age to age, and was revealed in a rudimentary way—in shadowy outline—under the Mosaic economy, and the spiritual Israel of God, by faith, looked beyond the form, the type, the shadow, to the reality beyond—Jesus Christ; and thus the Psalmist speaks, "Every whit of it uttereth His glory" (see margin, Ps. xxix. 9); and because of this every true worshipper, in His temple (and tabernacle), spoke of His glory.

Moses was born in Egypt, and lived there for forty years. He was nursed in the lap of luxury as "the son of Pharaoh's daughter"; he "was learned in all the wisdom of the Egyptians" (Acts vii. 22); he had, humanly speaking, all that the "natural man" could desire—wealth, honour, glory, power ("he was mighty in words and deeds"), means and opportunity to enjoy all the good things and pleasures of this life, with a prospect (as Josephus reports) of succeeding Pharaoh as king of Egypt; yet, "when he was come to years, he refused to be called the son of Pharaoh's daughter" (Heb. xi. 24). What folly and madness it seemed to the Egyptians, to give up so great an honour and gain nothing in return; but "Wisdom is justified of her children." If he refused kingly dignities in the world, God had reserved for him something exceedingly great, when He called him, "My servant Moses." Further, "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What a wonderful and wise choice! He thus condemned the world—its wisdom, its ways, and its worship. The question may be asked, "Why did he act thus?" The answer is easy to the enlightened mind. He acted "by faith," and was guided by the Spirit of Wisdom—that wisdom, "the price of which is more precious than rubies, and all the things thou canst desire are not to be compared unto it" (Prov. iii. 15). Moreover, "**Moses esteemed the reproach of Christ greater riches than the treasures in Egypt.**" (Heb. xi. 24—26). He "esteemed"; he reckoned; he weighed matters up in "the balances of the sanctuary," and arrived at the definite conclusion concerning the **vanity** of earthly things and the **verity** of heavenly things. And Moses' judgment is still approved and pronounced excellent by all whom God has made wise-hearted. This truth, then, becomes quite luminous, that the **very bitterest things** that Christ gives—sorrows, trials, loss, poverty, reproach, shame, persecution and even death itself—are infinitely better than the **very best things** offered by the world. Did not Paul think so when he penned those memorable words in Romans viii. 12? "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." When John Calvin was at the point of death, he began to quote this passage, and before he had finished it he passed away into that great glory. Moses looked (by faith) beyond the bounds of

earthly horizons unto "the recompense of the reward," and was satisfied with his choice. "He endured as seeing Him who is invisible." "May we not therefore conclude, "It is better to die with Christ than to reign as Cæsar"?"

My dear reader, you and I are travelling onwards; we cannot arrest the course of time, nor call back the years and dear ones that are gone. Everything around us, and a voice within us, testify daily respecting the brevity and uncertainty of life. What have we to say about these things, and about the things to come? May God give us grace to be like-minded with Moses, Paul, Calvin, and the redeemed host who have been gathered "to their own people," and are now before the throne, singing "the song of Moses and the Lamb."

"Give me Jesus and His cross;
Heaven my gain, and earth my loss.
What I ask canst Thy deny?—
Give me Christ or else I die."

(To be continued, G.w.)

MEMORIALS OF THE DEPARTED.

WE much regret having quite unintentionally omitted to announce in our last number the death of Enoch Jones, who died at the advanced age of 81 years, on December 13th, 1929, at Greenhill Farm Cottage, Halesowen, and was buried on December 18th in our Burial Ground at "Providence," Rowley Regis. Words proceeded from his lips during his last heavy affliction which afforded consolation to those who had been watching anxiously for some indication that the Lord had a favour towards him. May the Lord sanctify this loss and comfort the hearts of the mourning family, to whom we have expressed our sincere sympathy.

Painful circumstances are connected with the sudden death of one of our Sunday School scholars, Doris Walters, aged 4 years. The little one was present in her class at Chapel on Lord's day, February 9th, and on the following day was knocked down close to her home in the Birmingham Road, Rowley Regis, by a motor. She was removed in an unconscious condition to the Dudley Guest Hospital, where she passed away early in the morning of February 12th. The funeral took place in Rowley Regis Parish Churchyard on February 17th. This exceedingly sad event doubtless moves all who know the parents, with ourselves, to extend their deep sympathy to them in their keen bereavement. May the Lord speak graciously to them. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. iv. 14).
S. R. H.

"Other books may render men learned unto ostentation, but the Bible alone can make them really wise unto salvation."—
ARROWSMITH.

DOING THE WORD. (No. 3.)

BY PASTOR F. H. WRIGHT (Rochdale).

THAT men are deceived by appearances is evident again and again, and even the servants of the Lord are not free from prejudice or partiality. When Samuel came to Bethlehem on the business of the Lord (1 Sam. xvi.) the elders were impressed. His high office, his reputation were highly esteemed, yet to him the Lord addressed an admonition in consequence of his evident preference for Eliab: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart." How necessary, then, that in every sphere of activity we should consider the question of influence or motive. Jehu's zeal, Simon's faith, Saul's repentance, superficially considered would be regarded by many as good, but there is one arresting declaration concerning doing the word, and it is this:

"AS TO THE LORD."

The motive and manner of service are well set forth in Col. iii. 23: "And whatsoever ye do, do it heartily as to the Lord, and not unto men. . . . For ye serve the Lord Christ." How wide is the sphere of activity covered by the apostolic injunction? It includes personal relationships, domestic associations, filial duties, social connections, and even the sphere of one's calling is not excluded from the wide range covered by activity. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus,"—filial obedience, conjugal love, parental control, service to one's master, employment of one's servant, dictated by the motive of love to Christ. What a reproof is contained in the precept! Surely many observe their connections in the directions described as un-associated with religion, and in any case we do well to examine ourselves in the light of these precepts. The Lord's people should not be unacquainted with James ii. 9: "If ye have respect to persons, ye commit sin;" but who can say as in Psa. xvi. 8: "I have set the Lord always before me"? The Lord's will, His glory, are these the ends we have in view in our walking and talking? Alas! we confess, how rarely we seem to look beyond the immediate advantage to be derived. The approval of others, the pleasure we shall get, the sense of satisfaction, and perhaps sometimes a sense of having really been of value. The frown of man often affects us more than the consideration of Divine displeasure, and the light of man's countenance may be a greater impetus to our service than the injunction of His word. "For the gospel's sake," says Paul in 1 Cor. ix. 23; but higher still the Lord conjoins Himself: "For My sake and the gospel's" (Mark x. 29); and again, "For the kingdom of God's sake" (Luke xviii. 29). We might often enquire in our seeking of various blessings, for whose sake? We desire a blessing, can it be that often we are included in that declaration of James iv. 3: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"? Motive is dealt with here. Sense of misery we would have removed, and in its place peace; but why? because we hate to be wretched? or that we may the more

admire the condescension of the Lord? An easier path, to be more comfortable in our feelings, or to be more free from a terrible plague of unbelief? Our religious services, so-called, come under review. Does one preach? Why? Because so many engagements are made? or because of an impelling from the Lord—"Preach . . . the preaching that I bid thee"? (Jonah iii. 3.) "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Pet. iv. 11).

Almsgiving is dealt with by the Lord Jesus Christ; it is a part of doing the Word. Not what will another give, not what another ought to give, neither why should I give; but, "Freely ye have received, freely give." He that giveth, let him do it with simplicity (Rom. xii. 8). Who has not been impressed with the wonderful incident recorded in Luke xxi.: "Of a truth I say unto you, that this poor widow hath cast in more than they all."

How the Lord marked the choice of the chief rooms when certain were bidden (Luke xiv. 7). The rebuke of ostentation in social life: "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Whilst we are ready to rebuke the ostentation of pride, there is a needs-be to remember that the ostentation of humility is equally condemned. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast" (Matt. vi. 16). Before the Father in secret, then, should be the fasting, the lamentation, the confession of sin. There may be a proportionate groaning before the Lord, with the apparent abjectness of some Christians, but if publicity and the airing of a religious deportment is the motive, it is unscriptural. We should fear lest the enemy should get an advantage here. Self-assertion is bad, whether it be proud self or humble self.

We mentioned the manner of doing as well as the motive.

"DO IT HEARTILY."

When the motive is right as to the Lord, there will not be much need to warn against ostentatious manner and the parading of one's activity. A review of the apostles' labours, the energy of the Lord's servants in many days and lands, reveals the force of Divine urging. Do it heartily—"out of the soul," as it could be translated. It is not a question of vociferation in speaking, or bustle in doing, neither is it advertisement of one's energies, or boasting of performance, but activity without, prompted by a force within. Carnal policy, natural expediency, self-seeking, time-serving and men pleasing, are excluded here. It is to the Lord. David's exuberance was condemned by Michal, but he could answer her with a good conscience. Festus in an over-bearing bluster would have silenced Paul's testimony, but the ambassador of Jesus Christ had something more to rely upon than rhetoric and eloquence. The Book of Daniel reveals the courage of three men who by some were regarded as guilty of treasonable defiance, but it was to the Lord. No compromise, no soft words, no truckling with idolaters, a definite refusal to forsake their God.

Moses before Pharaoh proves the evidence of God's presence; being aforesaid afraid and distrusting his powers of expression, he nevertheless stands dauntless as the representative of Jehovah. Again and again motive will determine manner, but with a heart deceitful above all things we need grace to discern. Many a person has excused or justified a manner of performance by alleging sincerity in motive. "As to the Lord." They spoke the word of God with boldness (Acts iv. 31), but not the boldness of the proud and self-sufficient. In those far-off days, boldness did not usually attract support or inspire allegiance; it frequently meant stoning, imprisonment, reproach, and sometimes death. Our circumstances, opportunities and abilities vary, but we are faced with the precepts of Divine truth, we are required, as many as are His, to be doers of the Word. May we in motive and manner be led of the Spirit.

"Order my footsteps by Thy Word,
And make my heart sincere.
Let sin have no dominion, Lord,
But keep my conscience clear."

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks"):-

"The everlasting God, the Lord, the Creator of the ends of the earth."—Isa.

"O Lord, how manifold are Thy works."—Psa.

"Stand still, and consider the wondrous works of God."—Job

"There be four things which are little upon the earth, but they are exceeding wise."—Prov.

"He hath made every thing beautiful in his time."—Ecc.

"Known unto God are all His works from the beginning of the world."—Acts

DEAR YOUNG PEOPLE,

Undoubtedly you have often sung this verse, written by Joseph Hart, of honoured memory:

"How wondrous are the works of God,
Displayed through all the world abroad;
Immensely great! immensely small!
Yet one strange work exceeds them all!"

and you may have frequently thought about God's **immensely great** works, such as the "great and wide sea, wherein are things creeping innumerable, both small and great beasts" (Psa. civ. 25). What a wonderful, majestic piece of workmanship is stretched before your eyes, when in visiting a seaside resort you take a walk beside the waters of the great deep! But have you ever considered some of God's **immensely small** works, and the teaching connected with them? Take, for instance, the ANT. What a vast contrast there is in size between the ANT and the SEA, and

yet the same God made them both. No human skill has had anything to do with these wonderful works. They are a part of the Creation of God. May we not forget this fact, dear young friends. Ever turn a deaf ear to people that want to argue with you about the Creation, for such will not be long before they dare to argue about God Himself, who "created the heaven and the earth" (Gen. i. 1).

Now the ant, as is evident from Scripture, though so very small, not only possesses intellect, but marvellous capacity to put into practice what it so wisely considers. Think of what this means. Reflect for a moment upon the exceeding minuteness of the head of an ant, and upon the fact that the great God has put into that tiny head—a pair of eyes and capacity for thinking, also He has given it such little legs as will carry it rapidly along while it goes about its arduous labours. All this we shall try to confirm from the best Book of all. Look at what Solomon was inspired to write concerning this tiny little creature: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. vi. 6—8). Here is a practical reproof for idleness and sloth. Remember that:

"Satan finds some mischief still
For idle hands to do;"

and flee from idleness as you would flee from a serpent. The ant is ever busy, using its time profitably and well. The scripture we have just quoted bids us look at four remarkable gifts with which the little ant is possessed.

i. **Instinct.** In the absence of any other guidance or instruction, God has endowed this little insect with such wisdom as quite naturally influences it as to when and where to gather its food. Instinctively the ant knows that it will require food when it will be difficult to find, and so with the same instinct she "provideth her meat in the summer, and gathereth her food in the harvest." Such God-given instinct is a quality which young people will do well to consider. It is given to men as well as to ants, and is of great use in life. To abuse instinct is to break through nature's barriers, ignore her laws, and to merit trouble. Consider this, "and be wise."

ii. **Diligence.** Prompted by instinct regarding the time when, the place where, and the manner how, to find its food, the little ants go about in summer gathering up the seeds of various plants, which they store up for the winter. It is astonishing how much grain, through diligence, they manage to accumulate. Be diligent, boys and girls, and store up all the useful information you can in your various callings, which, by God's blessing, will stand you in good stead when you grow older. The Book says: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. xxii. 29).

iii. **Foresight** is another gift which God has bestowed upon this little ant. It looks ahead. When the sun shines and the days are warm, and when food is obtainable, it makes its plans for coming days of scarcity. Consider this, "and be wise." Do not act without looking **ahead** of your actions. Consider what they

may lead to: Ask the Lord, as enabled, to "order your footsteps by His Word." To foresee an evil, without seeking to escape it, is the height of folly; but to run into trouble through lack of proper forethought and foresight is equally grievous. How many, too, are destitute of spiritual foresight with regard to a fast approaching ETERNITY. Oh to be hidden in Christ through the foresight and reward of faith! "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished" (Prov. xxii. 3). God grant to us each—**foresight**.

Then, iv. **Perseverance** is evidently given to the ant. All its stock of food is not acquired at once; many journeys are made to and fro, and much patience is shown by these tiny creatures in their work. We are told that one species of ant, in getting its food, will mount the stem of a fruiting plant such as a shepherd's purse, and seizing a green pod in its jaws and fixing its hind legs as a pivot, turn it round and round, thus straining the fibres till they snap. Ants sometimes allow the capsules they have cut to drop, and then their companions below carry them away. Do not expect to do or learn everything at once. Persevere and plod on even when something which seems too difficult confronts you. Consider the ant, and, above all, its Maker, and ask Him to give you perseverance. The boy or girl who perseveres is always observed, and their services are always valued. Never count anything too much trouble.

Now, dear young friends, before we conclude this little talk about the ant, let us remind you once more of the greatness and wisdom of God, a part of whose wonderful handiwork we have been considering. Remember that **this great God made you**, and that **He keeps you alive**. Do not walk or talk with people who trifle with His Being or His Word. "Be not deceived; God is not mocked" (Gal. vi. 7). "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecc. xii. 1). He who made both YOU and the ANT provides for both. Remember these things, and seek to acknowledge with gratitude God's goodness to you—as your Creator, Preserver and Provider. And it is from Him alone that **spiritual provisions are to be obtained**. May you receive at His gracious hands not only the "meat that perisheth," but "that meat which endureth unto everlasting life." God Almighty bless you all.

Your sincere Friend,

THE EDITOR.

ONLY ONE DOOR.—It is said that the ancient city of Troy had but one entrance, and all who would enter the city must enter by this gate. A man might go round the walls as much as he pleased, but he would find no entrance till he came to this one. It is just so with that glorious and beautiful city, the heavenly Jerusalem. Only one way leads to it, and it can be entered only by one door, at that way, that door is the Lord Jesus (John x. 7, 9). He alone is the Way (John xiv. 6). No one can enter there, unless he goes by this Way and enters by this Door.

“Remember the Sabbath Day, to keep it holy.”

EXODUS xx. 8.

A MAN who had been accustomed to go with the cars on week-days informed his wife that he had been requested to go with the cars on the Sabbath. She replied, “I take it for granted that you do not intend to go?” Such was her confidence in her husband that he would not do a wicked thing for money. He told her that if he should not go he might lose his place, that he had no other employment, the times were hard, and he had a family to support. “I know it,” said she; “but I hope you will not forget that if a man cannot support a family by keeping the Sabbath, he certainly cannot support one by breaking it”—a sentence which ought to be written in letters of gold, and held up to the view of all Christendom. “I am very glad,” said the man, “that you think so; I think so myself. That was what I wanted—to see whether we think alike.” He told the superintendent that he liked his situation, and should be very sorry to lose it, but that he could not go with the mail on the Sabbath; that he wished to attend public worship, and go with his children to the Sabbath school. He did not lose his place, nor did he suffer in a pecuniary point of view. He prospered more than before, and lived to bear his testimony not only to the duty, but to the utility, even for this world, of keeping the Sabbath.—*Selected.*

THE VOYAGE OF LIFE.

BOUND on a voyage of awful length,
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heaven must swell the sail,
Or all the toil is lost.—COWPER.

TWO DEATHBEDS.—“I am taking a fearful leap in the dark,” said the infidel Hobbes, as the breath was about to leave his body. Thomas Scott, a dying believer, said: “This is heaven begun. I have done with darkness for ever. Nothing remains but light and joy for ever.”

Some years ago, a minister was addressed thus by a friend, “You have a very large family, sir. You have just as many children as the patriarch Jacob.” “True,” answered the good old divine; “and I have also Jacob’s God to provide for them.”

“If a man strike his hand upon the point of a spear, he hurts not the spear, but his hand; or if he kick at a stone, he hurts not the stone, but his foot. So it is with the despisers of Christ and the revilers of His Gospel.”—J. P.

THE VOICE OF WISDOM.

PROVERBS i. 10.

My son, if sinners thee entice,
Consent thou not with them to go;
The various paths of sin and vice
Form the broad road that leads to woe.

My son, if with a mocking laugh
Fools with derision wisdom greet,
'Tis but as though the empty chaff
Should mock the fulness of the wheat.

My son, youth's path is thickly set
With glittering baits and subtle snares,
To make thee Wisdom's words forget,
And catch thy soul at unawares.

My son, read well the sacred Word;
May God with light thy mind illumine
To ponder well the downward road,
And on the careless sinner's doom.

My son, may Wisdom's calls of grace
Allure thy soul ere years increase;
Her ways are ways of pleasantness,
And all her paths are paths of peace.

She leads to holiness and bliss,
Constrains the soul sin's ways to shun;
She says, "If sinners thee entice,
Consent thou not, nor go, my son."

C. J.

A PRIEST OUTWITTED BY A LITTLE GIRL.

A LITTLE girl, being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said that she should obey him, and not her father. "Oh, sir, we are taught in the Bible, 'Honour thy father and thy mother.'" "You have no business to read the Bible," said the priest. "But, sir, our Saviour said, 'Search the Scriptures'" (John v. 39). "That was only to the Jews, and not to children, and you don't understand it," said the priest in reply. "But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures'" (2 Tim. iii. 15). "Oh," said the priest, "Timothy was being trained to be a bishop, and taught by the authority of the church." "Oh, no, sir," said the child, "he was taught by his mother and his grandmother." On this the priest turned away, saying she knew enough of the Bible to poison a parish.—*Selected.*

"The life of a natural man is one departure from God. He is not only not quite right, he is *altogether wrong*; every step he takes is a step of departure *farther and farther* from God."

Waymarks.

"Search the Scriptures."—John v. 39.

Matt. vi. 10. Psa. cxliii. 10. Psa. xxxvii. 5. 1 Tim. vi. 6.
Rom. viii. 28. Prov. i. 33. Psa. lxxiii. 25. James v. 11.

THE EDITOR'S LETTER.

DEAR READERS,

Brought into the school of Divine grace, and taught there by the best of teachers, the Apostle Paul was favoured to learn one of wisdom's most precious lessons—the lesson of **contentment**. He says: "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11). All men know in a **natural** sense what it is "to be abased," and likewise what it is "to abound." In the same sense, too, they know what hunger means, as well as the opposite condition of being "full." Men know, too, what it is "to abound" and to "suffer need" in material things, who, maybe, cannot say by the grace of God that they know "both **how** to be abased," and "**how** to abound," or "**how** to be full and to be hungry," to "abound and to suffer need." Paul **knew how, by Divine teaching**, for he tells us the secret when he says, "I can do all things **through Christ** which strengtheneth me" (Phil. iv. 13). When men learn the things of God through any other teacher than Christ, they are not long before they become discontented with them, and, amid such discontent, they lose sight of the only remedy, for they are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 7). God forbid that we should be left to wander thus, rather may we be found "among the children" who are taught of the Lord. Great shall be the peace of such (Isa. liv. 13). Alas, however, these children of God, highly favoured though they be, are not strangers to discontent. But their mercy lies here: though sin is the cause of discontent in **all** men, yet grace shows them that discontent is a sin, makes it a burden, and points out the only effectual remedy. A discontented man is always a wretched man, but one who sees and feels the **sin** of discontent, and graciously mourns over it before God, **through Christ**, also sees and seeks a way of deliverance. He cries: "O wretched man that I am! who shall deliver me from the body of this death? I thank God **through Jesus Christ our Lord**" (Rom. vii. 24, 25). To be discontented is to rebel against God's dealings, and the rebellious always "dwell in a dry land" (Psa. lxxviii. 6). If we believe in God **through Christ** when faith is in lively exercise, we believe that what He does for us is ever best. Unbelief questions this, discredits it, and a poor believer often becomes staggered, and then yields to a rebellious spirit. Asaph gave way to this form of discontent. He inwardly rebelled against his lot, and envied the prosperity of the wicked (Psa. lxxiii.). He went so far as to

say, "Verily I have cleansed my heart in vain, and washed my hands in innocency;" but he has to admit that in this very condition he was "plagued and chastened every morning," and all became "too painful" for him, **until** he went into the sanctuary of God. **Then** there came a change. **There** he saw the **end** of the wicked, **there** he understood matters rightly again, **there** he confessed his sin, **there** he lost his discontent, and became perfectly satisfied with his lot. Oh what a wonderful lot he then saw his to be, and **all through Christ**. Says Asaph now: "So foolish was I, and ignorant: I was as a beast before Thee. Nevertheless I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." What a change, through the restoring grace of Christ, he now enjoyed! He had learned Christ, he was content with Christ, he triumphed over unbelief and rebellion **through Christ**.

Again, **discontent means ingratitude**. Do not we, like Israel of old, often murmur in our tents? Do we not often say that which amounts to Israel's complaint about God's provision: "Our soul loatheth this light bread"? (Num. xxi. 5). Then we are not content with heaven's provision: What base ingratitude! How long-suffering a God is He to bear with such misbehaviour, and to bring us back with sorrow and shame to a right and contented mind. Dear readers, if we have had any gracious dealings with God in Christ, we have learned that He knows what is best for us. How ill it becomes us to lose sight of this! Oh how much some of us need **more grace** to enable us constantly to fall quietly into His hands, and submit to all His gracious givings and withholdings. May it be ours to listen to His counsel by the Apostle Paul, and the promise attached thereto: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5); and may we each be helped sincerely to say:

"So, like a pilgrim let me wait,
Contented well in every state;
Till all my warfare ends;
Live in a calm and cheerful mood,
And find that all things work for good,
Which Jesus kindly sends."

Yours to serve in gospel affection,

THE EDITOR.

JOHN BERRIDGE'S LAST SERMON.

PREACHED IN THE TABERNACLE, MOORFIELDS, APRIL 1ST, 1792.

(Concluded from page 38.)

"Trust in the Lord at all times, ye people. Pour out your heart before Him. God is a refuge for us."—PSALM lxii. 8.

BUT let us mind the next words in my text: "Pour out your hearts before Him." This is a precious command. Many times

the children of God are so burdened with grief, with sin, and worldly cares, they know not how to bear them, and their bosom is full of sorrow, so that they sit down and mourn over their hard lot. The devil dearly loves to see a child of God sit down and say, "What a sad condition I am in!" Well, suppose you are; and you say, "I dare not go to the Lord, I am so miserable." Then where would you go? You cannot be worse for it. Others are running about from pillar to post, desiring to know what they shall do; their trials are so great, they know not how to be delivered out of them, and they go and ask one neighbour and another, till they tire them all out. What does the Lord say to them? He gives good advice. Instead of making your neighbours your counsellors, go to Him who is the chief Counsellor, and able to tell you what to do, and willing to relieve you at all times. Go to Him and say, "Lord, I am come with a heart laden with grief, and with worldly cares, and know not which way to turn myself; what must I do?" The first thing He tells you to do is, "Pour out your hearts before Me." You have been pouring them out before your neighbours, and what have you got there? Why, nothing. Then come and pour them out before Me.

The word *pour* plainly signifies that the heart is full of grief, and almost afraid to empty itself before the Lord. What does He say to you? "Come and pour out all your trouble before Me." He is never weary in hearing the complaints of His people; therefore you should go, and keep nothing back; tell Him everything that hurts you, and pour out all your complaints into His merciful bosom. That is a precious word, "Pour out your hearts before Him." Make Him your counsellor and friend. You cannot please Him better than when your hearts rely wholly upon Him. You may tell Him, if you please, you have been so foolish as to look to this friend and the other for relief, and found none; and you now come to Him who invites you to pour out your heart before Him.

But perhaps your heart is burdened not only with worldly cares, but with sinful lusts and corruptions. A sore burden indeed. And you are afraid and ashamed, perhaps, to go and tell the Lord all your trouble. But you need not be afraid of going when He commands you. He knows everything in your heart; all worldly cares, all sinful burdens. And when the heart is quite full, He says then, "Pour out all before Me." Here is great encouragement for you. Take the encouragement which the Lord gives. Go, and tell Him your grief and burdens.

"Ah!" says the poor soul, "I have been to the Lord again and again; but I find I am sinning against Him daily, and I am ashamed to go to Him. Now my conscience accuses me, and the devil tells me I am impertinent; how shall I appear before Christ, to pour out my heart before Him?" Go, and pour out your heart before Him till that crafty devil leaves you. You have the best reason in the world to go to the Saviour. He that knows what you are, what burdens you are bearing, and what sins you have committed, even He says, "Come and pour out your hearts before Me."

But I may add further. Does not the Lord command us in His Word and in His prayer to say, "Forgive us our trespasses"?

And does not this plainly intimate that trespasses are to be forgiven daily? Where are you to bring them but to the Lord? Go, therefore, and tell Him you are come, according to His Word, to acquaint Him with your sins and trespasses. "Ah! but," you say, "I have gone so often already that I am ashamed to go." What does the Lord say to Peter? "If thy brother trespass against thee seven times a day, thou shalt forgive him." And Peter had not a little forgiven him.

Go to Christ every day for pardon. If you keep your guilt in your bosom it will only make it rankle. Tell Him you are weary and ashamed of yourself; and you are come to tell Him all your grief, and to beg that He will come and deliver you from guilt, and save you more and more from the power of sin. Whatever burden, therefore, you have upon your heart, the Lord would not have you suffer it to rest there; for if you do, it will make you feeble by and by. But when you find your breast full of trouble, remember His kind word to you, "Come, poor soul, and pour out your burdens before Me." Pour out your whole heart, and let Him know everything that distresses you.

But what follows in the last words of my text? "God is a refuge for us." O! these are precious words. We look round about us again and again for a place of refuge, for a person to apply to for help, and we shall find ourselves frequently, if not continually, disappointed. Therefore, the Lord tells His people, for their comfort, that God is a refuge for them. Are you poor? The Lord is rich. Can you find no refuge in your fellow-creatures? And have you nowhere to fly to? Go to the Lord.

It is very strange, when the Lord has all things in His hands, and all love in His heart, and advises His people to come to Him, telling them that He is a refuge for them, that they so often delay to come. They had rather find refuge in a fellow-creature than from their God. They who have learned to trust in the Lord know what precious words these are: "God is a refuge for us." Come and try, and you shall find Him so too.

The devil will be often telling you that are the people of God, "There is no help for you, even in your God. You have been seeking for help a long time, but have found none; what will you do now?" Why, tell him you will go to Him that says, "God is a refuge for us." But the devil will say, "You are so poor and despicable a creature. What! can you think that Christ will take any notice of you? Why, your own brethren are ready to overlook you, and the world despises you; and yet you think Christ will take notice of you?" Tell the devil, "Yes, He never fails them that trust in Him." Whatever your circumstances may be; though you may look all around you, this and that way, and find no place to flee to, no refuge for your souls; yet God, the faithful God, says, "He is a refuge for you." Trust Him; go to Him accordingly; look unto Him at all times. Let your condition be what it may, be it ever so deplorable and wretched, yet the Lord tells you when you go, "I am a refuge for you." Hear it, ye poor burdened sinners, and thank Him for His kind word. Go to Him, to have His promise fulfilled time after time. Yet a little while, and He will bring you to His kingdom, where you shall live and reign with Him for ever.

Are you sick and in great distress, and without any friend to apply to, ready to say, "What must I do now?" Why, my text tells you what you are to do at all times. Whatever your case is, whether sick, poor, naked, or wretched, come to the Lord. He says, "I am a refuge for you."

But you say, "Lord, I have been sinning against Thee time after time." "I know it," says Christ; "but if you come, weary of sin and desirous of gospel rest, you shall find that I am a refuge for you."

But you say you come so often that you are ashamed to come. That may be a good argument to keep you from your fellow-creatures. You have been knocking often at their doors, and they are ready to say, "You came to my house the other day." "Well," say you, "may I not come every day?" No; you find no such help from man. But Christ never complains of your coming too often, but is better pleased with those that are often knocking at His door, and looking to Him for the help which He has promised.

And you that are poor in spirit, who cannot find relief in yourself, nor from your fellow-creatures, go to Christ, and He will be a refuge for you. "God is a refuge for you." O think of these words whenever troubles enter into your mind. Repeat them again and again, and shame the devil out. Tell him, "Though everything looks black, yet 'God is a refuge for me.'" Are you to believe the devil or God? Keep these words always in your mind, for all of you will be in such circumstances at times, as not to know where to go, nor what to do; then these words come sweetly into the bosom: "God is a refuge for me." He loves to help the helpless, to heal the poor wounded soul, and to save the guilty sinner. While He is doing this He is acting the part of a Saviour, and brings glory to Himself.

But I might add that no one knows the compassion which is found in the heart of Jesus but Himself; therefore, when you go to Him, do not entertain any unkind thoughts of Him, for He invites sinners to come to Him—all poor and wretched sinners—and He that invites us to come has blessings to dispose of. Keep the last words of my text evermore in your mind; they will be of use to you, living and dying, sick or well. Whatever circumstances you are in, you may find the want of such words as these: "God is a refuge for us." Take heed, when you go to Him, to do as David did—plead His word with Him. David says, "O keep my soul, and deliver me." What then, David? Why, says he, "for I trust in Thee." He pleaded the Lord's word, and so may you.

The promises in the Bible are free for all who see their need of them; and the Lord has told thee, if thou trustest in Him, thou shalt never be confounded. But perhaps you are thinking "If I trust in the Lord I shall be confounded." And suppose you are confounded, you will lose nothing by your trusting, even though it should not be fulfilled. But, remember, that the Lord will never suffer His promise to fail: "Faithful is He that hath promised." Though you may often doubt of His performing, yet He never did, or ever will fail. Therefore, trust in the Lord at *all* times, ye people. Pour out your hearts before Him in every time of your trouble.

I do not know a more precious verse in the Scriptures than my text: "Trust in Him at all times, ye people." Though at present you may not know whether you belong to the family of God, yet trust Him; you are of the people. Here hang till He gives you better support. And when you find your poor bosom laden with cares and grief, whatever causes your distress, the Lord knows very well that if you keep it back it will make you worse; therefore do as the Lord says: "Pour out your heart before Me." Tell Me all your grief; make Me your counsellor and friend, and you shall find what a counsellor I am, and I will remember to comfort you in the worst state that you can be in.

I would say a little more, but I find my strength begins to fail. I am glad and I am thankful that the Lord has held me up hitherto, blessed be His Name. When I begin to totter, and when I experience infirmity, I am ashamed that I should ever entertain a doubt of Him. May these words be impressed upon my heart: "God is a refuge for me;" and may He fix it on all your hearts.

And now I conclude my subject. I came up to you trembling, but the Lord has carried me through, blessed be His Name; and I look to Him to carry me home, for I have no feet of my own to walk with. But the Lord can hold me up till I have done my work, and then He will put an end to my labours. Thanks be to His Name for calling me to preach out of doors. It is the glory of a creature to publish the fame and salvation of God.

I must now speak a little by way of taking leave. Lord, I beseech Thee to pour Thy blessing constantly upon this congregation. Thy power and glory, let it be made manifest among them. Open the eyes of those who are spiritually blind, deaf and dead. Comfort the mourner, strengthen the weak, to go on their way. Build up Thy church on their most holy faith. May this house be filled with Thy presence. Bless every hearer that attends here from time to time; and may the Lord delight in them to bless them; and may they excel in His blessed service. May this ever be a house for God; kept from error; kept in union; going on their way, looking and longing for the coming of their dear Lord.

And now, Lord, I must take my leave of this chapel, which I have long visited. O keep them continually in Thy fear, and bless them abundantly with all spiritual blessings. May they evermore delight in the Lord, and the Lord delight in them to heal them.

I know not whether I shall ever return any more, nor is it needful for me to know; but this I know, if the Lord continues my life, and allows me some measure of strength, I shall crawl up again. In the meantime, think of a poor crawling creature when you are upon your knees, and put up a short petition to the Lord, that He would bless me, pardon me, sanctify and prepare me for His kingdom and glory. Amen and Amen.

May the peace of God, that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and in the fellowship of His Son, Jesus Christ our Lord. And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. Amen.

WHEN EXPECTING SUFFERING.

By CHARLOTTE ELLIOTT (1789—1871).

“ Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me.”—PSALM l. 15.

My God! the dreaded hour draws near,
Nature shrinks back, and faints with fear,

My heart within me dies;
But still on Thee, who 'know'st my frame,
Who torture hast endured, and shame,
On Thee my hope relies.

I make no arm of flesh my stay—
All human powers Thy will obey—
All means on Thee depend—

Whate'er that will appoint for me,
In life, in death, Thine let me be,
Support me to the end!

Give me that faith which nerves the soul,
That love which can all fear control,

Which “all things can endure”;
Now, in my time of utmost need,
My Saviour! let me find indeed
Thy word of promise sure.

Stand by me—speak those words divine,
“ I have redeemed thee, thou art Mine,
Thee will I ne'er forsake;”

Say to my agitated heart,
Nothing from Thee my soul shall part,
Nor Thy sure covenant break.

And if a creature so defiled,
Whom yet Thou deign'st to call Thy child,
May ask one boon beside,

'Tis this—that in my suffering hour
Thy grace may manifest its power,
Thy Name be glorified.

THE BLASPHEMY BILL.

ONCE more the Lord has heard prayer, and wrought wondrously for us as a nation, by most mercifully bringing about the dropping of the Blasphemy Bill. How long suffering is the God of the whole earth to England, in spite of all the ill-requitals which, alas! have been, and still are, shown to His Being and His Word! The introduction of this Bill by a Labour Member had passed its second reading, when the Government insisted that, if the Bill was to go forward, a clause should be inserted specifying that action might be taken against “any person who by words, writing, or otherwise, publishes any matter of so scurrilous a character” as to outrage the religious convictions of any other person. Of course, such a clause would have nullified the Bill in one important respect, consequently the promoters withdrew the Measure altogether. God who is omniscient, and who ever lives to be feared,

and "to be had in reverence of all them that are about Him," sees the motive of those who sought to lessen the restraint of the law in connection with the Blasphemy Bill. It is not for us to presume in this matter, but we do not forget the words of the Lord Jesus Christ when here on earth, "By their fruits ye shall know them" (Matt. vii. 20), and we cannot help wondering why any in authority should have the slightest desire to make the law of the land more lenient towards the heinous offence of blasphemy in any shape or form. God Almighty have mercy on Russia, prevent the awful spirit abroad there from taking root in this beloved land of ours, and forgive those who are careless about the honour due to His great and holy Name. "Who would not fear Thee, O King of nations?" (Jer. x. 7).

GOD'S WITNESSES (Moses. Part III.)

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

WHEN Moses was born, he is described in the Word as a "goodly child" (Ex. ii. 2), as "exceedingly fair" (Acts vii. 20), and as a "proper child" (Heb. xi. 22). These terms are designedly descriptive of him who was chosen of God to represent the excellence, the sanctity, and the beauty of God's holy law. We read in the Book of "the beauty of holiness" (Psa. xcvi. 9). God is a holy God; holiness is His dearest attribute, for when He would confirm the everlasting stability of the New Covenant, and His unfailing faithfulness in the performance of it, He declares, "Once have I sworn by My holiness that I will not lie unto David" (Psa. lxxxix. 35). Holiness and happiness are necessarily inseparable.

"Heaven is that holy, happy place,

Where sin no more defiles;

Where God unveils His lovely face,

And looks, and loves, and smiles."

In looking at the description of Moses as a child, we are reminded of "the holy Child Jesus" (Acts iv. 27), who is "fairer than the children of men," and "altogether lovely." What instructive inferences may here be drawn, and what clusters of precious things hang on that name which is above every name—JESUS!

It is observable that when Moses died, "his eye was not dim, neither was his natural force abated" (Deut. xxxiv. 7). This record speaks volumes. The law of God never ceases to be what it always has been; its requirements are ever the same—never more and never less. It is an "eye" to see and detect sin, and it is a constant "force" to condemn all sin, not merely in the letter, but in the spirit. Paul's words are a spiritual comment in this latter respect, "By the law is the knowledge of sin" (Rom. iii. 20); "Without the law sin was dead: for I was alive without the law **once**: but when the commandment came, sin revived, and I died" (Rom. vii. 8, 9); and Paul continues the argument in the same strain throughout this seventh chapter, and not a ray of hope is given, or can be given, until he arrives at the last verse, and then in the fulness of a grateful heart he adds, "I thank God through Jesus Christ our Lord."

"Who but the soul that's led to know,
How just and holy is the law;
Will to the cross of Christ repair,
And seek salvation only there?

Sinner, if thou art taught to see
How great thy guilt and misery;
In every thought and act impure,
The blood of Christ thy soul can cure."

Moses did not take the children of Israel into the Promised Land; a new leader was needed and appointed by God, namely, Joshua, who was a type of our spiritual Leader, Jesus, who is "the Captain of our salvation"; and it should not be passed by as a natural coincidence that the name "Joshua" in the Old Testament is the same as "Jesus" in the New. "The law was given by Moses," and for ever breathes out condemnation, curses and censures against sinners, but (blessed be God) "grace and truth came by Jesus Christ." Moses smites; Christ heals. Moses condemns; Christ justifies. Moses demands; Christ fulfils. Moses declares the sinner guilty; Christ multiplies His pardoning mercies and speaks peace. Moses afflicts and distresses; Christ relieves and comforts. Moses fills the soul with sorrow; Christ replaces it with joy. Moses curses; Christ blesses. Moses arrests sinners as rebels; Christ transforms them into friends, and bestows upon them the right and title of freeborn citizens of the heavenly Jerusalem, for "He has magnified the law, and made it honourable" (Isa. xlii. 21). All the demands that Moses ever made were perfectly fulfilled in the atoning sacrifice and justifying righteousness of Jesus Christ. "Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15).

How solemn those words of Christ: "There is one that accuseth you, even Moses, in whom ye trust" (John v. 45); and yet how many in these days are serving Moses, and are hoping (but how futile and vain) to be saved by their own works. "But what saith the Scripture?" "All our righteousnesses are as filthy rags" (Isa. lxiv. 6). Again, do not Christ's words in John vii. 19 confirm this Old Testament truth? "Did not Moses give you the law, and yet none of you keepeth the law?" What then? The self-righteous, will-worshippers, and creature-power religionists, *will* go on in their own way, and preach and believe in their own "imagination," and flatter themselves in their services of legal righteousness, and then at last (unless omnipotent grace prevents) they find themselves deceivers and deceived, for does not Moses, as the very voice of God, utter that awful word "Cursed!" against all who even *seriously* think that they can gain eternal life by their "works of righteousness." Salvation is "not of works," and let it be repeated, "NOT OF WORKS, lest any man should boast." But to poor and needy sinners, who have been brought to self-despair by the lashes of the holy law, what a glorious vista is opened up by the Holy Spirit to meet their every-need in Christ!—His grace, His matchless mercy, His "precious promises" and the sweet invitations, His wonderful love, and, in short, His salvation; in a measurable enjoyment of these things here is the promised rest, "a land that flows with milk and honey;" but what

must the heavenly Canaan be when the grace of God has blossomed into eternal glory ?

" We speak of the realms of the blest,
That country so bright and so fair ;
And oft are its glories confessed,
But what must it be to be there ? "

MEMORIALS OF THE DEPARTED.

IN the passing away of Mary Elizabeth Adams, of Long Lane, Blackheath, Staffs, on February 17th, 1930, at the age of 66 years, a long-standing member of the congregation at " Providence," Rowley Regis, has been removed. The deceased was a brave little woman in her home, to which she had been long confined through much physical weakness, for up till near the end she would attend to her household duties. A brief, but severe attack of illness shortened her sojourn here below. We visited Mrs. Adams within a few hours of her death, when we tried to speak about spiritual matters, and to pray with her. In our absence from home, Mr. P. Robbins, Pastor at Spring Meadow Baptist Chapel, Old Hill, kindly officiated at the funeral, which took place at " Providence " on February 22nd.

The bereaved husband, children, and other near relatives, have our sincere sympathy in their sorrow, for they have lost one whom they will greatly miss.

S. R. H.

SINCE we went to press, the Lord has seen fit to call to Himself, after an illness lasting only a fortnight, the former Pastor of the Church at " Providence," Rowley Regis—Mr. ALFRED DYE. He entered into rest just after 8 a.m. on March 17th, 1930, at the age of 78 years. Some of his last words were: " Heaven! heaven! heaven! I see heaven! Going, going, going;" and later on, " Up, up, up." The funeral took place on Thursday, March 20th, at " Providence," in the presence of a large gathering of friends, Pastors Yates, Robbins and Hunt officiating. (Further particulars (D.v.) in next issue.)

DOING THE WORD. (No. 4.)

BY PASTOR F. H. WRIGHT (Rochdale).

IT is not to be concluded that although activity is commended in the Word and in connection with the Word, that accomplishment is easy, or the " doing of the Word " free from opposition. Practical religion may be, and is, spoken of as eminently desirable. Even opponents of religion will cry loudly for it, and speak derisively of its absence, but only those who are concerned to do the Lord's will know the difficulties in the way to any true extent. Failures are given prominence, lack of success spoken of with contempt, and even followers of the Lord Jesus Christ are often despondent because there is so little to show; but there are those

who, pressing forward, realise that their desires and endeavours do not go unchallenged. We come then to consider some of

THE OPPOSITIONS ENCOUNTERED.

First of all, let us observe the expression of the Apostle Paul: "I find then a law, that, when I would do good, evil is present with me" (Rom. vii. 21). The man who could write to Corinth in terms of gratitude unto God, "which always causes us to triumph in Christ" (2 Cor. ii. 14), is obliged to acknowledge that there existed in him a principle so strong, that he describes it as a law, which was always in opposition to his desires for good. No transient protest or occasional objection to holy activity, but an abiding force setting itself against those things which constituted the greatest desire of his life—conformity to Christ. Not only was there opposition to good, but incentive to evil, and he laments the performance of that which he knew to be evil, yet hating it meanwhile. Most could enumerate the hindrances they discover in their environment, daily callings, the world in general, in their homes maybe; but the sad conviction and experience of all the children of God is that the greatest foe dwells within.

In these days, when morality, social activity, and various forms of goodness are being hailed as substitutes for religion, and often as improvements upon it, the sad truth still remains as it was in the days of the Apostle, "For I know that in me, that is, in my flesh, there dwelleth no good thing." It is in this flesh, this carnal nature which is enmity against God, that no good thing dwells. It is not a retrospect viewing of the old nature in unregenerate days, but an abiding fact, the carnal mind *is*, not *was*, enmity. To some it has been a terrible truth to learn that in spite of the possession of the work of God, there still continues that terrible opposition, a principle which rises and hinders the pursuit of goodness and the performance of good things. How is the opposition manifested? It varies and yet adapts to circumstances, conditions, temperaments, surroundings, and takes advantage of any and every thing that will favour its great business of deterring the Lord's children in gracious activity. From whence the indolence that springs from the fear of being legal, or the attitude that produces vainglory? From whence the spirit that rebukes another's zeal, or complains of lukewarmness in some who keep not up with their pace? Reminding the Hebrews, to whom the Apostle writes in Heb. vi. 10—12, that "God is not unrighteous to forget your work and labour of love which ye have shewed toward His name, in that ye have ministered to the saints, and do minister," he goes on to desire "that ye be not slothful, but followers of them who through faith and patience inherit the promises." There is much activity that begins and ends with the flesh, but there is a slothfulness that is but an expression of the law of indwelling sin restraining and hindering that gracious vigour that is enjoined in the Word. Many are the excuses of the slothful, and the Book of Proverbs deals with some of them. Between the feverish operations of the works-monger, and the idleness of the slothful, is the condition that the Word commends. In addition to shewing diligence, the Lord's people are reminded by Peter "to your diligence add." To stifle this diligence and to

produce a spirit of sloth is one of the works of the law of indwelling sin.

Another product of this law is seen in weariness. This differs from indolence, in that whilst, on the one hand, for reasons of one sort or another, attempts are not made, here discouragements or hindrances of various kinds result in becoming tired of endeavour. "Thou hast been weary of Me, O Israel," charges the prophet Isaiah (xliii. 22). Kindly does the Apostle enjoin both the Galatians (vi. 9) and the Thessalonians (2nd Epistle, iii. 13) not to be weary in well-doing. In the dark days dealt with by Malachi (i. 13), there are those who were charged with declaring the service of the Lord to be a weariness, but the Apostle exhorts to a consideration of the Lord Jesus Christ, lest weariness should arise. The suggestion of wearisomeness often comes from within before the arduous nature of a task warrants it, although it is true that Paul could say, "Without were fightings, within were fears." The law of sin within may say the cross is too heavy, the burden too great, when the Word says to Zion, "Let not thine hands be slack" (Zeph. iii. 16). It is true that to many the way is rough, and the strength seems small; the journey seems too great; but they that wait upon the Lord shall renew their strength. It is the youths, strong in themselves, who faint and are weary, and young men, independent and self-sufficient, fit emblems of the merely natural vigour, who utterly fall. Weariness of God, and weariness in the ways of God, are considerable factors in the opposition maintained by the principle of indwelling sin.

Alas! there are worse things than those mentioned. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James iv. 1.) What played such havoc in the life of Solomon in his later days? Was it not self-indulgence? Thus a lesson for youth. Paul bids Timothy, "Flee youthful lusts which war against the soul." Active warrings in the members, as seen in David, Hezekiah, and others. Incitements to evil, so that absorbed in some evil or another there is not only hindrance from good, but active participation in evil. Many can enter into the feelings of deep contrition experienced by saints of God, who, overcome by temptation, have felt to have been cumberers of the ground, and worse; to have been in fellowship with the works of darkness. Although in some cases giving no evidence of possessing life from above, the sins into which they fell may well be warnings, for the same evils dwell in the hearts of the Lord's people. Remember Lot's wife, her downfall was love of society; Achan fell to inordinate love of fashion, Judas to love of money, Simon Magus to ambition, and Demas to worldliness. Temptations may appear to relax, and some sins do well nigh die, only to assert themselves again with fresh vigour, with a resultant fall. Not forgetful are we of those who are "overtaken in a fault" (Gal. vi. 1), so let him that thinketh he standeth take heed lest he fall. Captivating, ensnaring, are only mild terms to describe the various devices utilised by the enemy, and the Lord's list of those things which proceed from the heart are startling and arresting in their message.

"Ten thousand baits the foe prepares

To catch the wandering heart;

And seldom do we see the snares
Before we feel the smart.
But let not all this terrify;
Pursue the narrow path;
Look to the Lord with steadfast eye,
And fight with hell by faith."—(Gadsby's, 305.)

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

- "Thou hast magnified Thy word above all Thy name."—Psa.
- "The Word of our God shall stand for ever."—Isa.
- "All scripture is given by inspiration of God."—2 Tim.
- "For ever, O Lord, Thy Word is settled in heaven."—Psa.
- "Thy Word is truth."—John
- "The sword of the Spirit, which is the Word of God."—Eph.

DEAR YOUNG PEOPLE,

We shall not be able to take up much space this month with our letter to you, because we want you to read carefully what Mr. Brooker has written upon "The Enduring Word." Many of you will remember the excellent address God enabled him to deliver upon this subject at our Young People's Meeting in January last. **The** most daring of soul-ruining evils in the present day is the deliberate denial of God's Word. Religious leaders are telling people by lip and pen that the story of the Creation is only a fable, that man is evolved from an ape, and that the Bible only **contains** the truth—an awful inference that it also contains unreliable matter! The Bishop of Birmingham has not long since published these words: "Modernism refuses to allow that the Bible is different from other collections of books, in that it is miraculously free from error. The Modernist finds in the Bible a quality and range of spiritual excellence unequalled elsewhere. But the writers and teachers whose message it gives made mistakes, for they were human. We must search out the gold; what remains can be ignored." What truly terrible language! Oh may we each be brought to tremble before the God of heaven whom the Bishop thus so daringly insults. The writers who penned the Word of God were men, 'tis true, but do not forget that "the prophecy came not in old time by the will of man; but holy men of God **spake as they were moved by the Holy Ghost**" (2 Pet. i. 21). Therefore, to say that these writers made mistakes is not to insult *them*, but to offer a direct insult against the Holy Ghost. Dear young friends, shun severely the company of the Modernist and Bible critic. Whoever he may be, he can be no friend to you, for he is at enmity with God and His Word. There are **no fables, no mistakes, no omissions, no superfluities** in the Word of God. It is divinely inspired throughout, and therefore absolutely reliable. It is not God's word to men expressed in their language, but **God's language** written down by holy men of God under the direct influence of the Holy Ghost. What a solemn

day of reckoning is in store for all who spend their days attacking God's Word! This infallible Book in its closing sentences issues this solemn warning: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19). The Lord teach you to love, honour, and prayerfully search the Holy Scriptures, which are able to make you wise unto salvation.

Your sincere Friend, THE EDITOR.

THE ENDURING WORD.

BY PASTOR E. A. BROOKER (of Tunbridge Wells).

"But the Word of the Lord endureth for ever."—
1 PETER i. 25.

AN ENDURING AUTHORITY.

KINGDOMS, men, circumstances and things have ever been, and ever will be, subject to the authority of the Word of God. Creation is a product of this authority: "He spake, and it was done; He commanded, and it stood fast." The covenant made with Noah after the Flood still governs the elements of the heavens, together with times and seasons. The moral law (or the ten commandments), given at Mount Sinai, retains its authority unto this day, and all civilised nations base their legal code upon its provisions, more or less, and in all civilised courts of law evidence is only accepted on oath (or affirmation), and the Scriptures are invoked always in the swearing of an oath. Before a judge assumes his important office he is compelled to "take the oath," and whenever or wherever truth, honesty and integrity are at stake recourse is had to "the oath"—the authority and binding character of the Word of God thereby being acknowledged. Disregard of this authority, whether national or personal, is attended by penalties and judgments.

Organised Christianity, with its ever-increasing sects, acknowledges the authority of the Word of God, inasmuch as every denomination or party claims to base its teaching upon the Bible, and recourse is had to Holy Scripture in the formulation of creeds.

We must all appear before the judgment seat of Christ, when the final authority of the Word of God will be indicated; when, "He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day," and will admit of no appeal.

"Chained to His throne a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by th' eternal pen.

His providence unfolds the book,
And makes His counsels shine;
Each opening leaf, and every stroke,
Fulfil some deep design.

Here He exalts neglected worms
To sceptres and a crown,
And there the following page He turns,
And treads the monarch down."

AN ENDURING POWER.

Where the word of a King is there is power," and the application or apprehending force of this Word is the only power that can possibly change the heart of man, restrain the violence of Satan, or subdue the infamy of the ungodly. This power was first felt by man in Eden, when before the awful enquiry, "Where art thou?" Adam trembled and confessed that he was afraid, and the condemning power of that word has endured until now, and will endure unto the end of time.

A commanding word was addressed to Abram in Gen. xii. 1, and that commanding power has ruled the godly in all ages. A word of promise was addressed to Israel in Exodus xii. 13, and the power of that word has been an enduring comfort to the household of faith in all generations. A word of gracious invitation was addressed to the seed of Jacob in Isa. i. 18, and the enduring power of that word has brought many to a hope in the mercy and pardoning love of God.

The Incarnate Word said after His resurrection, "All power is given unto Me in heaven and in earth," and His enduring power, as expressed in Isaiah lxi. 1—3, has been, and ever will be, proved by the church of the living God.

AN ENDURING FRUITFULNESS.

The enduring Word is a fruitful womb, as expressed in 1 Peter i. 23, and although in these latter days that womb may appear somewhat contracted, it is still the only means whereby any are born into an incorruptible inheritance and made manifest as being the seed of the woman. All that are born again of this incorruptible seed are nurtured in the enduring word, and are thereby rendered fruitful in all good works, and only the ministry begotten in this fruitful womb is honoured of God in adding to the church such as should be saved. Through the enduring mercy of God, this enduring ministry will ever continue while the world stands to ensure the complete fulfilment of Isaiah lv. 11.

AN ENDURING THEME.

Christ and Him crucified is the enduring theme of the enduring Word. The efficacy of the **blood** is proclaimed throughout the Holy Scriptures. This was first evidenced in the acceptance by God of Abel's sacrifice, and His rejection of that of Cain's. Without shedding of blood there is no remission, and as all who are spiritually convinced of sin, of righteousness, and of judgment, will seek this remission, the enduring theme of the enduring Word is constantly brought before their eyes and hearts. Men have sought out many inventions, but the enduring theme has outlived them all, and no traditions of men can ever supplant the blood. The blood is the enduring theme of all who "speak often one to another" (Mal. iii. 16), and it will be the enduring theme of the glorified in heaven (Rev. v. 9, 10), and the enduring theme will

ever be precious 'to all who have fled for refuge to lay hold upon the hope set before them in the blood.

AN ENDURING EFFECT.

The Psalmist affirms (Psa. cxix. 130), "The entrance of Thy words giveth light; it giveth understanding to the simple," and an enduring effect is thereby wrought. Wherever the enduring word enters it imparts an enduring light, and darkness thereby being dispelled, the sinner willingly submits to the enduring authority of the Word, glories in its enduring power, contemplates with reverence and wonder its enduring fruitfulness, and understands more and more the purpose of the enduring theme. This entrance of the word effects an enduring separation from the world, fortifies the pilgrim for the whole of his earthly journey, disarms death of its terrors, prepares him to face the last enemy with the sweet hope that he will die the death of the righteous, and will present him faultless before the throne of God.

BOTH SIDES.

A MAN in his carriage was riding along,
A gayly-dress'd wife by his side;
In satin and laces she look'd like the queen,
And he like a king in his pride.

A wood-sawyer stood in the street as they pass'd;
The carriage and couple he eyed;
He said, as he work'd with his saw on the log,
"I wish I was rich and could ride."

The man in the carriage remark'd to his wife,
"One thing I would give if I could;
I'd give all my wealth for the strength and the health
Of the man who is sawing the wood."

A pretty young maid, with a bundle of work,
Whose face, as the morning, was fair,
Went tripping along with a smile of delight,
While humming a beautiful air.

She look'd on the carriage; the lady she saw,
Array'd in apparel so fine;
She said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady look'd out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

'Tis poor commendation, whatever our lot,
If our minds and our time we employ
In longing and sighing for what we have not,
While ungrateful for what we enjoy.

We shall all, dear young friends, do well to carefully read and think about the above verses.—[EDITOR.]

Waymarks.

"Search the Scriptures."—John v. 39.

Psa. lxvi. 16. Luke xxiv. 15. Isa. xxvi. 20. Isa. lv. 6.
Rom. xii. 9. 1 Cor. xv. 58. Heb. x. 24, 25. James v. 19, 20.

THE EDITOR'S LETTER.

DEAR READERS,

In these perplexing days of grievous departure from the truth of the living God, it is good when true thinkers upon His Name are constrained to speak one to another as they did in that dark period wherein Malachi's prophecy was written. Surely there are many sad declensions before our eyes to-day which much resemble those of the age when the prophet was inspired, despite the abounding spirit of infidelity, to record the goodness of the Lord in setting the saints apart to hold sweet communion with Himself and each other. We are well aware that it does often seem that the proud are happy, yea it may **appear** as if "they that work wickedness are set up," yea it may **look** sometimes as if "they that tempt God are even delivered" (Mal. iii. 15), but how soon will the glorious rays of the Sun of Righteousness reveal the **true** position of things! How changed will the scene then appear in the eyes of the saints! Let those then that fear the Lord, speak often one to another, as enabled, of that "same Jesus," who says of them: "They shall be Mine . . . in that day when I make up My jewels" (Mal. iii. 17). Let them speak of, and commend to each other, **His gracious teaching**, which, like Himself, is "the same yesterday, and to-day and for ever." Let them talk of **His gracious leadings** as they know them, of His love visits, His constrainings, restrainings and revivings, as they experience them. Oh, people of God, may we not wisely and soberly seek to follow the gracious example of those Old Testament saints, who, though they were undoubtedly as much cast down as we are to-day concerning the dishonour done to the Name of God, yet they sought each other's company, to open out by savoury, God-given conversation the thoughts of their hearts upon His Name. "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." They met under His smile, they conversed while He listened, and they evidently found much spiritual encouragement and blessing, for they "spake **often** one to another." We shall never forget the sweet season spent alone with the Lord when He spoke those words into our heart:

"They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels;" and we have many times found it good to tell His people about it. No observant, God-fearing person can deny the fact that an open denial of God and His truth does not stand by itself to-day as the only evil in religion. How much evil there is in the professing Church! Surely the people of God lack discernment, love waxes cold "because iniquity abounds," and so little time in these days of rush is set apart for the means of grace, prayer, reading of the Word, and spiritual intercourse one with the other.

Indefinite testimony, and blindness of judgment respecting it, largely prevails, so that the living in Jerusalem walk very much alone. Therefore in affectionately laying these matters before you, may we ask: Is there, generally speaking, a serious enough conception of, and concern about them by the people of God to-day? Are there many who "earnestly contend for the faith once delivered to the saints"? (Jude 3.) Would that all who, amid the darkness, cry out for the living God and a gracious revival of His work in the midst of the years, might have their hearts moved more earnestly towards Him and each other, and, as a result, prayerfully strive to meet together, not for gossip, but for seeking the Lord and a prayerful consideration and confession of the many departures from the "old paths."

We are well aware that the "fearing ones" will bring forward this objection, with regard to meeting with God's people: "We have nothing to say;" while others may object, "We have no time." To the first objection we would say: "You can listen, and while doing so, you may be made thankful that your ears and hearts have ever been inclined towards gracious conversation." In reply to the other objection, we would repeat the words which we once heard a minister utter from the pulpit to those who made the excuse of not having time for the means of grace. Said he, "You will have to find time to die"!

Readers, these are not matters of trifling importance. While the great adversary is going about as a roaring lion, seeking whom he may devour (and, alas! he is devouring many), it is our desire to point out the only way of escape from his fiery darts, and to urge those who have, through free and sovereign grace, found this only way, to seek each other's company around the throne of grace and before an open Bible, with the honour of God in view, and the real welfare of their immortal souls. Bunyan says:

"Saints' fellowship, when managed well,
Will keep the soul awake, and that in spite of hell."

It is true. Be it ours frequently to prove it.

Yours to serve in gospel affection,

THE EDITOR.

"When saint to saint, in days of old,
Their sorrows, sins and suff'rings told,
Jesus, the Friend of sinners, dear,
His saints to bless was present there."

THEY NEED NOT DEPART.

A Sermon preached at Brixton Tabernacle on Lord's day evening, October 24th, 1926, by the Pastor, Mr. Ernest Roe.

"But Jesus said unto them, They need not depart."—

MATTHEW xiv. 16.

THE last words of this morning's text were: "He began to teach them many things." It seems that Christ continued His teaching unto the multitude until late in the evening, and His disciples, perhaps, interrupted Him, saying, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals." "But Jesus said unto them, They need not depart." As though He should say, "There is no necessity for that; a desert place diminishes not My power: I can supply a table in the wilderness if Israel are suspicious of My ability." I can make a rock give forth water, and the heavens pour down manna; with Me everything is possible—they need not depart. And if it is LATE in the day, past the usual hour of dining, that makes no difference to Me. I can provide meals at all hours; with Me there is neither past, present, nor future. I CAN feed them, and I WILL. Therefore, they need not depart. Further, the NUMBER is not too great for Me; what are five thousand, and if, including women and children, it totals six thousand, what of that? I the Creator, who feed all the teeming population of the globe, who have sustained all as the Preserver of men since the day of Adam until now, am well able to feed five thousand. There are not too many mouths for Me to feed—they need not depart—on that account." And they did not depart until He had satiated them all, and then left twelve baskets full of fragments—more than when the meal began. Such is the literal meaning of the text. A passing word on this may not be out of place. God still feeds ALL; the ungodly are remembered by Him as the God of providence. He is a kind, liberal God even to His foes. Every person should remember this important truth—remember his Creator—and thank Him for His countless mercies to him. I do not think one can err in saying even this; men should look to God to provide for them, and, as a creature is necessarily dependent upon his Creator, he should ask for his daily bread from heaven: "Give us this day our daily bread" is not out of place, surely. The mariners with Jonah, in distress, called upon God: "O Lord, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood: for Thou, O Lord, hast done as it pleased Thee." These mariners were heathens, yet they called upon God respecting their trouble. I believe many of God's people can distinctly remember some things which happened when they were "heathens," and under their sorrow they called upon God, and He HEARD them. From what has taken place in others (and one's own experience), we feel free to say that this word has a very wide application: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

Recognition of God is what one would like to see more evident to-day. It is amazing how God endures us. His longsuffering is infinite—must be—else where would the whole of us be? However, it is not of this line of things we wish to speak now, though

it is very far from unimportant. He who fed this great multitude is the Great Source of every person's food and every other temporal mercy, and should be acknowledged as such by all without exception: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." But I shall look at these words this evening in their bearing upon Gospel matters, for the argument is this: If our blessed Lord was so compassionate, so tender to the multitude (among whom a number had no saving faith in Him, but followed Him for the benefit of the loaves and fishes), as to say, "They need not depart," how much more will He be kind, tender and sympathetic unto those who spiritually hunger after the bread of life? "THEY need not depart." I shall speak, as helped, on practically every word in this little, but expressive, text. "THEY": who? If the Holy Ghost has made some of our number this evening conscious of their need of Christ, "THEY need not depart" from Christ. You need not consider for a moment that He will have nought to do with you, or that He has no salvation blessing to bestow upon you. In the Gospel according to Luke we are told that He HEALED those of this multitude that had "need of healing," and one may say from that word, if the Divine Spirit has wounded you, sinner, there is no need for you to depart from Christ. "I wound and I heal," is His own word. If His good Spirit has been pleased to reveal to you your guilt, to lay it upon you so that it has brought you down at His feet, made you to confess your wrong, given you godly repentance on account of it, wrought in you a desire to fear His holy Name, to believe in His dear Son, and to love Him with a pure heart fervently, you "need not depart." The need is a mark of grace, a sign of life, a fruit of union to the Lord the Lamb. Do not say, "He has nothing for me;" He has not said so. You should not say what He has not said. He has never yet said, "I have nought for such." If, next, I have any here WHO ARE NOT FIT TO COME TO HIM, well, I would say, "You need not go away from Him; YOU need not depart." If Christ has a message only, if He has a salvation only, if He has a righteousness only, if He has a sanctification only, for a man that is fit for Him, none can be a partaker of His grace and glory. Fitness, I know, we are always looking for, and never finding; always looking for it in our hearts, never finding it, and we never shall. Do you say, "Well, if I could but pray, I would come to Him"? "You need not depart" if you cannot pray. Do you say, "I cannot even repent"? "You need not depart" if even you cannot repent. Do you say, "I cannot believe"? You need not, even on that account, depart. Do you say, "I cannot love"? That is no argument, "you need not depart." Do you say, "I have not the faintest reason to believe that I have an interest in His Person and in His atoning work, I do truly wish I had"? "You need not depart." You and I are much occupied in looking at the marks of the Spirit's indwelling, and saying, "Now, if I had them, I should consider myself fit for Christ, but I am all unholy, how can an unholy man come to a holy Christ? I am all unrighteous; how can an unrighteous man come to a righteous Christ? I am all hate in my carnal mind; how can I come to a Christ of love?" Well, friend, when will we learn this: that faith, prayer, repentance,

love, humility and all the rest of the graces and fruits of the Spirit, are the RESULT, not the CAUSE, of salvation. A sinner lacking these things, but sensible of his lack, must not argue that, therefore, he must not come to Christ; such need not depart. Third, no matter IF YOU HAVE ALL MANNER OF DISEASES ABOUT YOU, you need not depart. Are you diseased in the eye? You need not depart from the Light of Life. Are you diseased in the mind? You need not depart from Infinite Wisdom. Are you diseased in your heart? You need not depart from the God of love. Are you diseased in your feet? You need not depart from a holy, upright and righteous God. Is your disease pressing you down? Is the disease of sin heavily weighing upon you and making you say, "I shall perish, I shall never recover, I shall never be healed of these fearful maladies"? Well, you would never be healed if you were to depart from Christ. Listen to this (oh that He would say it right home!), "Who healeth all thy diseases." "I am the Lord that healeth thee." Are your diseases of long standing? Do they run continuously? Do they work havoc in a most fearful manner in your soul? Do they disturb your peace, disturb your communion, bar you at the Throne of Grace, disturb the reading of God's Holy Word, and in every way seem to mar that inward comfort that otherwise you judge you would possess? Even if all these things are true, diseased sinner, "you need not depart." And then, again, are you of that number TO WHOM MAN CAN RENDER NO HELP? You are beyond the reach of man's assistance, even as these people were. Andrew may say, "There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many?" and he is perfectly correct. Man could not make five barley loaves and two small fishes sufficient so that five thousand should have a good meal, and neither can any man give you spiritual help. Godly friends you may rest upon for a time, but you will see dead flies in the pots of ointment that will make you turn away from them and look to the Lord alone. Godly ministers you may love for their work's sake, and right you should, but you may attach too much to them; they may be a snare to your soul, unwittingly to yourself, but when you and I have been brought by the Spirit to fall down with labour and to have none to help us, and perhaps say in the bitterness of our heart, "No man careth for my soul," we are wrong. We need not depart, though it be a case like that. Here is One who can do it. In short, I would sum this first word up with this remark, which will cover everything that could be said. If the Holy Ghost has made any person sick of sin, sick of self, sick of the world; if He has been the Illuminator and illuminated his understanding, his Revealer and revealed to him his plague; if He has given to him any measure of godly sorrow for sin and hatred toward it, however depressed, however heavily laden, however burdened, however exercised, however tempted, however he may be on the border line of despair, "HE NEED NOT DEPART."

[Owing to lack of space, we regret being unable to publish the whole of this good sermon in our present issue. It will therefore be concluded next month (D.V.). Our readers will be glad to learn that our friend Mr. Roe, who has been suffering from throat weakness, is much better. In writing to give his kind permission to the appearance of this sermon in "Waymarks," he tells us that he has been enabled to take all his services at Brixton for several months past, though he has to take great care of his throat out of the pulpit. We sincerely hope and pray that the Lord will completely restore him, and greatly bless his labours.—EDITOR.]

GOD'S WITNESSES (Samuel).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

ELKANAH had two wives, Peninnah and Hannah. Peninnah had children, but Hannah had none; and Peninnah taunted Hannah and caused her to fret and weep, and when she went up to Shiloh to worship with the others, her grief was great and she prayed to God and wept before Him, and fervently asked the Lord if He would give her a son, and vowed that if He would grant her request, she would give him to the Lord all the days of his life. "Now Hannah spake in her heart; only her lips moved, but her voice was not heard." Eli, who was watching her, thought she was drunk, and reproved her sharply; but Hannah replied, "No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Then Eli said, "Go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him;" and this utterance was the Lord's message to her, for her countenance was no more sad. And the Lord remembered her, and she had a son, and she called his name Samuel, which signifies "asked of God"; and when the child was weaned she took him to the house of God in Shiloh, and "lent" him to the Lord as long as he lived, according to her vow, and worshipped the Lord there. (See 1 Sam. i.)

Great mercies have often long delays; God's delays are not denials. The praying, watching, waiting soul is at length graciously rewarded. Hannah's trial, accompanied as it was with grief and anguish, and lasting year by year, ended in great joy and thanksgiving to God. And so important is this event and all the circumstances leading up to it, that God has so ordered it, that Hannah's soul-travail and her song of deliverance and rejoicing should form a precious portion of His infallible Word. Let the reader ponder over this heavenly song, and the heights of joy will be found to correspond with the depths of her former sorrows. Note the following: "The Lord killeth and maketh alive; He bringeth down to the grave, and bringeth up. . . . He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill" (1 Sam. ii. 6-8). And who does all these things? Hannah's God, and the God of the believer at the present day. Others beside Hannah have said (and sung, too), "My heart rejoiceth in the Lord . . . I rejoice in Thy salvation. . . . There is none beside Thee, neither is there any rock like our God" (1 Sam. ii. 1, 2).

"He doomed *me* in the dust to lie, in sorrows sharp and long;
Then changed my sadness into joy, my mourning to a song."

God did great things for Hannah, and likewise He was going to do a great thing for Israel. Samuel's name was a perpetual memorial of the goodness and faithfulness of God, and in that name Hannah had a constant reminder that "there is nothing too hard for the Lord" (Jer. xxxii. 17, 27).

When Samuel was born the religious life of the nation was in a low state. Eli was very severe with Hannah when she was at prayer, but his two sons were leading an evil life, and are stigma-

tised in the Word as "sons of Belial," and he does not appear to have admonished them too severely. However, the Lord had determined to destroy them for their wickedness, and in the meantime God "called" Samuel while he ministered in "the temple of the Lord." And what a commendation is bestowed upon him: "And the child Samuel grew *before the Lord*" (ver. 21). It seems as though the Lord was taking special delight in him, and the watchful eye of God *rested* upon him, as His grace and power were qualifying him for his future labours, both as priest, prophet and judge, for thus the Word testifies: "I will raise Me up a *faithful priest* that shall do according to that which is in Mine heart and in My mind" (1 Sam. ii. 35); "and all Israel from Dan even to Beersheba knew that Samuel was established to be a *prophet* of the Lord" (1 Sam. iii. 20); "and he went from year to year in circuit, to Bethel, and Gilgal, and Mizpeh, and *judged* Israel in those places" (1 Sam. vii. 16).

In these providences, and sacred offices to which Samuel was appointed by God, there is possibly the suggestion of his being a dim type of Christ, for He too was a Son promised and then "a Son given" (Isa. ix. 6); and Christ's great work as Mediator is comprised in His three-fold offices as Prophet, Priest and King. Samuel was brought on the scene when religion was at a very low ebb, and Christ began His public ministry when "darkness" and "the shadow of death" had *almost* obscured the light of truth and all spiritual worship. And Mary, too, like Hannah, uttered a song of thanksgiving, even before Christ was born (Luke i. 46-56); for, like Sarah of old, "she judged Him faithful who had promised" (Heb. xi. 11).

(To be continued.)

"I WILL MENTION THE LOVINGKINDNESSES OF THE LORD" (Isa. lxiif. 7).

ON Wednesday evening, March 19th, one was favoured to lead through the waters of baptism a young man whom we believe the Lord has added to us as a Church. Surely such tokens for good behove us to thank the Lord and take courage, and we would mention His lovingkindnesses, earnestly desiring His glory, and a further manifestation of His favour in the ingathering of others which at present "are not of this fold." The text from which the writer preached at this baptismal service may be found in Acts x. 47: "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?"

On the first Lord's day in April, when the Lord's Supper was observed at the close of the evening service, our young friend was given the right hand of fellowship by his Pastor, who, in the name of the Church, bade him welcome in our midst.

"Give me, O Lord, a place
Within Thy blest abode,
Among the children of Thy grace,
The servants of my God." S. R. H.

THE LATE MR. ALFRED DYE.

OWING to the fact that our April number of "Waymarks" was in the hands of the printers when the late Mr. Dye entered into rest, only a very brief announcement of his death and funeral could be given last month; hence the promise that a more detailed account should follow in our present issue. In assembling together particulars concerning one who dies in the Lord, it surely dishonours the God of all grace to put down in black and white any statements which fail to reflect that free and sovereign grace which separates from, and superabounds over, the power and dominion of sin. For one to attempt even a brief account of the subject of this, or any other memorial, with the foregoing important considerations out of sight, would certainly be to rob God of His glory, bring guilt upon one's conscience, and greatly displease every sober-minded gracious reader.

Alfred Dye, the son of a farmer in the village of Tasburgh, Norfolk, was born on July 14th, 1851, and was left an orphan when quite young. According to his own account, he was called by grace at an early age, while listening to a sermon preached one Sabbath morning at Saxlingham. He says: "The substance of the morning sermon was upon the evil of sin, the certainty of death and of eternal judgment, and the necessity of the new birth; during which the preacher quoted these words:

" ' When Thou, my righteous Judge, shalt come
To fetch Thy ransom'd people home,
Shall I among them stand ? ' "

This verse (says Alfred Dye) like a flash of lightning struck my very soul, and in a flood of tears I got out of the chapel." In this his great trouble he cried, "I shall never stand with the righteous. I am lost for ever." From this time the work of conviction by the Holy Spirit appears to have deepened, insomuch that our friend was brought into increased concern on account of sin. Often he was crying to the Lord for mercy. His misery and sense of his lost condition so weighed upon his spirit, that on one occasion he feared he must soon die, and be damned for ever. During this period he used to walk to Elstow, look at Bunyan's cottage, walk over the green and churchyard, and cry, "Oh that the Lord would bless me as He did Bunyan." At this juncture, in the order of providence, Mr. Dye was brought under the ministry of the late Mr. Thornber at Bedford. While listening on one occasion to a sermon preached by Mr. Thornber from the words, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3), our friend was led to hope that the Lord had drawn him from his sins and the world to Himself. He now experienced love going out of his heart to the Lord, of whom he had previously felt afraid. Having had a very strong desire that if ever it was made clear to him that he was God's child he would like to be baptised, Alfred Dye went to work one morning in a very low, desponding frame of mind, and while planing at his carpenter's bench, this verse of Hart's was much blessed to him:

“ Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him.”

This drew forth the cry, “ Dear Lord, I do feel my need of Thee, but dost Thou speak to me ? ” Then the rest of the verse was applied :

“ This He gives you; 'tis the Spirit's rising beam.”

By this experience he felt in some measure that God who commanded the light to shine out of darkness, had shone into his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He was shown that this was “ the day dawn,” and “ the Day-star ” arising in his heart. Shortly after he was baptised by Mr. Thornber. This was evidently God's time for sealing forgiveness home upon his soul ; for he says that in passing through the ordinance of baptism he was filled with sacred joy and peace, and felt that all his sins were swept away. He was so full of praise and blessing before the Lord that he thought he should soon die, feeling the sweetness of the word :

“ Ye are travelling home to God in the way the fathers trod ;
They are happy now, and ye soon their happiness shalt see.”

Soon after this deliverance Alfred Dye commenced to preach, and from that time until his death he continued in the ministry—a period of 56 years. Prior to the beginning of his pastorate at Rowley Regis in June, 1888, he itinerated among various churches for about eight years, travelling from Maldon, in Essex, to which place he had removed, and from whence he came to the scene of his first and only pastorate. For thirty-five years he ministered at “ Providence ” Strict Baptist Chapel, Rowley Regis, during which period there were times when his labours were much blessed. Some friends now living, whom he baptised in the early years of his pastorate, to whom the writer feels a spiritual union, can remember seasons when they received special benefit under his ministry. The last few years of our friend's life were spent in serving various churches in different parts of the country, for he resigned his position here as pastor seven years since. Naturally he was fond of travelling, so that his frequent journeyings were not so uncongenial as they otherwise must have been to a man of his years. It had been noticed of late, however, by many, that old age was becoming more and more manifest in him, and the last journey he took, into Wiltshire, was evidently too much for his strength, seeing that upon his return home from Malmesbury, where he preached on March 2nd, he was taken ill. The doctor was summoned, but found that he was suffering from heart trouble, and gave very little hope of his recovery. The patient, whose work was evidently now done, was ill for just a fortnight, during which season the writer paid frequent visits to his bedside, endeavouring again and again to commit him by prayer into the hands of Him with whom are the issues of life and death. From the beginning of the illness our friend seemed conscious of the fact that his end was approaching, although at times when feeling better he could scarcely believe that he was unfit to fulfil his engagements. This is to be accounted for, seeing that he had known very little illness

all his life, and had a remarkably strong constitution. When I first saw him in bed, at the beginning of his affliction, he said slowly and deliberately to me: "His blood, His Person, His righteousness, His intercession;" to which I replied, "That is enough, Mr. Dye." Then he quoted the word: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again" (2 Sam. xiv. 14). On one occasion, as I was leaving him, he said, "God bless you, and help you to preach the truth with power; keep nothing back;" and at another time: "God Almighty bless you, my friend, and grant you much of His Spirit to declare the truth when I'm gone." May our friend's good dying wishes thus expressed, and greatly needed, be abundantly granted.

To his family, various members of which were constantly in attendance, he said many good things. Once he said to them: "No other testimony but the blood of the Lamb." "O death, where is thy sting? O grave, where is thy victory?" At another time he quoted the verse beginning, "Venture on Him, venture wholly." On Saturday, March 8th, he bade each member of his family a loving farewell, and made his funeral arrangements. Just previously he had expressed his wish to me that he should be buried in the front of the chapel, in the same grave where the remains of one of his children rested. On Sunday, the 15th, he roused once or twice from a state of coma, and smiled saying: "Heaven! heaven! heaven! I see heaven!" "Going, going, going!" and later on with a whisper, "Up! up! up!" Seeing that he had prayed, "O Lord, grant me a clear passport to the heavenly gate," we can but believe that his dying testimony indicated that he was given a blessed answer to his petition ere he breathed his last on Monday morning, March 16th, just after eight o'clock, at the age of 79 years.

The funeral took place at "Providence," Rowley Regis, on the following Thursday afternoon, in the presence of a large gathering of friends from Rowley Regis, Blackheath, and Old Hill. Mr. Yates (Pastor at "Cave Adullam" S.B. Chapel, Beeches Road, Blackheath), Mr. P. Robbins (Pastor at Spring Meadow S.B. Chapel, Old Hill) and the writer, conducted the service. The hymns, "Now I have found the ground wherein," etc., and "Rock of Ages," were sung in the chapel, and before I read the committal sentences at the grave, we sang there, "Prepare me, gracious God," etc. On the following Lord's day evening, the funeral sermon was preached by the writer from Psa. ciii. 4, and three of Mr. Dye's favourite hymns were sung: "I'll praise my Maker with my breath;" "Raise thee, my soul, fly up, and run, through every heavenly street;" and, "Awake, my soul, in joyful lays."

Much sympathy has been felt for, and expressed to, the aged widow and family in their bereavement. May each sorrowing relative and friend find grace and comfort in this and every time of their need; and may all who have in remembrance seasons wherein Mr. Dye's ministry was blessed to their souls, take courage from the fact that while the servant is gone from them and his labours to his rest, his Master still lives, promising to "feed His flock like a shepherd."

In concluding this memorial of our departed friend, may the writer ask how many of his readers can feelingly unite with him and say personally :

“ Oh may I live to reach that place
Where He unveils His lovely face,
Where all His beauties you behold,
And sing His Name to harps of gold ” ?

The Lord graciously make us meet to be partakers of the inheritance of the saints in light, for Jesus Christ's sake. Amen.

S. R. H.

DOING THE WORD. (No. 5.)

BY PASTOR F. H. WRIGHT (Rochdale).

WE have recognised the existence of various forms of opposition to gracious activity, and true it is that they who would live godly must suffer persecution. The Apostle reminded the church at Philippi that it was given unto them in the behalf of Christ not only to believe, but to suffer for His sake. True religion consists not in the accurate recitation of a prescribed formula, or the ready subscription to certain creeds, but where there is a good conscience there will be a warring a good warfare (1 Tim. i. 19); an enlightened understanding will know the hope of His calling (Eph. i. 18); a gracious memory will call to mind the teaching of the Lord Jesus Christ (John xiv. 26), under the operations of the Holy Ghost; and these will find expression in “doing the Word.” What help arises from the realisation that whilst as with the Apostle, so with many others, “without are fightings and within fears”!—the Lord has not left His people without gracious encouragements, powerful inclinings and loving instruction, which brings us to the basis of our meditation for this month:—

INCENTIVES IN DOING THE WORD.

These differ somewhat from motives, for whilst we may regard motive as being the internal, we wish to look at incentive somewhat from the external form of constraint. What is there in the Word to constrain the Lord's people, and what relationships exist; what powerful arguments are set forth forming the basis for a going forth in the business of the Lord! Discouragements abound, but so do encouragements; opposition is evident, but so is Divine aid; so that the family of God are able to draw from the Word under the blessed Spirit evidences and arguments why they should seek to continue. Says David: “I love the Lord, because He hath heard my voice.” What an inducement! “Having therefore obtained help of God,” says the Apostle, “I continue unto this day” (Acts xxvi. 22). The help received was the incentive to go on, when flesh would retire from the conflict. Let us look at an incentive drawn from **relationship**. In an arresting passage in Mal. i. 6 we have the Lord pertinently asking, “If then I be a Father, where is Mine honour? and if I be a Master, where is My fear?” A son honoureth his father because he is his father, likewise the servant his master. Shall not they who believe them-

selves to be the children of God seek to be followers of God as dear children? "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John xv. 8). The Apostle addressed the church at Rome, "the beloved of God;" united to them, they become his brethren, and as members of one family he enjoins them. Now see the application of these relationships in chap. xii. "So we being many are one body in Christ, and every one members one of another" (ver. 5). Here, then, is the incentive, but to what? Not only to the service and seeking of the Lord, but to others. "Distributing to the necessity of saints, given to hospitality." "Provide things honest in the sight of all men." Remembering the words of the Lord Jesus, "It is more blessed to give than to receive." "Labouring, ye ye ought to support the weak" (Acts xx. 35). "Because ye belong to Christ," should ring in the ears of the redeemed family, and He hath shewn abundantly what manner of men His disciples should be.

But the fact of mercies received constitutes another ground for seeking to walk in His ways. The Apostle describes some of them in writing to the Colossians (i. 12—14). What a catalogue of mercies! Redemption, forgiveness, translation from a kingdom of darkness into the kingdom of His dear Son, meet to be partakers of the saints in light. No wonder the Apostle expresses the desire and prayer that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work. This is the incentive, or should be, to gracious walking.

(To be continued.)

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"It is the blood that maketh atonement for the soul."—Lev.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev.

"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."—John.

"The precious blood of Christ."—1 Peter

"The blood of sprinkling, that speaketh better things than that of Abel."—Heb.

"Made nigh by the blood of Christ."—Eph.

DEAR YOUNG PEOPLE,

As we sit down to write to you this month, a day which we have not yet reached this year and all that it reminds us of, impresses our thoughts as to the subject-matter of our present letter. The day to which we refer is Good Friday (next Friday as we write). There are special reasons why we feel constrained to talk to you about what happened on the day which Good Friday (so called) commemorates. You all know that this day is marked each year as a reminder of that solemn transaction which took

place at Calvary, when Jesus shed His precious blood upon the Cross, that all those poor guilty sinners for whom He died, might escape the just punishment of their sins. Now let us first of all remember that **all idolatrous worship of the wooden cross is an abomination to the Lord.** It is the Lord Jesus Christ Himself who died on the cross, who is the true object of faith and worship, not the wood upon which His sacred body was stretched. The Lord keep us from all idolatrous worship. "Thou shalt worship the Lord thy God, and **Him only** shalt thou serve" (Matt. iv. 10). Then we feel so anxious, dear young people, to warn you affectionately yet plainly against wicked men who are daring to belittle and deny the need of the Atoning Sacrifice of Jesus made upon Calvary's cross. God's most wonderful, ample and precious provision of salvation for poor sinners was, is, and ever will be, "**not without blood**" (Heb. ix. 7). "**Without shedding of blood is no remission**" (Heb. ix. 22). When Adam fell in Eden, through disobeying God's word by partaking of the forbidden fruit, he sinned, fully knowing that God had said to him: "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). Now as Adam knowingly disobeyed, God could only remain just to His own word of threatening and save sinners by providing a sinless Substitute (and that Substitute must necessarily be "man to suffer and God to save" in one person), who should bear the punishment pronounced instead of the one who justly deserved punishment. God's sentence of death must be passed upon the offender, or on One upon whom the Offended might see fit to inflict it instead. So, seeing that Adam's sin involved not only himself but all his future race, and God's word of warning could not be withdrawn, eternal death, from which there could be no escape, faced all men, apart from a just and gracious remedy being provided. God would have been perfectly **just** if He had not seen fit to provide this remedy; but He so loved His people, notwithstanding all their sins, that He graciously sent His dear Son to taste death for them, "that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Let us remind you, then, of four important things that Scripture reveals concerning sin and salvation:

- i. God's clear word of warning against sin.
- ii. Man's shameful fall.
- iii. God's justice at stake if sin goes unpunished.
- iv. The **only** way whereby God might remain perfectly just and save sinners—provided in the Person and work of His dear Son Jesus Christ.

Now, if life must be given, wherein is life? The word of God tells us that: "**The life of the flesh is in the blood**" (Lev. xvii. 11). Then we see that blood must be shed for the life to be given, and "**without shedding of blood is no remission**"; and it must be "**sprinkled**" to set forth the necessary experience of its application by faith upon all for whom it was shed. One hymn-writer says truly:

"Sin to pardon without blood,
Never in God's nature stood.

Think not that He will or may
Pardon any other way."

Therefore, the plan of God's salvation being "not without blood," the sacred records of Scripture point sensible sinners to the blood, right the way through. Abel offers an acceptable sacrifice unto God by bringing "of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. iv. 4). Abel was a convinced sinner who was shown his sins by the Spirit of God, and being brought to confess them was shown the only way of **salvation by blood**—set forth in type by the blood shed in his offering which was "by faith." The eye of his God-given faith thus looked through, and beyond, his offering to Christ; hence **Abel was saved by blood**. When God brought His people out of Egypt, and the firstborn in all the land of Egypt were slain, Israel's escape from this destruction was "**not without blood.**" And not without **particular blood**. On the night of the Passover, by God's command, Israel was to eat the paschal-lamb, which was to be "without blemish," setting forth in type "the Lamb of God slain from the foundation of the world" (Rev. xiii. 8), and the lintels of the two side-posts of the doors of their houses were to be sprinkled with blood. And God said: "**The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt**" (Ex. xii. 13). So Israel escaped, when "the Lord smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" (Ex. xii. 29). Hereby we see that God is "no respecter of persons," and that all therefore who are uncovered by blood, unsaved by blood, must die eternally. Then God said to Moses concerning the altar of the tabernacle in the holy place: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day **continually**" (Ex. xxix. 38). The same truth again impressed: Jesus and His all-atoning sacrifice is illustrated as the **only** remedy for sin, and one which will **always** continue so.

"Dear dying Lamb, Thy precious blood
Shall **never** lose its power,
Till all the ransom'd church of God
Be saved to sin no more."

Then we come to the Psalms, to find David made conscious of his need of the blood. Listen to his prayer: "Wash me, and I shall be whiter than snow" (Psa. li. 7). The theme continues: "**Salvation by blood;**" and just before the angels herald the coming to Bethlehem of the Lamb of God, Zechariah breaks forth in prophecy concerning it, saying: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii. 1). The same prophet says: "They shall look upon Me whom they have pierced," and all is fulfilled when Jesus presently says from the cross, "It is finished," bows His head, and gives up the ghost, and "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John xix. 34—37).

" This is the fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Dear young friends, read carefully chapters ix. and x. of Paul's Epistle to the Hebrews, and there you will see if the Holy Spirit will guide you, that by type, shadow and substance, God teaches that there is **no salvation apart from the blood—the blood of Christ**—and no other beside.

" Not all the blood of beasts on Jewish altars slain,
Could give the guilty conscience peace, or wash away the stain.
But Christ, the heavenly Lamb, takes all our guilt away,
A sacrifice of nobler name, and richer blood than they."

May you, with us, beg to be kept from denying this only way of salvation. The Lord plunge us each in that fountain which is open still to cleanse from all sin, and shelter us **beneath the blood** from all denials concerning it, and from eternal death.

Your sincere Friend, THE EDITOR.

THE ACTRESS.

THE following remarkable account of the Lord's sovereign grace, love and mercy, as displayed in the salvation of one engaged in perhaps the most vain and pernicious of worldly callings was published many years ago, and has recently been issued in leaflet form by a minister in London:—

An actress in one of the provincial theatres, whose character was not in any way different from that generally ascribed—in most cases, perhaps, with too much truth—to persons of her profession, was one day passing through the streets of the town in which she then resided, when her attention was attracted by the sound of voices which reached her from a poor cottage before her. Curiosity prompted her to look in at the open door, when she saw a few poor people sitting together, one of whom, at the moment of her observation, commenced giving out the hymn, which the others joined in singing:

" Depth of mercy! can there be
Mercy still reserved for me?" etc.

The tune was sweet and simple, but she heeded it not; the words had riveted her attention, and she stood motionless until she was invited to enter by the woman of the house, who had observed her standing at the door. She complied, and remained during a prayer which was offered by one of the little company. Uncouth as the expressions sounded, perhaps, to her ears, they carried with them a conviction of sincerity on the part of the person praying. She quitted the cottage, but the words of the hymn followed her; she could not banish them from her recollection, and at last resolved to procure the book which contained it. She did so, and the more she read, the more decided her serious impressions became; she

attended the ministry of the gospel, read her hitherto neglected, despised Bible, and bowed herself in humility and contrition of heart before Him whose mercy she now felt she needed, whose sacrifices are those of a broken and contrite spirit, and who has declared that with such sacrifices He is well pleased. Her profession as actress she determined to renounce, and for some little time excused herself from appearing on the stage without, however, disclosing her change of sentiments or making known her resolution finally to leave it. But she was to experience the truth of the Lord's declaration: "If any man will come after Me, let him take up his cross, and follow Me."

The manager of the theatre called upon her one morning, and requested her to sustain the principal character in a play which was to be performed the next week for his benefit. She had frequently performed this character and excited general admiration; she now, however, told him her resolution never to act again, at the same time giving her reasons. At first he attempted to overcome her scruples by ridicule, but this was unavailing; he then represented the loss he should incur by her refusal, and concluded his arguments by promising that if, to oblige him, she would act on this occasion, it should be the last request of the kind he would make. Unable to resist his solicitations, she promised to appear, and on the appointed evening went to the theatre. The character she assumed required her, on her first entrance, to sing a song; and when the curtain was drawn up the orchestra immediately began the accompaniment. But she stood as if lost in thought, and like one forgetting all around her and her own situation. The music ceased, but she did not sing. Supposing her to be overcome by timidity, the band again commenced. A second time the instruments were silent, and still she did not move. A third time the air was played; and then, with clasped hands and eyes suffused with tears, she sang, not the words of the song, but:

"Depth of mercy! can there be
Mercy still reserved for me?"

It is almost needless to add that the performance was immediately ended. Many ridiculed, but some were led from that memorable night to "Consider their ways," and to reflect on the wonderful power of that religion which could so influence the heart and change the life of one hitherto so vain, so sinfully pursuing the road which leadeth to destruction.

The change in this lady was as permanent as singular. She walked consistently with her profession of religion for many years, and at length became the wife of a minister of the gospel of the Lord Jesus Christ. "Is not this a brand plucked from the burning?" "His way is in the sea, and His path in the great waters, and His footsteps are not known." "Is there anything too hard for the Lord?"

"There is a period known to God,
When all His sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in."

Selected.

Waymarks.

"Search the Scriptures."—John v. 39.

Matt. xv. 18. Psa. li. 10. Rom. x. 10. 1 John iii. 21.
Matt. v. 8. Prov. xxiii. 6, 7. Psa. xcvi. 11. Prov. iv. 23.

THE EDITOR'S LETTER.

DEAR READERS,

Does it not become a growing conviction with many of us, that it is very needful to examine well our motives? It is very easy to fall a prey to the evil of imputing motives to the words and actions of others, while at the same time we may be losing sight of, and therefore excusing, the very motives in ourselves that we think we observe in those whom we thus criticise. This is **evil judgment**, against which sin Christ gives a very severe caution when He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. vii. 1, 2). Do you not think that if we were all enabled, as before God, to observe this caution, and to honestly watch the motives behind our actions and words, that there would certainly be a very different attitude prevailing to-day among the people of God, one toward another? After all, we cannot get away from this: "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). Therein, deep down in the heart lies motive, quite clearly defined to the omniscient eye of the Almighty. And He says plainly, that the time will come when He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. iv. 5). Self-examination in this matter, accompanied by earnest confession, and prayer to be delivered from all wrong motives, will surely produce, under the blessing of God, true peace of mind and conscience, and promote peace among the brethren. Some of the secret motives of men have already been revealed to us in the Scriptures, and are written down there "for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). For instance, take the solemn case of Korah, Dathan and Abiram. Look at their attitude towards Moses and Aaron, the servants of the Lord. "They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. xvi. 3.) These were **their words**, but what was **their motive** for saying them? Evidently

that of despising God's own plan of government, mingled with an insinuation that Moses took the civil government into his hands, and Aaron the priesthood, of themselves, without any call of God to either. Read carefully the solemn issue, and let us, as enabled, be thereby instructed to seek with fear and trembling, to shun bitter words backed up by bitter motives. "Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him," and after he had bidden the congregation depart from the tents of these wicked men, lest they should be consumed with them, he addressed the offenders thus: "Hereby ye shall know that the Lord hath sent me to do all these works; for **I have not done them of mine own mind**" (Num. xvi. 28). What happened? See how the Lord delivered His own servants from the evil imputations of their enemies: "The earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods" (ver. 32). But there is another consideration, and one which is often confused with that of evil judgment. John, in his First Epistle, at the commencement of chapter iv., was inspired to write thus: "Beloved, believe not every spirit, but **try the spirits** whether they are of God." Why? He had no wish to encourage that which the Lord Jesus Christ condemns—wrong judging. Nay. This is the disciple who leaned on Jesus' bosom, and lived very near to Him. Why, then, did he say this? The reason follows the needful exhortation just quoted: "**Because many false prophets are gone out into the world.**" John's motive while he wrote these words proceeded from his God who inspired him to write them. The motive was that of sincere desire for God's honour, and that His people might be equipped with all needful instruction for testing good and evil. This exhortation to "try the spirits" is followed by a critical examination of the spirits, which shows what is of God and what is not. To be forewarned is to be forearmed; therefore may we value and heed this good counsel. How imperative it is for the servants of the Most High God to point these matters out to-day! But are they not accused of exercising rash and unchristian judgment when they exhort the brethren to "try the spirits"? Yet **their motive** before God is in perfect harmony with the divine will in their ministry. Dear readers, may we beware quite as much of condemning **gracious discernment** which arises from having the "senses exercised to discern both good and evil" (Heb. v. 14), as of walking in the **path of evil judgment**. To walk with error, to "call evil good, and good evil," or make excuses for those who are unloyal to God's Name, is most inconsistent with love to Christ. It is that grievous spirit of false charity, which God rebuked in Jehoshaphat when he "joined affinity with Ahab" (2 Chron. xviii.). Jehu went out to meet him with God's rebuke, saying, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (2 Chron. xix. 2). How very necessary is **sound judgment**, and the exercise of it, to-day! "He that is spiritual judgeth (margin, discerneth) all things, yet he himself is judged of no man" (1 Cor. ii. 15). On this side of our subject we shall do well to look into the Word of God for an illustration.

Take the case of Balaam. Here is a false prophet going out

into the world; and his is a very solemn instance indeed. Look at the precious truths he uttered, but they were only uttered from his mouth, not from his heart. Therein, deep down in the heart, lies motive. "The Lord put a word in Balaam's mouth" (Num. xxiii. 5), which he uttered without feeling and without faith, else he would have esteemed those truths which he spake far more than "the wages of unrighteousness," which were his snare (2 Pet. ii. 15). Instead of his heart being right in the sight of God, he had a heart "exercised with covetous practices" (2 Pet. ii. 14). Surely this man, if alive to-day, might deceive many by these words of his: "Let me die the death of the righteous, and let my last end be like his" (Num. xxiii. 10). What if such a statement made way for a similar character to enter a Strict Baptist church? What would the result be? The world, never left, would sooner or later be returned to. Balaam could not have sincerely said, "Let me live the life of faith," as well as, "Let me die Thy people's death." O dear readers, may these considerations, so solemn and close, be made of real good to us. Let us who name the name of Christ be honest. Where do we really stand in the things of God? If we preach, what is our motive? where are our hearts in this solemn matter? If we write about divine things, what is our motive here? If we criticise persons and things, why do we do so? Is God's honour the motive, and the Scriptures our standpoint, or is it personal pique? As is the motive, so are we either right or wrong. If we join a church, do we seek membership under divine guidance and leading? Then, "the thing proceedeth from the Lord." But what if we creep in unawares? What if we say what we do not feel? We may deceive God's people, but we cannot deceive their God. Oh may this be our prayer:

"May we never, never dare
What we're not to say we are;
Make us well our vileness know,
Keep us very, very low."

And this: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. cxxxix. 23, 24).

The Lord bless you all with close dealings with Himself and His Word, and with you

Yours to serve in Gospel affection,

THE EDITOR.

THEY NEED NOT DEPART.

A Sermon preached at Brixton Tabernacle on Lord's day evening, October 24th, 1926, by the Pastor, Mr. Ernest Roe.

(Concluded from page 69.)

"But Jesus said unto them, They need not depart."—

MATTHEW xiv. 16.

NEXT, this word "need." "They NEED not depart." Look at it briefly in two particulars. They need not AS IT RELATES TO THEMSELVES, and they need not AS IT RELATES TO GOD; that is, there is no reason in the sinner why he should depart, and there

is no reason in God why he should depart. First, there is no need in the sinner's self, as take the following particulars. Who has commanded you to depart? Has Satan? Has Satan said to you, "Man, give it up, give it up, do not pray any more, do not read His Book any more, do not go and hear the Gospel preached any more, do not go in that quiet corner to pour out a secret speech before God any more; He does not want you"? Has the devil commanded you thus to think, and who is the devil? What has he to do with it? Who has commissioned him or given him an authority to bid a poor perishing, sensible wretch of a sinner to depart from Christ? Sinner, pay no heed to him. He is a liar, and the father of a lie from the very beginning. Does A VOICE WITHIN YOUR HEART say, "I WILL depart from Him"? Does infidelity arise up within you and cudgel your poor understanding and your heart until you feel as one bruised and dead? Does it represent to you every difficulty, or what it supposes to be a difficulty, in the way of your salvation? Does it say to you, "Look at the holiness of God. Look at the righteousness of the law, look at your unholy life, look at your base heart, look at your sinful lust, oh! man, depart." You never find unbelief saying anything in favour of the blood. You never find it saying anything pleasant about the Lord Jesus as a Divine Person and His rich justifying righteousness. Who has commissioned unbelief with due authority to bid a poor broken-hearted sinner to depart? And does, to come yet nearer, that love of evil in your heart, sinner, say, "Depart"? There is no love of sin in the new nature. The love of sin is in the old nature, but oh! how this will rise up, how it will work most energetically and say to a man whom the Holy Ghost is teaching, savingly, "Depart." "I would not be bound down, I would not be held down by holy principles, foolishness, sentiment; it is absurd, take your fill, a short life and a happy one, a bird in the hand is worth two in the bush; who can tell but what religion is all a myth?" Oh! how some of us have suffered at the hands of this unmerciful "old man," our Adam nature! Well, but where has that come from? Did heaven commission it to bid a poor, crushed and bleeding worm of a sinner to depart from Christ? No, friend. There is no reason in you, your sickness, your badness, your defilements, your defilings, your backslidings, whatever they be, of whatever enormity, of whatever aggravation, of whatever hue and dye, thou mayest be, in point of principle as well as of fact, a Magdalene out and out, but that does not make a substantial reason why you should depart. And, secondly, there is none in God. Has the FATHER aught against such people? Not that I am aware of. I would not tell you an untruth in these holy matters. I read this where our blessed Saviour said, "Even the Father Himself loveth you." Then, if the Father's heart of affection is toward this poor castaway, this poor shepherdless soul, there is no reason why he should depart, but a great reason why he should come to Christ. And the Father has PROVED His love toward you in the gift of His Son, in the gift of the Holy Ghost in His regenerating work in your heart by which you have become sensible of your need of Him. Is the HOLY GHOST inadequate? Can it be that I should depart because the Holy Ghost cannot help me? If the

Holy Ghost cannot help me I must be lost, but the Holy Ghost, "behold, He taketh up the isles as a very little thing," as Isaiah xl. declares. The Holy Ghost, dear sinner, is capable of curbing your lusts, of subduing your wretched nature, of softening your heart, of revealing Christ, of testifying to your spirit of your adoption, of leading you into Gospel liberty, "you need not depart." Is He UNWILLING? No. See whether He is unwilling. Who made you see your need? Who made you pray? Who made you repent? Who made you hate sin? Who gave you a heart after Christ? Who made you thirst for holy and godly living, and for close conformity to Christ in His ordinances and precepts? Who has done this? The Holy Ghost. Then He has proved that He is willing to save you. If the Father and the Holy Ghost have no reason why you should depart, what about the Son of God Himself, who expressly says, "They need not depart"? He said in another place, "I am come that they might have life, and that they might have it more abundantly. I am come not to destroy men's lives, but to save them." Bless His holy Name, He says, "I am come, not to be a friend of GOOD people, but to be a friend of publicans and of sinners. Of Me it is said, This Man receiveth sinners." What do you think of Him now? The Father, the Son, and the Holy Ghost have nothing against you. "They NEED not depart." These things could be greatly enlarged upon by way of showing that the holy Trinity have done everything for this sinner. The covenant of eternal grace, the eternal acts of the mind of God, His election, predestination, and calling in time, all go to prove that the Trinity are on the side of this poor man. But I want to cover as wide a field as I possibly can. I want to do all I can to encourage these broken-hearted, perishing sinners, so I would speak of another thing. Is not the ATONEMENT deep enough, high enough, wide enough, broad enough? Is there any sin for which the atonement is not equal? Can you name it? Is yours a desperate case? We know it is. Is there a case that is NOT desperate? But if the Holy Ghost has enlightened us, taught us our sinfulness and made us to hate our sin, then, in such cases, we are justified in looking at the testimony of God about the atonement, and see in that testimony that it is as wide, as high, as broad, and as deep as ever the poor sinner's need can be, and MORE so. It has gone to the fullest limit of the law, indeed it has. Look who rendered the obedience, not a creature, but the God-Man, the Law-maker, the Law-giver fulfilled the law, hence the law is magnified and made honourable. It receives eternal honour by the Person who made the atonement by which it is abundantly fulfilled. While the atonement is an atonement made for all the sins of all the elect of God, "they need not depart." Next, ARE THE PROMISES INSUFFICIENT? Surely God has made some exceeding great and precious promises; here is one, and a beautiful one, too. "All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out." That is a lovely word, that is a promise that is capable of meeting every sinner's need who is aware of his state before God. "Whosoever will let him come." A text that has been misinterpreted, but yet how sharply discriminating and how beautifully encouraging it is, to be sure! Have you a WILL to be saved? Have you a will

to come? Has God done for any of you what we read in one of the prophets, that "I have bent Judah for Me"? Has He taken hold of your will and made you gladly, cheerfully, willing to be saved in HIS WAY? Then that text is yours. I cannot give you the sweetness of it, but I can testimonially give it to you. "Who-soever will let him come, and take the water of life freely." It is an Oriental way of speaking for the reception of the doctrines and of the blessings that Christ has to give. Oh! the promises are cheering enough. The Lord help you to plead on the ground of the promise, and "God is faithful that promised." He will not lie. "In hope of eternal life, which God, who cannot lie, promised before the world began." On the ground of the promises, "they need not depart." Once more, what about THE INVITATIONS? Are not they characterised by wonderful liberality, the liberality of the grace of the Trinity? I think they are. What of that beautiful invitation in Matthew xi.: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest"? And that in John vii.: "In that last day, that great day of the feast, Jesus stood and cried, and said, If any man thirst, let him come unto Me, and drink"? Does that look like "They need depart"? It is our unbelief, terrible sin. I wish I could cudgel it out of existence out of my own heart. I say it solemnly, deliberately, fully aware of what some may say, but I say it notwithstanding, that, having regard to the atonement of the Son of God, and the gracious promises and invitations of His own Divine, infallible Word, there is not a man, there is not a woman under the canopy of heaven who, if brought by the Holy Ghost to be made willing, to be humbled, to be brought to repentance, to be brought to a lively and continual sense of need of Christ, needs depart from Christ. Everything is FREE, and they are cheerfully welcome, as we read in Luke (ix. 11) relative to the very subject upon which we have been the whole of this day, that "He received them," which word means cheerfully, willingly, with His whole heart. And some of us can say, "This is what He has done for us." Can you say that He has received you cheerfully? We have received Him, I will not say quit e as cheerfully, because our heart has no comparison with His, but we have received Him cheerfully and willingly through mighty grace.

Now, finally, "they need not DEPART." "To whom shall we go? Thou hast the words of eternal life," said Peter. He had got the right feeling. "They need not depart from Me for FOOD." That is the primary meaning, and, spiritually, it will hold good. If my soul is starving, there is "no need for me to depart" on that account. I speak of literal things: if a man is starving and stays away from a well-loaded table, he has but himself to thank for his starvation. I speak spiritually, if my soul neglects Christ (as it too often does), if I am slow in calling upon His holy Name (as I am), if I have an averseness to prayer (which, I am sorry to say, is true), then I speak but for myself, I know the cause of MY poverty of soul, and say, "This I have procured to myself." Starving soul, brother to the prodigal lad, here is bread enough and to spare, "you need not depart" from a full-hearted, open-handed Christ. When the feeder of the swine came to himself by his felt want, he said, "I will go home" (the best

words he had said for many a long day), "I will go home to a good father, to good bread and plenty of it; if he will but have me as an hired servant I will be thankful. I will go home and see what comes of it. I will go as I am, unfitted, unworthy, daubed up with the mire of my late living;" and so he came. He found his father had a better heart than he had supposed. While yet a long way off the father saw him, ran to him, embraced him, gave him a right royal reception. This is a picture of the heart of the Father through the atonement of His Son towards His hungry, penitent, returning people. "They need not depart from ME IF THEY SEEK TRUE PLEASURE." The worldling has his pleasures (pleasures of sin—to end in bitterness), and the child of God has his pleasures also. 'Tis true, at times, they are very miserable respecting their sinful heart, but it is true, at times, comforting times (as Bunyan terms them), when they can say:

"Though our cup seems filled with gall,
There's something secret sweetens all."

A word at the throne of grace, a cheering look, a smile from Christ, a kind intimation of His mercy, such things are the pleasures now enjoyed, but what are the pleasures reserved at His right hand—pleasures for evermore? Dreary, weary, lonely, cheerless soul, you "need not depart"; everything is in Him—pardon, righteousness, sanctification, support for the day, grace to live, grace to die, all is in Him. Crooks in the lot He can either straighten out or give us grace to bear them; nothing for the body, or home, or the life that now is, and nothing for the life yet to come, but what Christ has it to give freely to everyone who "cometh unto ME." His mediatorial wealth, be it remembered, is NOT for Himself, He needs none of this wealth of blessings; they are all given Him as the Mediator to give to the children of His Father's love and choice. I do not wonder at His Name being WONDERFUL—He is just WONDERFUL in everything—and most wonderful when He says to a sinner near despair, "YOU need not depart." When He has all His children at the threshold of heaven—as He will—they who often during their life feared He would then say, "DEPART from Me, I never knew you," how WONDERFUL will He appear to their wondering eyes and hearts as they hear Him say, "YOU NEED NOT DEPART."

"THE GRACE OF GOD" (Titus ii. 11, 12).

"The grace of God."—How oft these words are used!
Yet surely very often they're abused.
Many to gracious doctrines give their nod,
Who never have received the grace of God.

"The grace of God."—What is it? we enquire,
And prayerfully, if we this grace desire;
Zion's travellers, while on the road they plod,
Press forward only by the grace of God.

"The grace of God" is favour rich indeed
Bestow'd on all who truly feel their need;

'Tis never found on earth's polluted clod,—
It comes from heaven, this precious grace of God.

“ The grace of God ” saves sinners vile indeed,
It was for such that Jesus came to bleed;
Grace sanctifies a Father's chast'ning rod
To its own sons, who know the grace of God.

“ The grace of God ” does not depend on deeds,
Nor is frustrated by sin's bitter weeds;
All whom it rescues from the downward road
Owe their salvation to the grace of God.

“ The grace of God ” proclaims, where grace is found—
“ Where sin abounded, grace doth now abound; ”
And all who prove this truth along the road,
Cannot too highly prize the grace of God.

“ The grace of God ” produces precious fruit,
This must be so where grace is at the root;
Ungodliness thrives well in nature's sod,
But not in hearts where dwells the grace of God.

“ The grace of God ”! Ah, reader, dost thou know
That only grace can save from endless woe?
Where art thou walking? Have thy feet been shod
With that pure gospel of the grace of God?

“ The grace of God.” Consider! dost thou talk
Of sovereign grace, and love a careless walk?
And wilt thou dare, till laid beneath the sod,
To vainly think thou hast the grace of God?

Oh, what a day awaits the false and true!
Sinner, how stands the solemn case with you?
Will justice smite you 'neath God's iron rod?
Or heav'n receive you through the grace of God?

S. R. H.

MEMORIALS OF THE DEPARTED.

“ BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth ” (Prov. xxvii. 1). Thus saith the Scripture, and we have recently had a very vivid proof of the reality of these words. An old member of the congregation, Jonah Adams, of Long Lane, Blackheath, Staffs, was in his usual health on Thursday, May 1st, and retired to rest apparently quite well. In the night, however, he was seized with violent pain, which would not yield to treatment, and in the morning the doctor ordered his immediate removal to the Hospital. An operation was soon performed, but, while the patient came through the anæsthetic, it soon became apparent that the ordeal had been too much for him. He lingered until the early hours of Saturday morning, May 3rd, when, in the presence of his only son, he passed away at the age of 68 years. We buried him in the Burial Ground at “ Providence,” Rowley Regis, on May 8th, and surely the hymn

sung in the chapel at the funeral was very fitting to the solemn occasion:

“Prepare me, gracious God, to stand before Thy face;
Thy Spirit must the work perform, for it is all of grace;”

for who can tell which of us will next be called hence to be no more! May the Lord bless the bereaved son and his wife, who within eleven weeks have lost both parents (the death of Mrs. Adams was announced in our April number). We sincerely sympathise with them, and with each bereaved relative.

GOD'S WITNESSES (Samuel).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

SAMUEL'S life and deeds occupy a prominent place in Scripture history, and an additional honour has been bestowed upon him, in that two books in the Bible have been called by his name; and is not this a striking confirmation of the words spoken by the Lord to Eli, “Them that honour Me I will honour, and they that despise Me shall be lightly esteemed” (1 Sam. ii. 30)? Samuel, unlike Eli, was faithful in his vocation, and God's honour and glory were ever the foremost considerations in all his dealings with the people.

Samuel was the last of the Judges, and it may be truthfully said of him that he was one of the best, for he feared not the frowns of men, neither did he court their smiles; like Enoch, he “walked with God,” and served his Lord and Master faithfully all his days. He judged Israel during his life going in circuit year by year to Bethel, Gilgal and Mizpeh; then he returned to Ramah, for “*there* was his house, and *there* he judged Israel, and *there* he built an altar to the Lord” (1 Sam. vii. 15—17). What a calm restful dignity abounds in this last verse, expressing in simple language, “the goodwill” towards him, “of Him that dwelt in the bush.” We see here the “*there*” of God's providence, the “*there*” of his labours, and the “*there*” of true worship. And is not the last the very foundation of all his honourable and acceptable service to God? Samuel's heart was right with God in the first place, and then his labours became acceptable. Turn over the pages of the Old Testament, and one notable feature must strike the most casual reader, that there never has been, and never can be, any acceptable worship and service apart from the cleansing and sanctifying virtue of the altar; and the altar with its sacrifice points distinctly to the one great Sacrifice, Christ; and in this vital truth, perceived and received by faith, Samuel's heart found rest and comfort, strength and courage. Religion without the cross of Christ, and faith in the spotless Victim, cannot possibly have any saving value, since this is the universal testimony of the Word, and all right experience, the Holy Spirit Himself being witness thereto. “Your father Abraham rejoiced to see My day,” said Christ; “and he saw it, and was glad” (John viii. 56); and the singular excellence of the Patriarch's pilgrimage was this, that wherever he settled for a time, he built an altar to the Lord.

Samuel has given us a name by which he is remembered, but more especially *his* God—and can we, shall we, say *ours*, too?—even to the present day. It is Ebenezer. The Israelites had re-

volted from God, and worshipped Baalim and Ashtaroth. Then, in judgment, the Philistines invaded their land and oppressed Israel. Afterwards Samuel summoned the people to Mizpeh, and there reasoned with them because of their iniquities. The Philistines drew near in battle array; Samuel and the people called upon God, and thereupon God thundered marvellously upon them, and overwhelmed them with His mighty tempest. "Then Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, *Hitherto* hath the Lord helped us" (1 Sam. vii. 12); "and the hand of the Lord was against the Philistines all the days of Samuel" (ver. 13).

"The God that rules on high, and thunders when He please,
That rides upon the stormy sky and manages the seas,
This awful God is ours, our Saviour and our love;
He shall send down His heavenly powers to carry us above."

Ebenezer! How significant to the believing heart, and what rich treasures of grace and goodness, sustaining power and covenant faithfulness are enshrined in this memorial word! "*That* God" (spoken by David), who is "a very present help in trouble" (Psa. xli. 1), is ever equal to all our emergencies, and knows how to deliver His people when they call upon His Name. He is never at a loss for ways and means, and sometimes "faith laughs at impossibilities, and says it shall be done." Not only is this true nationally, but the humble believer has his Ebenezers, waymarks and "high heaps" which God has enabled him to erect in his pilgrimage journey, and how conspicuous they appear when the Holy Spirit brings to remembrance, though much else may have been forgotten.

The "*Hitherto*" of the above passage is a strengthening word, and yields much encouragement for the rest of the journey. Samuel uttered a golden truth on that memorable occasion, and at the same time declared the faithfulness of God as long as time shall last. And what gratitude and thanksgiving have been begotten in the hearts of tried, perplexed and weary pilgrims, when the Holy Ghost has again refreshed their minds and memories with these words. Yes, it is undeniably true, that "the feeblest saint shall win the day, though death and hell obstruct the way;" for is He not still the God of Bethel, the God of Jabbok, the God of Marah, and the God of Elim?—The Lord of Hosts is His Name.

"He that hath helped us hitherto,
Will help us all our journey through,
And give us daily cause to raise
Fresh Ebenezers to His praise."

(To be continued.)

DOING THE WORD. (No. 6.)

BY PASTOR F. H. WRIGHT (Rochdale).

CONTINUING the consideration of "incentives," it might be suggested by some that there should be no need for such, but that

activity in gracious directions should be spontaneous. Those who have been taught the reality of indwelling sin will know what is spontaneous, that their own hearts never produced anything Godward, and that far from energy in godliness, sin is present with them. We are bound to give thanks that God in His Word has set forth, even in an admonitory form, some of the things which, under His blessing, urge His children to good words. Are there not many who, under the power of the Word, have been awakened from carelessness and apathy, not merely to the necessity of working, but to a realisation of His mercy in choice of them, and the using of them in any direction or labour? Contemplate the wonderful fact, chosen of God! If any were needed, surely here is a ground to encourage the Lord's people to seek strength to go forth in the ways of holiness. Here, then, the incentive, and the end in view is described: "Bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." "I beseech you by the mercies of God"—there is the incentive—"that ye present your bodies"—there is the purpose. The Apostle's gladness was, that under the powerful incentive of the joy of the Holy Ghost, members of the church at Thessalonica became ensamples to all that believed in Macedonia and Achaia. Had they not in the sight of God and our Father (1 Thess. i. 3) exhibited a work of faith, and labour of love, and patience of hope? Faith, hope and love resulted in activity, and the influence of it reached beyond their own little circle, too.

Love to the brethren may be regarded as another incentive to service. We are apt to be governed by many considerations other than love in our dealings with our fellow Christians. With feelings of shame and sense of condemnation do we read such words as are found in Jno. xv. 12: "This is My commandment," clear enough and authoritative, "that ye love one another"—there is the service; "as I have loved you"—there is the ground or basis. We perhaps instinctively shrink from such scriptures as Jno. xv. 17, Jno. xiii. 34, 1 Jno. iii. 23, or 1 Jno. iv. 21. They perhaps rebuke us; let the personal associations with brethren and sisters, meeting together for praise and prayer and hearing the Word, the church meeting, the discussion regarding faults and failings of others, testify as to the extent of "love to the brethren." Love is the great precept of the New Testament, and the reading of the Word will reveal its application in all walks of life. How much we need that anointing, without which we shall never walk in love. Nor is the word restricted to affection which some may feel is almost an impossibility. How low the Apostle stoops in Rom. xiv. 10: "But why dost thou judge thy brother? or why dost thou set at nought thy brother?" "Judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." Again, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." God grant we may be enabled to heed the words, as necessary to-day as in the days of the Apostle.

Another incentive is **the soul's prosperity**. So powerful are the words of Psa. xxxiv. 12, 16, that Peter quotes them: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. . . ." Slothfulness

is often the result of an ill-justified inactivity, and "Slothfulness casteth into a deep sleep." Diligence and not slothfulness is the injunction to the Hebrews, and whilst some would regard inactivity as desirable because of opposition or lack of encouragement, and that indolence is better than ill-success, the wise man says, "He also that is slothful in his work is brother to him that is a great waster" (Prov. xviii. 9). So we may not consider the position is unaffected by our cessation from labour; we may be parties to terrible waste. "I know that it shall be well with them that fear God." "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through" (Eccles. x. 18). "Pray for the peace of Jerusalem; they shall prosper that love thee. . . . Because of the house of the Lord our God, I will seek thy good." Incentives arising from our relationship to God, the mercies He displays, the good of the brethren, and the prosperity of our own souls, are liberally displayed in the Word; may we be enabled to rise to them.

We have chiefly been concerned in one direction; let us observe incentive in **force of example**. Low views of self, recognition of the poverty of our best, and sense of utter dependence, must not prevent us recognising the prominence given by the Lord to example. We move in many spheres, not simply in the church and among the Lord's people, but among, it may be, seeking souls, and also what is called "the world." "Ye are the salt of the earth," "Ye are the light of the world," says the Lord Jesus in Matt. v. 13, 14, and further, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This is far from self-advertisement or proud boasting, but let not a false modesty shut our eyes to the words of the Lord. Many are aware of how much they have been affected by the ways and words of others. A godly life is a powerful testimony to the power of God's grace. Paul was enabled to quote his own labours, and exhort to a following in his steps; and whilst very few would feel justified in drawing attention to their own service, love and holy walk, there still remains the fact that others may be offended, or, on the other hand, encouraged and cheered by example. The enemy can use sense of failure and frequent departure from the Lord as an argument why we should utterly disparage anything Godward in ourselves. One can say, "I make no difference to anyone;" or, "It does not matter what I do or where I go." But there can be wrong in this. "Freely ye have received, freely give." Perhaps it is not out of place to mention the words of the Lord in the parable of the Good Samaritan: "Which now of these three thinkest thou was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Says Paul, "Be ye followers of me, even as I also am of Christ." More searching even because of the reverse side also is the testimony in Phil. vi. 17: "Brethren, be followers together of me, and mark them which walk so as ye have us for an example;" and the following verses, including the declaration, "they are the enemies of the cross of Christ." "Who is on the Lord's side," cried Moses, "let him come unto me. And all the sons of Levi gathered themselves together unto him" (Ex. xxxii. 26).

The silencing of evil men might be referred to as another incentive. How many love to talk of the Christian's inconsistency, peculiarity of temperament, strange isolation and fanatical attachments! How well if those who profess godliness are able so to act, that those without may not rightly charge them with hypocrisy, lack of uprightness in dealings, and general departure from those things they have professed. We have known bad men's mouths closed, not by the power of argument, but by the power of a godly walk, not by the regularity of attachment to ordinances, but by reason of seeking those things that are honest and of good report. Blasphemers have testified to the singular power of a religion in another, that they professed to have no faith in themselves, and it were better to be a Micaiah than the most exalted time-server in Ahab's court.

There are many incentives applicable to our position in life and sphere of influence. May it be ours to keep Him before our eyes by the grace which He alone can give.

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"Ponder the path of thy feet."—Prov.

"He that walketh uprightly walketh surely."—Prov.

"The Angel which redeemed me from all evil, bless the lads."
—Gen.

"The children of Thy servants shall continue."—Psalm

"It is good for a man that he bear the yoke in his youth."
—Lam.

"Honour thy father and thy mother."—Ex.

DEAR YOUNG PEOPLE,

We read in the Old Testament about a good king, named Josiah. He was only eight years old when he began to reign, and he reigned in Jerusalem thirty-one years (2 Chron. xxxiv. 1). Now there are some very special things recorded in this chapter in the Second Book of Chronicles about this young lad, which we shall do well to take notice of.

First of all, we read that: "**He did that which was right in the sight of the Lord**" (ver. 2). You see it does not say: "He did that which was right in his own eyes," or in the eyes of men, but "**that which was right in the sight of the Lord.**" The Lord sees everything, but the Lord does not approve of everything He sees! Boys and girls, God sees in the dark as well as in the light. May you be helped to ask God to teach you to do **that which is right in His sight.** Never mind what people say about you when doing right, the thing which matters most is "**that which is right in the sight of the Lord.**" So listen: "Children obey your parents in the Lord: **for this is right**" (Eph. vi. 1). Those of you who have godly parents need to be very thankful for them. Seek to prize them, and obey their wishes, because God tells

you in His Word that to obey your parents in the Lord is right in His sight. Godly parents pray for their children. They need wisdom to know how to bring them up in the right way, and God gives such parents the wisdom they seek, and tells children to be obedient, adding this promise to those who obey and honour their parents: "That it may be well with thee, and thou mayest live long on the earth." Alas! that one of the grievous signs of the last days is much in evidence at the present time, and we find that many children are "disobedient to parents, unthankful, unholy" (2 Tim. iii. 2). May that never be your case. It is also right to remember your Creator in the days of youth (Ecc. xii. 1). To remember that He made you, that He keeps you alive, and provides for you; and in remembering Him as your Creator, it is right in His sight to thank Him for His mercies, and to bow the knee in prayer, asking Him to take care of, and help, you. Oh may He teach you to know Him as your Saviour too. It is also right in His sight to do your work honestly, and as well as you can, for the Scriptures say this: "Whatsoever thy hand findeth to do, do it with thy might" (Ecc. ix. 10). Stick closely to the truth at all costs, remembering that right words are always more forcible than wrong ones.

Then we read that good king Josiah "Walked in the ways of David his Father, and declined neither to the right hand, nor to the left." He had a godly father, and his father was much favoured to have in Josiah a godly son, for we learn that while this lad "was yet young, he began to seek after the God of his father" (2 Chron. xxxiv. 3). So by grace he sought for the greatest blessing God can give, and by grace he received that tender principle—the fear of God, which always is, in a saving way—

"An unctuous light to all that's right,
A bar to all that's wrong."

He was taught of the Lord to worship God in spirit and in truth; hence he did right in purging Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images (ver. 3). He loved the Lord, and hated the idolatrous practices, which he was enabled to abolish in his day. Thus this dear lad was helped, in the fear of God, to go straight on. He "declined neither to the right hand, nor to the left;" that is, he took no wrong advice either from those who might take from or add to his gracious principles. Dear young people, may the Lord spare you to grow up useful and morally upright men and women, and, above all, give to you grace, while yet young and tender, to seek after Jesus Christ, who always leads His people "forth by the right way, that they might go to a city of habitation" (Psa. cvii. 7). Thus may the God of David, and Josiah his son, be your God and Guide even unto death.

Your sincere Friend, THE EDITOR.

"Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face."

HAPPY FOR 'ONE NIGHT.

A YOUNG lady was remarkable for her beauty and her winning manners. She, though a child of many prayers, finding herself admired and flattered, longed to break loose from parental restraint, and to rush into the false glare of worldly pleasure. Hitherto she had been held back from such scenes by the entreaties of her mother. But she was nearing womanhood, and her heart rebelled against what she termed "religious captivity"; and nothing short of a father's command could now restrain her. Home was made as agreeable as possible, and she was loved, with all her faults, with a love which is almost fearful to bestow on mortals. But still her heart asked for the ball-room, the card-party, and the theatre; and she cried, "I wish I could be happy for one night!"

Her father was laid upon a sick bed, unconsciously moaning in his pain. One night, while the anxious mother watched beside him, she, who should have shared her weariness and smoothed her sufferer's pillow, stole, thinly dressed, from her home, and passed the hours until grey morning in a scene of unhallowed revelry. O what a sight for angels to behold! the mother weeping, praying and ministering beside the sick bed of him who had so tenderly loved his children; while the daughter, young and strong to perform the work of love, was "killing time" in the giddy whirl of the midnight dance, mingling with those whose characters shut them out from her father's fireside, and hearing things all new to one taught by a praying mother.

She wanted to be happy, and for one night she was happy! But joy fled with the first beam of day, and she crept like a thief, half-clad, to her home, and, shivering to her very heart, sought her bed. Two weeks from that day she left that bed for her coffin! Poor beauty! She had been often reproved, but hardened her heart, and now sudden destruction had come upon her. Parents, pastor, Sabbath school teacher, had laboured for her soul, while she, vain child, made a mock at sin. When her lovely form was stretched in restless agony on her couch, she moaned pitifully in her wanderings, "O, if I had only known this!" "O, if I could have seen it before!" "Is it possible, is it possible that I am numbered with the dead? Mother, mother, pray for me!"

O! then she, who used to elude her pastor and friend, lest he might speak of her soul, called his name wildly throughout the long night, and when he came, begged piteously that he would not leave her.

Thus she died, and that face, all too lovely for the grave, seems to speak from the coffin's pillow a warning to those children of praying parents who will seek their portion below. That sweet face had ensnared her soul, and she had preferred the flattery of the trifler to the love of God.

The writer, when ministering beside the poor sufferer, as those large, earnest eyes were raised pleadingly to physician and pastor, and every remark and every prayer only received the one answer, "O, if I had only known this!" felt that it is indeed a fearful thing for the child of a Christian home, the scholar of a Sabbath

school, to break loose from such heavenly restraint, and madly choose vanity as her portion. "She that liveth in pleasure is dead while she liveth."

C. T.

WHERE IS YOUR SHADOW?

THE answer to this question will, of course, depend upon what is your object of pursuit. If your back is to the sun—in other words, if you are following sin and sinful pleasures—your shadow is in front of you, and you are pursuing a hollow unreality. You can never overtake what you are in pursuit of, except in your fall and ruin. But if your back is to the world, and your face is towards God and heaven, your shadow is behind you, in its right place. All men are in pursuit of some object of gain. One is bent upon obtaining riches; he may obtain his desire, and, apart from grace, will perish in the attainment. Over a hundred years ago, a young apprentice in Aberdeen, with an ambitious mind, desired to "see the world," and to become rich. He soon after accepted a partnership in a banking company, and, not content with his improved position, began to speculate largely. Everything he touched seemed to turn into gold. He quickly became "rich," and the name of Alexander Fordyce was a power on the Stock Exchange. He next purchased a large estate and splendid mansion at Roehampton, where wealth and fashion met and smiled upon him. Then this rich man thirsted for a seat in Parliament; but he was unsuccessful, although he spent £14,000 in the attempt. Mr. Fordyce married a lady of title, and with his increased fortune purchased several estates in Scotland. This was the flood-tide of his success. A faulty speculation caused a heavy loss, and this was succeeded by fraud. It now became evident that the banker's career was on the wane. His partners examined their accounts, and found they were hopelessly ruined. A panic ensued, and such a day as "Black Monday" (June 8th, 1772) had never been known in England. Many large firms were unable to stand the strain upon their funds, and ruin was spread over large districts.

Another pursues the pleasures of the world and of sin, and any gilded sham presented to his desires. "Who will show us any good?" is the universal cry. On all sides the question rings: "Where is happiness to be found?" By the grace of God, there are those who can say they *have* found true pleasure, true riches, true happiness. Everlasting love pursued them when they made haste to hell, and turned their faces to seek and to find the God of love. Chosen of God ere time began, they now choose Him in return. Such souls are constantly set upon one Object, even Christ, and their shadow is **behind** them. They prove His love to be far better than all created good, and by grace they seek after, find, and enjoy Him. Although they cannot enjoy so much of Christ below, as they desire, yet there are times when their prospect is bright of dwelling with Him for ever in glory.

Dear friend, **Where is your shadow?** Remember that, "as righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death."—*Selected.*

Waymarks.

"Search the Scriptures."—John v. 39.

Psa. cxxxiii. Psa. cxxii. 6. Psa. lxxxix. 7. Luke xiv. 16—24.
Matt. xviii. 20. Rom. x. 17. Psa. xcvi. 8. Heb. ii. 1.

THE EDITOR'S LETTER.

DEAR READERS,

How seasonable are the inspired words of the Apostle Paul, written in his Epistle to the Hebrews, concerning the desirable attitude of the saints towards each other, and their assemblies for worship in the house of God! He says: "Let us consider one another to provoke one another unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. x. 24, 25). This exhortation is "so much the more" needed now, because we "see the day approaching" fast, and many solemn signs of the last times are manifest in our very midst! Evil men and seducers are waxing worse and worse, deceiving and being deceived (2 Tim. iii. 13), and many men are lovers of pleasures more than lovers of God (2 Tim. iii. 4). It is because the Lord's children are likely to be affected, though not captivated, by these solemn conditions, and because through abounding iniquity the love of many waxes cold, that the servants of God need much grace consistently to proclaim in all affection this word: "Let us consider one another."

It is very certain that "evil men and seducers" will not consider God's people, but rather will they persecute and endeavour to scatter them in their evil attempt to make disciples of them. Neither will those who are "lovers of pleasure more than lovers of God" consider the wishes and appetite of the saints, for they have not the spiritual capacity for doing so. The saints love the things of God more than the pleasures of sin, which means that they are misunderstood and persecuted by those who, in nature's darkness, pursue their insatiable thirst for passing pleasure. Hence, may those who, possessing the same grace, can walk together being agreed, ministers and people, be powerfully led by the Holy Spirit to "consider one another." How sweet is the experience enjoyed, when a true minister of the gospel is enabled to "consider" from the pulpit the chequered pathway of Zion's children who are gathered around his ministry, and who are prayerfully receiving the word of God's grace from his lips! Equally, how comfortable is the persuasion to such a minister, when he is conscious that the brethren are praying for him "that

the word of the Lord may have free course, and be glorified" (2 Thess. iii. 1). Gracious readers, God help us thus to "consider one another." Dear people of God at Rowley Regis, may we be helped to pray earnestly that great grace may be given, so that we may thus, and in every good way possible, "consider one another." The end in view is so very desirable, and conducive to sober, solid peace, even "to provoke unto love and to good works." Oh how opposite is this to a provoking of one another to do evil! Let such unprofitable employment be shunned, and unknown among us.

Then let us not forsake "the assembling of ourselves together, as the manner of some is." "The manner of some is," to come once on a Lord's day. They assemble themselves with the people of God once, and then forsake their assembly for the rest of the day! This solemnly argues: (a) a great lack of concern for the spiritual good of their own souls. (b) The sign of a grievous lack of an appetite for, and a proper conception of, the infinite worth of Divine things. (c) A forgetfulness of the fact that the minister looks with sorrow at their seats which are empty. (d) An evil example to others. But, above all, coming once on a Lord's day argues disregard for the Word of God, which says: "Not forsaking the assembling of ourselves together." How easily we may make excuses! A friend comes to tea, or one asks another to go and have tea, and the service on the Sabbath evening is neglected! What! dare we allow such trifles to stand before God's plain word: "Not forsaking the assembling of ourselves together"? Dear readers, suffer this word of exhortation, given in love.

Then, alas! "the manner of some is," to absent themselves from prayer meetings. Oh do not forsake the assembly of the saints when they gather together for prayer. Do not say, "It is only a prayer meeting," and thus so thoughtlessly excuse yourself from being present at so important a meeting. Was there ever more need for united prayer than to-day? Prayer for an increase of power in the preaching and hearing. Prayer for the peace and prosperity of Jerusalem. Prayer for a greater manifestation of the "unity of the Spirit." Prayer for old and young to be preserved from the many fearful departures from the pure truth, which so grievously mark our day. Forsake not the prayer meeting. "And so much the more" all this needful exhortation, and obedience thereto, "as we see the day approaching," because the evil one is saying, "so much the less," "Hear a sermon on the wireless instead." Heed not this contrary voice. We ask: "Can those who sit at home to hear a service on the wireless (the nature of which we leave) heed, at the same time, this word: 'Not forsaking the assembling of ourselves together'?" Let honest conscience answer! Should any friends read these words who are now walking in forgetfulness of God and this word of counsel, may they be powerfully wrought upon from on high, to "flee from the wrath to come," for it approaches fast, and turn their feet towards the house of God in a regular manner. The Lord meet them there. Have some of us a well-grounded hope through grace of gathering in that happy home above, "where congregations ne'er break up, and Sabbaths have no end"? Then, may we lay

aside every trifling hindrance which may be presented to us as we contemplate journeying to the house of prayer, and heed most prayerfully the word under consideration in this our letter. How good it will be for us, if, while pressing to chapel through difficulties, our hearts can feelingly beat thus before the Lord:

“ I love to meet among them now,
And at Thy gracious feet to bow,
Though vilest of them all;
But can I bear the piercing thought?
What if my name should be left out,
When Thou for them shalt call? ”

May the Lord deliver us from that wretched lukewarmness, so dishonouring to Him, but, alas! to which we are so prone, and so fire our hearts with love to Himself and His dear people, that we may, as the sweet effect, be helped to say humbly to each other: “ Let us consider **one another** to provoke **one another** unto love and to good works: not forsaking the assembling of **ourselves** together, as the manner of some is; but **exhorting one another**: and so much the more, as ye see the day approaching ” (Heb. x. 24, 25).

Yours to serve in gospel affection,

THE EDITOR.

GIDEON'S ARMY;

OR, LOAVES OF BREAD FOR THE FAINT.

A Sermon by the late Mr. Joseph Irons, preached at Grove Chapel, Camberwell, on Sunday morning, November 23rd, 1845.

“ Give, I pray you, loaves of bread unto the people that follow me, for they be faint.”—JUDGES viii. 5.

THE Church of the living God has always been placed in circumstances which rendered war inevitable. If you trace it from the first organisation stated in the Word of God, in Abraham's family, through all the Old Testament dispensation, down to the coming of Christ, and from the preaching and ministry of the apostles through the earlier ages of what is termed Church history down to the present moment, you will find that the description given by the Apostle to his son Timothy belongs more or less to every individual Christian—he is “ chosen to be a soldier.” “ No man that warreth,” saith he, “ entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.” Our precious Lord declared in positive terms that He “ came not to send peace on earth, but a sword.” The Apostle declared in as positive terms that “ the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; ” and, “ as he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” It is therefore a vain expectation among the people of God to think of treading the rest of their steps through the wilderness unmolested; it is utterly in vain for them to expect to go through the land of Sihon and Og without opposition.

Now as this is to be looked for, their glorious Captain has mercifully provided them with a complete panoply—"the whole armour of God." They would not need to be advised to "put it on," if there were not a conflict to be sustained; but the truth is, the conflict grows hotter and severer as the believing family of God advance towards the heavenly Canaan, and they have increasing need for their weapons of war, increasing need for their sword to be held in the hand, increasing need for their shield to "quench the fiery darts," increasing need for their breastplate and helmet, because their enemies are potent and numerous.

These things are strikingly set forth in the portion of Scripture from which I have selected my text, in order to gather some Gospel instruction from this piece of Old Testament history. You will find that, on account of Israel's sin, God had permitted the Midianites and the Amalekites and other heathen nations to oppress them; and this oppression was so sore, that they were greatly reduced and impoverished thereby, and there was a cry going up before God. God sent them a deliverer, whose name was Gideon, and who was also called Jerubbaal, because he was opposed to Baal. Oh, that there were some Jerubbaal now in England! Gideon went forth in the strength of the Lord, and succeeded in a way most miraculous in routing the enemies of Israel, who had come into the heart of the land of Canaan. He was pursuing them, pressing on, and determined on it till he should be altogether victorious; but in the midst of this, he and his little army grew faint, were denied food, and seemed as if they must sink by the way, and could go no further; and yet there was a great deal to be done further. Can any imagery more strikingly set forth the leading features of the whole Church of the living God in a spiritual point of view?

It is this that we have to descant upon for a little while this morning. In so doing, let us, first of all, take some survey of the elect soldiers engaged in the war; for they were a very select company. Then, secondly, the afflicting circumstances in which they were placed; almost exhausted and fainting. And, in the third place, the treatment they received in these afflicting circumstances from professed Israelites, as stated in the language immediately succeeding the text.

I. According to this order, and viewing these things in a spiritual light, I shall first of all describe the character of the army—the elect soldiers.

That I may not be supposed to force the Word of God, I shall refer you back to the preceding chapter, in which you will find the soldiers accurately described. There were no less than 32,000 men enlisted under Gideon's banner, collected together at the sound of the trumpet, for the purpose of routing the Midianites. That seems something like the present day's muster; for we have thousands upon thousands of professors, thousands upon thousands that pass for Christians. But what saith God? "The people that are with thee are too many;" the army is too large; they will all be Arminians as sure as they go to war. They will say, "It is our own shield, and our own bow, and our own strength, that have brought us deliverance." "Send back 22,000 to begin with." Away go 22,000 timid ones—exactly Arminians if you look

at the description, for they left at the proclamation, "Whosoever is fearful and afraid, let him return." But still there are too many; there are 10,000 left, and mark the election of the remnant. God says, "Bring them down to the brook, and I will show you whom I will select." And when this had been done, there were only 300 men selected and left to go with Gideon. I suppose I shall be counted very censorious if I say that, in the day in which we live, it would be difficult to find 300 possessors of vital godliness out of 31,700 professors; but I am so censorious as to think so, and therefore I would that we examine well whether we are of the 30,000 who went back and did not fight, or of Gideon's 300 elect soldiers. The more I know of the state of the Christian world, the more I am brought within a narrow compass to find out Gideon's 300 men, those "whose hearts are right in the sight of God," and who are really God's elect.

Now these elect soldiers had to contend with a terrific army of opposers. We find in the sixth chapter that "the Midianites came up against them, and the Amalekites, and the children of the east; and they came as grasshoppers for multitude, for both they and their camels were without number; and they entered into the land to destroy it. And they encamped against them, and destroyed the increase of the earth till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass." It is a terrible army that the living Church of the living God is fighting with, and with which it must fight; they are "a little city with few men in it," and their enemies are terrible. The prince of darkness, with all the unregenerate world under his control, "leading it captive at his will," and emphatically called "the god of this world," oppresses God's Israel, comes up into their land, injures their sustenance, plunders them of all that is considered dear to them. The prince of darkness and his agents seek nothing less than the subjugation, yea, the annihilation of vital godliness; and I believe, nothing will satisfy either Popery or Infidelity but the utter annihilation of real Christianity. They do not mind its mere form; they meddle not with the men of Succoth and Penuel; but vital godliness they hate. Gideon and his 300 men are the objects of their desperate hatred, and against these they bend their forces. And the circumstances in which we are placed in the present day are just like Gideon's; we are surrounded with opposers as numerous as grasshoppers, and determined upon the suppression of all that is really and truly spiritual.

But we come to a closer point. Every individual believer, every real Israelite, belonging to God is, by nature, in his unregenerate state, under "the prince of the power of the air," "led captive by the devil at his will," destitute of spiritual enjoyments; and so long as this continues he is oppressed by the Midianite, under Satanic grasp and power, has no happiness, no peace, and is in vassalage and slavery. And even when the Lord calls us by His grace, these enemies are determined opposers, and you will find this out as soon as mighty grace takes possession of your heart. It may be set down as one of the most infallible criterions of Christianity, that as soon as any individual becomes a Christian

indeed the warfare commences, which never closes till the triumphs of the believer are perfected in glory.

Just mark here how Gideon and his army were overmatched in numbers. Here is one solitary thresher, from behind the wine-press, as a captain, with 300 hungry Jews for his army, against a host filling all the valley of Jezreel, which was very extensive; indeed, they are expressly stated to be "without number." Oh! how solemn the thought (I pray you, bear with me on this part of our subject) that the real living Church of God is overmatched in numbers by its enemies in the present day to an awful extent! After all that is said about missionary efforts, about the prosperity of religion, about the cultivation of human intellect, about the spread of the Gospel, and the like—and would to God these statements were more strictly correct, and could be made to a greater extent), yet look at the little isolated company of real believers. Take 32,000 professed Israelites; look over all Christendom, and take into the calculation all who have assumed the name of Christianity at all; and then ask, where among them are we to find the little handful that will constitute Gideon's army, and are "called and chosen and faithful"? for that is the description given of those that are with Gideon's antitype, our beloved Lord. Stretch your thoughts, too, a little beyond Gideon's first organised army, and look at the hosts of Israel that did not come nigh him at all. Then look at the hosts of the Midianites and Amalekites and heathen, who openly avowed their hatred to the God of Israel, and the Israel of God. What a disparity! But is it not so in modern times? Look over what is called Christendom; take into account the immense number of Papists; go beyond their ranks, and calculate the vast myriads of Mohammedans, of Pagans, of savages, that people this world; and when you have taken a stretch of thought over the habitable globe, from east to west, from north to south, and have become appalled at the view, come back again to your own country, look over dear old England, and mark how very small a portion of its inhabitants have any pretence to religion at all of any sort or kind, and, among those who are professed Christians, how vast a proportion rank among Socinians, and Arians, and Arminians; and then come a little closer in investigation, and see among even those that are reputed to be orthodox, pass for Bible Christians, acknowledge the doctrine of the Trinity, and give their assent to the great truths of sovereign grace—alas! alas! even among these how few shall we find that lapped as Gideon's 300 men lapped! or, to return to the more beautiful description of our beloved Lord's army, how few that are "called, and chosen, and faithful"! I insist upon the smallness of the elect army, overmatched by their enemies in number, and the description I have just given will bear close investigation, and should lead to solemn interrogation. Who among my hearers is satisfied and certain of being "called"?—called by God's grace out of darkness into marvellous light?—for you can never be a soldier without that. Who among my hearers can "make their election sure," as "chosen"? Who among my hearers are found "faithful"—faithful to God's Word, faithful to God's truth, faithful to God's Church, faithful to their own souls, faithful to their time, faithful to their talent, faithful

to the means of grace? May God fasten the enquiry upon your hearts: Am I "called" of God? am I "chosen" of God? am I "faithful" to God? These are Gideon's soldiers, these are Jesu's army, and they are a very small number. But we do not care a straw about being overmatched in numbers, because our glorious Captain says, "One shall chase a thousand, and two put ten thousand to flight." Only think of that, if but two of us are met together, and we can put ten thousand to flight; or if one of us alone can chase a thousand, why should we care about being overmatched in numbers?

(To be continued.)

"CONTENTMENT" (Phil. iv. 11).

FIERCE passions discompose the mind,
As tempests vex the sea;
But calm content and peace we find,
When, Lord, we turn to Thee.

In vain by reason and by rule
We try to bend the will;
For none but in the Saviour's school
Can learn the heavenly skill.

Since at His feet my soul has sat,
His gracious words to hear,
Contented with my present state,
I cast on Him my care.

"Art thou a sinner, soul?" He said;
"Then how canst thou complain?
How light thy troubles here, if weigh'd
With everlasting pain!

"If thou of murmuring wouldst be cured,
Compare thy griefs with Mine;
Think what My love for thee endured,
And thou wilt not repine.

"'Tis I appoint thy daily lot,
And I do all things well;
Thou soon shalt leave this wretched spot,
And rise with Me to dwell.

"In life My grace shall strength supply,
Proportion'd to thy day;
At death thou still shalt find Me nigh,
To wipe thy tears away."

Thus I, who once my wretched days
In vain repinings spent,
Taught in my Saviour's school of grace,
Have learnt to be content.

COWPER.

"When the infidel would persuade you to abandon your Bible, tell him you will do so when he brings you a better book."

GOD'S WITNESSES (Samuel).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

SAMUEL'S heart must have been deeply saddened, especially in his old age, as his two sons, Joel and Abiah, "walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment" (1 Sam. viii. 3). What madness this was in the young men! Surely, with their father's honourable example daily before them, their eyes must have been blinded by the "god of this world"; and at the same time they were thus dishonouring their father's God, even the God of Israel, and bringing shame and reproach upon His truth and worship. But what did they care so long as they could gather in, by fair means or foul, the "filthy lucre" (1 Peter v. 2). What a grievous spectacle to behold in those who are supposed to be the priests or ministers of God! "Ye cannot serve God and mammon," says Christ (Luke xvi. 13). And what does Paul say in writing to young Timothy? "For the love of money is the root of *all* evil; which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. vi. 10, 11). It does not require any effort to suppose that his sons' evil ways must have been as "a thorn in the flesh" of the godly Samuel day by day.

Now the people assembled and reminded Samuel that he was old, and that his sons walked not in his footsteps; therefore they pleaded, "Make us a king to judge us like all the nations" (1 Sam. viii. 5). This, on their part, was an act of worldly wisdom and carnal reason, for was not God their king? And had He not been a God to them, and often their mighty Deliverer? Samuel was displeased; however, they still clamoured, "Give us a king; we want a king; we will be like other nations." Now the thing displeased the Lord, and His displeasure is condemnation, and even death. What can it avail, under any conceivable circumstances or conditions whatsoever, if God is against us, who can be for us? And is not this great truth visibly displayed in the annals of all history, sacred and profane, and recorded in the experience in the lives of saints and sinners? Israel virtually rejected God, and stubbornly clung to their own counsel. Samuel was emboldened to give a prophetic sketch of the king of their desire, that he would be a tyrant, an oppressor, a persecutor and a robber; but did they yield and let go their demand? "Nay," they urged, "but we will have a king over us." So God gave them Saul, the son of Kish, and Samuel anointed him in a private manner, and afterwards when all the tribes were assembled together before the Lord, the tribe of Benjamin was taken, and lastly the choice fell upon Saul, and when he appeared before the tribes, they saw that he was head and shoulders taller than all the rest, and that there was none like him among the tribes, and Samuel proclaimed him king, and then the people with joyful acclamations shouted, "God save the king!"

Years passed by, and Saul was commissioned by God to go and utterly destroy the Amalekites, young and old, and all their cattle, sheep and asses. This was a solemn judgment of God upon

those people because of their wickedness; they are described as "the sinners, the Amalekites." Saul went forth, but he did not fully execute the Lord's command; Samuel met him on his return, and severely charged him with his sin of disobedience. "Oh! but we spared the best of the sheep and oxen to sacrifice unto the Lord," replied Saul. "Hath the Lord as great delight in sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams," was Samuel's sharp reply. Now God does not do a thing because it is just or right or equitable, but a thing is just and right and equitable because He does it. An all-holy God is ever an all-righteous God. His commands are the wise and just rule of our actions, but He Himself is the sole rule of all His acts; there is no law or standard of equity external to God Himself. "He is the Rock; His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He" (Deut. xxxii. 4). It was a bold and faithful service in Samuel, and magnifies God's wonderful grace and power, to face the kingly magnessor and to inform him that God "had rent the kingdom of Israel from him that day," because of his rebellion against the Lord.

Samuel was thereupon sent to Bethlehem to anoint one of Jesse's sons to succeed Saul. Now Jesse had eight sons, and Samuel did not know which of these the Lord had chosen; these were the words of instruction to him from the Lord, "Thou shalt anoint unto Me him whom I name unto thee" (1 Sam. xvi. 3). The best man is only a man at best, for herein Samuel blundered, for when Eliab came before him he surely thought, and said it, too, that the Lord's anointed was before him; Samuel was admiring the outward man, his appearance, his noble bearing, his personal dignity. It was almost a pardonable rashness on Samuel's part, since Eliab, to all outward appearance, *seemed* to be the very one. But the Lord soon corrected Samuel's haste with this pointed advice: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (ver. 7). It is proverbial that "appearances are deceptive," and "all is not gold that glitters." What great need, then, in all matters, great and small, to seek guidance from above, and that wisdom which directs us to say, "Lord, what wilt Thou have me to *think* and to *do*?" Seven of Jesse's sons came before Samuel, but the Lord's choice was not among them. However, when David, the youngest, was brought, then the Lord said to Samuel, "Arise, anoint him; for this is he." What a great honour was bestowed upon Samuel, to anoint "the sweet Psalmist of Israel," "the anointed of the God of Jacob," even "a man after God's own heart." This second act of anointing seems to be the crowning point of Samuel's life, inasmuch as David is exhibited before our eyes in the Word as a pre-eminent type of Christ, who is "fairer than the children of men," "white and ruddy," and "altogether lovely"; and of David it is written, "He was ruddy, and withal of a beautiful countenance, and goodly to look to."

"The friend that lightly flatters thee is an enemy; the enemy that justly reproves thee is a friend."

DOING THE WORD. (No. 7.)

BY PASTOR F. H. WRIGHT (Rochdale).

IT is no mere common-place thing to say that religion with many is a thing restricted to certain occasions, and manifested only in certain places. Consisting of a slavish attention to certain ordinances and regular attendance at a certain place, it may pass with some as a wonderful garb of piety, and the practiser of it be very surprised to learn that these things can be done by many who are strangers to the work of God in the soul. A very solemn thing to be in the position of the Pharisee, who probably with some measure of truth could point out what he was and what he did, and yet in the end to be amongst those of whom He shall say, "I never knew you." The question, however, may arise in the minds of some of those who fear God as to where religion is to be prominent; seeing that some with more zeal than discernment air their views to such an extent as to provoke sin in others, they may be inclined to habits of concealment and secrecy, from the motive of humility or a desire to be unostentatious. It may be said with truth that sooner or later the life of God in His people will be evident. Those having to do with them mark a change; in some very pronounced, in others only perceived by the discerning, as the manner of life prior to regeneration may have been of a strictly moral and upright character, as the words are usually understood. But apart from this aspect of the work of God, there is the necessary consideration of the place the precept has in the Word concerning

THE SPHERE OF ACTIVITY.

As there are but two classes actually in the earth, the Church and the world, so we may say there are two great spheres in which the Christian moves also, the Church and the world. The term "Church" may include his or her activities in its activities both in public and private; though strictly, in all spheres of life, the one great motive should be the seeking of the kingdom of God. Ordinarily life is lived among various associations, and for the present purpose the consideration of the sphere of the Christian's activity will be divided as follows: 1. The Church—(a) in its public gatherings, (b) in the private dealing with its members so far as that can be known. 2. The World, meaning that life which is lived in one's (a) business, (b) civil walk, (c) social connections. 3. The Home, meaning the domestic circle, where we move among friends, relatives, and others admitted into that circle.

Dealing, then, with the Church, we must first define what is meant by the term. **The Church is one.** Men speak of the churches, meaning the various sects, denominations, all organised and meeting together for the purpose of propagating their tenets, strengthening their organisations, and advancing the particular objects they have in view. Valuable as churches may be, let us remember that there is but one Church eternally loved of God, redeemed by the precious blood of Christ, regenerated by the Holy Ghost, kept by the power of faith, who shall be brought out of every kindred and tribe upon the earth. They are a number whom no man can number; some have been privileged to be joined unto

fellow-believers upon the earth, and have enjoyed spiritual communion thereby; others, in God's providence, have not the opportunity for so doing. Their lack of this opportunity or failure to embrace it when it has arisen, will not forfeit their position in the Church of God if they are a part of it. Whilst this is true, it should never be used as an argument to avoid association with the Lord's people, or to escape the responsibilities which belong to the family of God. "As many as were ordained to eternal life believed" (Acts xiii. 48), is the Scripture's declaration of the work of the Lord, and such joined the community called Christians. The Church as a body, meeting together for praise and prayer, is evident in the New Testament. It is among this body that men and women should be active. As there is a diversity of gifts, so there will be a diversity of activities (1 Cor. xii.). The prayerful reading of this chapter will be better employment under the teaching of the Holy Spirit than any mere reiteration of the duties, privileges, or responsibilities of the members of the Church. Suffice it to say that there never was a time when the gifts of the Lord's people were not to be used in His service. What shall we say of these days when the number appears few, when strife is easily provoked, and envy asserts itself so quickly? Is it the work of the ministry? "Let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Rom. xii. 7, 8). What a list of activities for the Church, especially amongst its officers! But all are not officers; yet all have received gifts. It is a mistaken idea that the "work" is all to be done by the ministers or the deacons. The Church does not consist of a company of people banded together to test the minister, or to keep the deacons up to the mark. The Church is not some tribunal to sit in judgment, but avowed lovers of the Lord Jesus, seeking His glory, their own growth in grace, and the salvation of souls. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. v. 12, 13). The strong are to support the weak; the poor are to be remembered. Lest it should be thought men only are exhorted, remember the words of 1 Peter iii. 4, 5, and 1 Tim. ii. 10. Who, reading the history set forth in the Acts of the Apostles, and the injunctions contained in the Epistles; can but be impressed by the many and varied activities in the Church. Ye are one body. Happy is that church where the members walk in unison, work with humility, and watch with tenderness. Activity in the public means will be largely guided by what the members of the Church are in private. It is here that the Lord beholds with delight the labours, anxieties, and prayers of His people. Many of the Lord's servants have been more strengthened by the remembrance of the prayers at home of their hearers than the sight of them in the building. Whilst not speaking unkindly of anyone's attendance (it is rather to be sought), the one thing that cheers, after the remembrance of the Lord's promise and presence, is the putting into operation of that spirit which is set forth in the prayer for Peter whilst he was in prison.

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"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."—2 Cor.

"And let him that is athirst come."—Rev.

"For where your treasure is, there will your heart be also."—Matt.

"Blessed is the man that heareth Me."—Prov.

"We know that we have passed from death unto life, because we love the brethren."—1 John

"Then shall we know, if we follow on to know the Lord."—Hosea

DEAR YOUNG PEOPLE,

We wonder how many of you who read these letters which are affectionately written to you every month, have sober thoughts that lead to sincere prayer about your immortal souls? Do you think about that great day which is coming, when you, with us, must "appear before the judgment seat of Christ"? (2 Cor. v. 10). Then, do you find your hearts responding to these words:

"When Thou, my righteous Judge, shall come
To take Thy ransom'd people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?"

Perhaps some of you have serious thoughts like these all to yourselves; that is, although God knows them, which is a great mercy, you do not take your nearest friend into your confidence respecting them. Often this is the case with young people when the work of grace is begun in their hearts. Well, now, some such anxious young seekers may be reading these lines, so let us, by the help of God, try and talk to them as if they were sitting in our study telling out their innermost thoughts and fears about their interest in eternal verities. One of them, may be, is saying: "I do want to be right, but I am so helpless and ignorant, and my trouble is that my thoughts and exercises of mind seem so different to those of God's people." How much we can sympathise with you here. But sympathy without help will prove most unsatisfactory, and you certainly would not wish, in such solemn matters, to receive false encouragement, neither do we wish to give it. Real help, however, let us seek to render.

The great God who made the world, the Creator of heaven and earth, made man. He said, "Let Us make man in Our image, after Our likeness" (Gen. i. 26). And He who is the Author of all creation, is the Author of the new creation. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 17). Now, as you look around, you see a number of different men, women

and children, yet no two persons have faces just alike, have they? Of course, you have noticed that. But, although there are no two faces just alike, all, whether old or young, male or female, have certain **features** which are all called by the same terms. Each human being has been given, by the great Creator, **eyes, ears, a nose, and a mouth**. Not all just the same **shape and size**, but these **features are present from birth**; and all these features are **living**. Life in the eyes promotes **sight**; life in the ears promotes **hearing**; because of life, the **nose** is capable of doing that for which God made it, even **smelling**; and with the **mouth** we **taste, eat and speak**. Again, while there is life which produces these effects, do all speak exactly alike? Do all see quite as clearly? Is everyone's sense of smell equally keen? Nay. Yet all English people speak English, and all who have sight can see the sun when it shines. Yet a person in death has all these features—ears, eyes, nose and mouth—but the **absence of life** renders them **useless**. Having drawn this illustration, let us seek to apply it, bearing in mind the objection we have named, and that many a young seeker experiences: "My trouble is that my thoughts and exercises of mind seem so different in many ways to those of God's people." If you are born again (John iii. 3—13); you have been given by God Himself all the **features and faculties of the new man**, though they be not fully developed. With the new birth there is always the **life of faith**. God also gives to each of His children **new eyes**, and by the life of faith (which is maintained by the Holy Spirit) they see just what the Holy Spirit reveals to them. All who have these new eyes are shown **sin and salvation**, each one being given a personal knowledge of both; but we must say concerning this revelation, and those who are favoured to have it, God is a sovereign, therefore it must be—

"Where and when and by what means,
To His wisdom leaving."

We find the Psalmist praying: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18). Is this your prayer? If so, you have been given to feel your **need of spiritual vision**, and when your prayer is answered you will know that you **see**. Job said, "Behold, I am vile" (Job xl. 4). How did he know it? God had given him eyes to see his vileness, and faith which made him realise it actuated his confession. You may be troubled because you do not see as much of your vileness as others tell of, but the great point is this—do you **see it at all** so as to confess it, mourn over it, and plead for mercy like the publican? If this is the case, you are a living child, with **this** one of the family features—the **eye**. Then there is the **ear**. If you read the 55th chapter of Isaiah, you will find these words in verse 3: "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Have you heard about Jesus so as that your soul has longed after a knowledge of Him? Then He has given you the hearing ear, and faith to mix with what you have heard, so that you have listened eagerly, and you have been inclined by the Holy Spirit to come to Him, who says: "Him that

cometh to Me I will in no wise cast out" (John vi. 37); and, "Who hath ears to hear, let him hear" (Matt. xiii. 9). Further, there is such a thing as **spiritual scent**. It is said of those who are "dead in trespasses and sins," that "noses have they, but they smell not" (Psa. cxv. 6). This does not apply to the children of God. What do we find otherwise with them? Why this—"Because of the **savour** of Thy good ointments, Thy Name is as ointment poured forth; therefore do the virgins love Thee" (Song i. 3). There is a holy atmosphere, and sweet unctuous savour which is always conveyed with God's grace to its recipients, and only these recipients detect, prize and breathe it in. Have you heard the minister describe the beauties of Christ and the glories of His grace, in such a way as that your heart has responded to the savour that has attended the word preached? Then God has given you faith to breathe in, to inhale those blessings which have humbled you like Mary, who thankfully sat at Jesu's feet, hearing His word with power. You may wish the **degree** of inhaling thus had been greater, but another **feature** of the living child has been given you, and it will grow. Still there is the **mouth**. What is the mouth for? Tasting, eating, and speaking. Says the Psalmist: "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psa. xxxiv. 8). And so, evidently he was recommending to others what he had tasted himself. God had given him a spiritual mouth, and the gift of faith enabled him to use it by **tasting** the goodness of the Lord, which was revealed to him by the Holy Ghost. Thus he could say of what he tasted of the good word of life, that it was "sweeter also than honey and the honeycomb" (Psa. xix. 10).

Blessed be God if you have **this feature**. With the **mouth**, by faith, Zion's children eat and drink and praise the name of the Lord; that is, by faith they **take in** and **enjoy** what those who are dead in sin do not touch with any relish. And presently, in God's time, these children **talk** of what the Lord has done for them. They can then join with David and say: "Come and hear, all ye that fear God, and I will tell you what He hath done for my soul" (Psa. lxi. 16).

But there is one more **feature**. We refer to that part of the spiritual nature that is always out of sight, yet it is the central part of the new life. It is the **new heart**. You see the ears, eyes, noses and mouths of people, but you never see their hearts. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). Now deep down in the heart lies God-given faith, wherever it is bestowed. It may be but a grain that is there, yet there is no other name for it but **faith**; and,

"This lives and labours under load,
Though damp'd, it never dies."

From that life the spiritual man breathes. By faith, which operates by the power of the Holy Ghost, his renewed heart beats after God, the throne of grace, and a knowledge of Christ. If some of you have such sensations as these, thank God for them, and remember that they never spring from an unrenewed heart. This precious faith works by love, its close companion. Take

another illustration here. Surely natural love is not confined to a few of the human race who may have attained to manhood and womanhood, or merely to those who live in royal courts. Nay. You find the little lad who runs out of a cottage to meet his father returning from work, showing the warm love that is in his heart as he throws out his little arms in anxiety for the fond parent to pick him up and fondle him! This is love; there is no other name for it. It is a family mark, and one of the principal marks, too. So spiritually. You may be a babe in grace, unable to say much, if anything, to others at present; unable while lifting up your longing eyes to say, "Father!" Yet if your arms (of faith) are stretched out at times towards Him, and in anxiety to receive Him you are sometimes enabled to say, "Lord, I am such a sinner, but Thou knowest that I love Thee," He who sees your heart will one day come and say, "Thou art Mine." So press on, dear young readers, whose hearts have thus been touched with the finger of God, and may these loving words of ours be made of real blessing to you.

One more word. Some of you may be still in nature's darkness: "Having no hope, and without God in the world" (Eph. ii. 12). Just think for one moment what this means. WITHOUT GOD IN THE WORLD. Whatever else you have now, you must one day leave, yes, leave it ALL. What then? WITHOUT GOD! WITHOUT HOPE! WITHOUT FOR EVER! if you die in this your present state. We wish you well; and therefore pray, "The Lord deliver you from the power of darkness, and translate you into the kingdom of His dear Son, for His Name sake. Amen."

Your sincere friend,

THE EDITOR.

LUTHER'S SNOW STORM.

MOST of our readers probably do not know that Martin Luther, one of the greatest and best men who ever lived, was in his boyhood so poor that he went about the streets of the city singing songs for a little money to buy food to keep him from starving. But he was a faithful student, and God raised up friends for him, and made him, at last, the great and useful man that he was.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird into its nest:
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a pity that voice should be spoiled by being tried in such weather!" "I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he, "you shall rest with me for the night."

The boy said, "Thank God!" and entered.

The heat of the room made him faint, but Ursula's kind care soon restored him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him if he were willing. In the morning they found that he was only too glad to remain. They sent him to school, and afterwards he entered a monastery. There he found the Bible, which he read, and from which he learned the way of life. The sweet voice of the little singer became the strong echo of good news, "Justified by faith, we have peace with God, through our Lord Jesus Christ." Conrad and Ursula, when they took that little street-singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

The following is the whole of the song which Luther sang on that memorable night:

“Lord of Heaven! Lone and sad,
I would lift my soul to Thee;
Pilgrim in a foreign land,
Gracious Father, look on me,
I shall neither faint nor die
While I walk beneath Thine eye.
I will stay my faith on Thee,
And will never fear to tread
Where the Saviour-Master leads;
He will give me daily bread.
Christ was hungry, Christ was poor;
He will feed me with His store.
Foxes to their holes have gone,
Every bird into its nest;
But I wander here alone,
And for me there is no rest;
Yet I neither faint nor fear,
For the Saviour—Christ is near.
If I live, He'll near me be;
If I die to Him I go.
He'll not leave me, I will trust Him,
And my heart no fear shall know.
Sin and sorrow I defy;
For on Jesus I rely.”

[It would be almost too much to hope that the poor boy really felt the grace and sweetness of what he was singing. Yet why not? The Holy Spirit can in the heart of a child work faith as strong as in an adult.]—"The Gospel Standard," 1874.

Waymarks.

"Search the Scriptures."—John v. 39.

Deut. xxxi. 8. Ex. xxxiii. 14. Isa. xlii. 16. Prov. viii. 20, 21.
John x. 4. Matt. xxviii. 7. Psa. xxxii. 8. Psa. lxiii. 8.

THE EDITOR'S LETTER.

DEAR READERS,

If, by the grace of God, we have been made acquainted with our real need of being held up, protected and guided, by no less than an Almighty Friend, we shall, by the same grace, be thankful for a personal application and experience of the word spoken by the Lord to Cyrus: "**I will go before thee**" (Isa. xlv. 2). Surely there is more than a **promise** contained in these five words, for the Speaker, in promising to go before His people, makes an **emphatic statement** to them, showing **His determination always to go in front**. How willing are all true followers of Jesus that this should be so, yet, alas! that they should ever be guilty of trying to get in front of Him! Grace points out the necessity of **JESUS FIRST**, for He who is **THE WAY**, alone can conduct His people safely to the promised land of rest.

i. **He knows the danger-spots.** No pilgrim bound for Canaan has ever found the road there an easy one; on the contrary, how true it is that

"Dangers of every shape and name,
Attend the followers of the Lamb,
Who leave this world's deceitful shore,
And leave it to return no more."

But what a mercy that He says, "I will go before thee," to preserve from those dangers that threaten, and would otherwise ruin thee. What a danger-spot is self-trust! Here Jesus "goes before" in His word, to give warning to His people; and when He sees them ready to rely on themselves, He effectually points out this scripture: "He that trusteth in his own heart is a fool" (Prov. xxviii. 26). Then the follower, thus made acquainted with the danger, sees this way opened up: "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. iii. 5). Again, what a danger-spot the world is! Yet how ready a believer often is to settle down in it and rest, when really it is dangerous to do so. Listen, believer, to this command given by your glorious Leader: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction" (Micah ii. 10). So, "He calleth His

own sheep by name, and leadeth them out" (John x. 3)—out of self, out of the world. He leads His children away from delusive shadows, and He "goes before" that He may cause them "to inherit substance," also promising to "fill their treasures" (Prov. viii. 21).

ii. **He knows the enchanted ground.** There is that bewitching "way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). Husks were tried by the prodigal, while he wasted his substance, but he could find no nourishment in them. Externalists in religion may seem right for a time to a child of God, but how empty and lifeless they soon prove! A far country may be reached, but He who "goes before" reaches the wanderer, makes distance felt, and "with weeping, and with supplications" leads him back. Then, how feelingly does this weeper follow his longsuffering Leader, saying:

"Some wise men of opinions boast,
And sleep on doctrines sound;
But, Lord, let not my soul be lost
On such enchanted ground."

Ah, hunger cannot be appeased without sound doctrine; but as Christ alone is the Substance of such doctrine, without Him, and unless He "goes before" to lead into the marrow and fatness of the doctrine, the believer starves. Dear readers, may grace be given to us each, to know when our feet are upon enchanted ground, and at such times God grant us holy energy to arise and depart from it.

iii. **He knows what lies around the bend of the road, out of sight.** How short-sighted we are! The way looks, and often is, very crooked to us, but never to Him. He goes before to "make the crooked places straight." His leading in these crooked places is so necessary. He "will go before," He **must go before**, to regulate the pace of the follower, to subdue his will, and make him ready to wait until that mysterious purpose round the bend of the way is ready to be unfolded in all its ripened beauty. Then the "crooked" is made "straight"; what seemed before to be inexplicable, now is made plain. So do not try to make "the crooked places straight"; leave that to Him.

iv. **He knows where the stopping-places are.** In going before His people, how often He bids them "stand still"! And not without a cause. "Gates of brass" appear before these followers, tightly closed right across their path. What can they do now but "stand still, and see the salvation of the Lord" (Ex. xiv. 13)? These gates are high, heavy, hard and hopeless in appearance. Impatience will not open them, neither will rebellion make the way any easier. How, then, shall poor believers stand before these gates? The Lord bids them "stand still" and pray.

"Prayer can force a passage through
Iron bars and brazen gates."

He says, "I will go before thee," in the path of prayer, and presently, "I will answer thee" (Job xiv. 15). When the Lord sent His angel, and Peter was brought out of prison, gates, bars, and locks were no hindrance to his deliverance. The iron gate that led

into the city "opened to them of his own accord" (Acts xii. 10). Why? Prayer had been "made without ceasing," and the Lord heard and answered. "Is anything too hard for the Lord?" (Gen. xviii. 14.) Then, seeing He always leads His own "forth by the right way, that they might go to a city of habitation," (Psa. cvii. 7), may we be given wisdom and grace to "Commit our way unto the Lord," and "trust also in Him" (Psa. xxxvii. 5), believing that—

"Through floods and flames if Jesus lead,
We may go safely on."

And further, blessed be His Name, He is not always out of sight while He is fulfilling His promise in "going before" His people. Often, "Behind a frowning providence, He hides a smiling face," but sometimes He is seen. Then, when He works, and His people look on, like Manoah and his wife, what a God they behold, by faith, "going before" them! How humbling is the experience of watching Him work wondrously! But what is the end? Jesus has "gone before" to "prepare a place" for these His followers, and He has promised to "come again" and receive them to Himself (John xiv. 3). This is the end of their wilderness-way. What a company will follow this precious Jesus into heaven, when He presents them "faultless" to His Father, "with exceeding joy." (Jude 24). What an entertainment will be enjoyed after all the toils of the wilderness, when He leads them to "living fountains of waters; and God shall wipe away all tears from their eyes"! (Rev. vii. 17.)

Meanwhile, may He say to us each, again and again, "I will go before thee," and thus powerfully constrain us to follow hard after Him.

Yours to serve, in Gospel affection,

THE EDITOR.

GIDEON'S ARMY;

OR, LOAVES OF BREAD FOR THE FAINT.

A Sermon by the late Mr. Joseph Irons, preached at Grove Chapel, Camberwell, on Sunday morning, November 23rd, 1845.

"Give, I pray you, loaves of bread unto the people that follow me, for they be faint."—JUDGES viii. 5.

(Continued from page 103.)

BUT we must mark, further, that they had a very peculiar sort of armour. They did not fight like other soldiers. The Amalekites had got their bows and arrows, and bludgeons, and other weapons in use then; and very formidable things they were; but how are Gideon's soldiers armed? With lamps and trumpets. Ah! the best armour in the world; and I bless God I have got both a lamp and a trumpet. If there is no light in your soul, within the earthen pitcher, it is of no use to attempt to enlist under Gideon's banner; if there is not in your soul "the light of the knowledge of the glory of God in the face of Jesus Christ," He will never own you as His soldier, nor will you ever be able to conquer. You must

have the lamp of God's Word, God's grace, in your souls, or He will not own you as Christians. Nor is this all; you must have a trumpet too. It is said, you know, in Isaiah: "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish, and shall worship the Lord." There were the silver trumpets under the law, and the rams' horn trumpets at the taking of Jericho; but by all this we assuredly understand the gospel sound, "Blessed are the people that know the joyful sound." Observe, then, how they were armed: there was the light of God's truth and God's salvation in their souls, and the gospel trumpet cheering them and encouraging them to the battle, and, what is most blessed, giving a certain sound; for, "if the trumpet give an uncertain sound, who shall prepare himself for the battle?" This is the way in which Gideon's soldiers were armed, and they went forth with these weapons only. I have sometimes thought what a scene it must have been to a spectator! Gideon and his three hundred soldiers, with every man a trumpet and a lamp, but the lamp concealed in a pitcher.

Now Gideon put these three hundred men into three companies, on three different sides of the camp of the Midianites, and said, "Whatever I do, do the same;" just as Paul said, "Be ye followers of me." And what does Gideon? He breaks his pitcher (for that is good for nothing), and the lamp blazes; and he blows the trumpet with a certain sound, which they all understand. Only think of the dismay of the Midianitish army; on all sides there is a sudden blaze of light, a tremendous rattling of earthen pitchers, and a peal of trumpets "giving a certain sound." O my hearer, we might fight all the Midianites in the world thus. Only let the earthen "pitcher" be put out of the way, the creature humbled and brought down and broken, and the light of life manifested, the power of the Holy Ghost—"Let your light shine before men"—and gospel truth sounded on all sides, and away run the Midianites.

One thought more on this part of our subject: these soldiers, in the circumstances to which my text refers, were encouraged to pursue by victory obtained. The light, and the trumpets, and the shout of "the sword of the Lord and of Gideon," had vanquished the host of the Midianites, set every man's sword against his fellow, and made them retreat in confusion, run and scamper away, and get into the wilderness, till they got to Tabbath, which seems to have laid a considerable distance to the east, over Jordan; and that victory encouraged Gideon's army, and they followed it up. The very thing I want from God's people. We ought to be encouraged by a victory already obtained. Our glorious Gideon, our precious Captain, when He stood on Mount Calvary, accomplished victory for His Church, "spoiled principalities and powers, and made a show of them openly, triumphing over them in it," wrought out and brought in a complete salvation, broke the fowler's snare, and liberated His Israel from captivity; and this should encourage us to go on in the warfare. And hath He not, my hearer, accomplished a victory for thee in delivering thee from Midianitish oppression? I pray God to make you honest in this investigation; but hath He not rescued you from the slavery

of sin, from the vassalage of Satan, from the thralldom of your unregenerate condition? Hath He not brought you out of nature's darkness into marvellous light, and given you power to throw off the yoke of bondage in which you were born, and to which you were reduced by sin, sounding in your ears the sacred proclamation: "Sin shall not have dominion over you"? And have you not found with sacred delight that it has not? It rages and wars, it hates your Christianity as much as ever, but it has not dominion.

I want this point settled with your conscience: whether sin, any one sin, has dominion, or whether it is considered a foe, and pursued as Zebah and Zalmunna were pursued by Gideon and his army? I assure you that this may be taken as an infallible criterion of your belonging to Christ; that if you do, then sin is exceedingly hateful; you are delivered from its reigning power, you cannot tamely and quietly submit to its yoke, you cannot run with the multitude "to do evil." The "strong man armed" no longer "keeps the palace" as his own; and though the conflict may be sharp and severe, and give you exceeding trouble day by day, yet to sin's dominion you cannot submit; under its reigning power you cannot bow down; you had rather die in the conflict than submit to its yoke. And if so, this is encouraging. If the glorious Captain of your salvation has not only accomplished your deliverance by His own doing and dying, but has conquered in you also, so that "being now made free from sin and become servants of God, ye have your fruit unto holiness, and the end everlasting life," then take courage. All that you have yet to contend with is under the control and in the hand of your glorious Captain and Leader, and He will surely make you overcome, although you may be somewhat faint now and then.

II. Having thus stated the nature of the warfare and the conflict, I invite your attention, in the next place, to the afflicting circumstances of Gideon's army. "They be faint."

If you read the preceding chapter, you will discover that when they set out to contend with these potent foes, they only "took victuals in their hands"; they do not seem to have had large baggage, or much provision for a long campaign, but just enough for the day. So our Lord teaches His soldiers to pray: "Give us this day our daily bread." "Sufficient unto the day is the evil thereof;" and, "As thy days, so shall thy strength be." Beloved, if you have got enough in your hands, do not think much about your sacks; if you have got enough for the day, do not think much about a store. "Oh! but," say you, "we shall get faint in the conflict if we have not enough for to-morrow." You need never mind fainting with Gideon's army, if you have their success. Leave that to God.

But I cannot help noticing that their supplies failed; exactly corresponding with the afflictive circumstances in which some of God's people are frequently placed. And here I might glance out, and view the supplies suspended at least for a time, both with regard to temporal and spiritual things; and yet Gideon's army go on. There have been seasons not a few in which the Lord's people have gone to their closets, and gone to His house, to get a supply, and have got none, and have gone out muttering, "Nothing for me to-day." God will try your faith a little more.

"Oh! but we are growing so faint; there is a weariness, an exhaustion, a faintness, an inability, that seems to reduce us almost to the ground." One says, "I think I must give all up;" another, "I think I must return back;" another, "I shall perish on the road;" another, "I shall fall a victim to the first Midianite that attacks me, the first temptation, the first trial." What! so faint as that? What is it you want? I suppose what Gideon's army did—a few loaves: "Give, I pray you, loaves of bread unto the people that follow me; for they be faint."

I suppose, only one sort of bread will do, however many the loaves; it must be "the bread that cometh down from heaven." "Oh!" say you, "we can fight, we can pursue, under all circumstances, if we can but have a supply of this bread; but what can we do, when, in addition to our trials, our disappointments, our persecutions, and the calamities of a wilderness state, we get no bread, and are ready to faint because we have no Christ revealing Himself, no sermon blessed, no ordinances or means of grace rendered savoury, no visits, no tokens, no sweet assurances of election?" Oh! then it is bread you want. Shall I name a few loaves that my glorious Master will bring out at times?

There are four loaves brought out in one basket by the Apostle, and they are all very large and very fine loaves—"the finest of the wheat"—and sure to give sustenance to all who partake of them. They are called "*wisdom*, and *righteousness*, and *sanctification*, and *redemption*." And mind, these loaves are made by a Divine hand: "Christ Jesus is of God made unto us wisdom, and righteousness, and sanctification, and redemption." All that is wanted is for these loaves to be brought out to fainting soldiers, ready to give all up, cast down, all but overcome and gone, and apparently likely to be such an easy prey if the Midianites turn back upon them at that moment. But when the people are weak, and fainting and bowed down, He restrains the power of the enemy, and will not allow the fierce temptations with which they are sometimes assailed, but apportions their strength to their day. Then, if they are fainting for want of wisdom, utterly at their wits' end, in difficulties, and not knowing to whom to apply or what to do, Jehovah brings forth that fine loaf—"Wisdom;" wisdom to direct their steps, wisdom to order their goings, wisdom to find their paths. Or they may be fainting on account of their wickedness, their depravity. I have been ready to faint thousands of times for want of the loaf that suits that case, and if God had not brought it to me, I do not know what would have become of me; I have seen such vile suggestions, which an evil heart has been ready to receive, so little like a child of God and so much like the world, so little spirituality, that I have been ready to faint with dismay; but my glorious Christ has brought in the second loaf, and showed me that Christ is my "*Righteousness*," that He has wrought out and brought in an everlasting righteousness, "which is unto all and upon all them that believe;" and I have said, "This is more than a match for my wickedness; I shall faint no more, for 'in the Lord shall all the seed of Israel be saved.'" There are also seasons in which a want of spirituality is a great source of weariness and fainting in the Lord's family, and I do not envy that man's experience who is a stranger to this;

he may try another course if he likes, and rake up the kennels of human depravity, and call that experience and spirituality, but I want an antidote, I want a loaf of bread that shall supply my lamentable want of spirituality. I trace it sometimes in my study, sometimes in my family, sometimes in my intercourse with fellow-Christians in conversation; oh! how much time is lost! how much attention paid to trifles, common occurrences, the news of the day, matters that are passing among vain mortals! whereas the soul that is alive to God wants to make everything subservient to the glorifying of His Name, everything useful to the exaltation of Christ and its own spirituality, and to live near to God, live in communion with the Persons and perfections of Deity. And when it feels a lack of this, and cries out with the Psalmist, "My soul cleaveth to the dust," it is faint, and weary, and oppressed, and half-confounded, and lies self-aborred before God, having little or nothing to say, but, "Lord, I am vile." Oh! how blessed then, when the loaf of "Sanctification" is brought into personal experience! when I am led to see that God hath made Christ, who is the Bread of life, sanctification to my soul; that all His sanctity, all His holiness, is mine; that He appears for me within the veil as such, and dwells in me as such; and when, by enabling me to feed upon this loaf, He gives me new power to overcome my corruptions, and go on in the warfare, pursuing Zebah and Zalmunna! But, then, there is yet another loaf for which our hearts sometimes cry out to our covenant God, exclaiming, "Give us, we pray Thee, loaves of bread, for we be faint;" and that is "redemption." Thralldom, captivity, slavery, bondage, are too common among the Israel of God, and sometimes we get entangled in this yoke. Oh! how blessed when God brings into personal experience redemption, free, full and perfect! a redemption that was covenanted for before all time, and accomplished in the doing and dying of Christ, and is brought into the soul, made known and applied, and faith enabled to feed upon and enjoy it, as a loaf of heavenly bread sent down for our supply! And I pray you, mark the word I quoted, "who of God is made unto us" all this; Christ is neither wisdom to us, nor righteousness to us, nor sanctification to us, nor redemption to us, until Jehovah makes Him so. His own hand must be put forth, His own Spirit imparted with power, to make Christ precious to the heart.

I feel as if I could not leave this point. I felt so hungry as I read the text, and placed myself side by side with Gideon's men, that I could not but cry out, "More loaves, Lord! more loaves, Lord!" I must mention three more, and then we shall have got seven—the perfect number. And these three also are all in one basket. You find them where the Apostle is commissioned to say, "Jesus Christ the same yesterday" (that is one loaf), "and to-day" (that is another, the present one), "and for ever" (that is the third, all we want for the future).

(To be continued, G. iv.)

"God is never a moment too late with His mercies, but He sometimes comes just at the last moment."

"GIVE HIM UP."

A CHRISTIAN lady, caught in Satan's snare,
Was tempted sore, brought almost to despair;
"The Lord has cast me off," she mourning said;
"The courts of Zion I no more can tread."
And so at length, shut up within her room,
She passed her days in loneliness and gloom.

Strict were the orders the domestics had,
That no one should approach the mourner sad.
A minister one day passed through the place,
Heard with great interest of the lady's case,
And after much persuasion and delay,
Gained leave to see her, just a word to say.

"Friend," he began, "if I have heard aright,
You feel assured that God has left you quite."
"Yes," she replied, "mine is a bitter cup,
Certain I am the Lord has given me up."
"Then," said the minister, "I counsel you,
Give up the Lord, with Him have nought to do."

The lady started, just as with a sword:
"Give up my Jesus, my most precious Lord!
Nay, though He slay me, I will trust in Him;"
And as she spoke her eyes with tears grew dim.
The snare was broken that had held her long,
And grievous mourning turned to joyful song.

Oh, let each one who moans in trouble sore,
"The Lord has cast me off for evermore,"
Think, Can I give up Him? Thy heart saith, "No;"
Thou lovest Jesus still, and this will shew
That Jesus loved thee first, and surely He
Will keep thee now and through eternity. T.

GOD'S WITNESSES (Gideon).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

IN the days of the Judges, the history of the Chosen Nation was darkened with the gloom brought on by their idolatrous practices; then, in the severe chastisements which God inflicted upon them because of these things, "they cried unto the Lord in their trouble, and He delivered them out of their distresses." And this He did repeatedly. One would suppose that their former follies in turning away from God and His worship, and His severe judgments against them on that account, would have served as a sufficient check against their lapsing again into such profanities. But no! The merciful goodness of God in His past deliverances (and how wonderful they were!) were no safeguard in themselves against their corrupt inclinations. History kept repeating itself; past lessons and by-gone deliverances were overlooked and ignored. The last verse in the Book of Judges is a striking comment on

the state of things that then prevailed in a greater or lesser degree: "In those days, there was no king in Israel, and *every man did that which was right in his own eyes*" (Judges xxi. 25). When man gives himself up to the unbridled liberty of his own thoughts, that is, when God gives a man or a nation up to themselves, there is no limit to the madness which they may commit, whether religious or political. We have only to look around in these very days, and we see, with sadness, ample confirmation in what is going on. The former mercies God bestowed upon us as a nation, in giving us the Reformation and all its attendant blessings and benefits, are being despised and trampled under foot as the mire of the street. Oh the amazing madness of men in following *their own "inventions"*! And what have we got in place of the glorious truths of the Reformation? Darkness, and ever-deepening darkness! What with Romanism, Ritualism, Modernism, Spiritism, and other isms, which, like evil beasts, are creeping forth in the descending darkness, we as a nation are surely drifting into the childish superstitions and vile practices of the Middle Ages. May God arise *again*, if it be His good will, and deliver us. Were it not that we have God's own assurance that "He sitteth upon the flood," and reigns everywhere and in all things, we might, according to the conclusions of reason, give way to despair. But, as in the days of the Judges, God had then a praying people, who walked before Him not by *sight*, nor by *reason*, but by *faith*, so He has now in our highly-favoured land many who fear Him and "think upon" and "call upon" His Name, and their sighs and cries are not forgotten or considered by Him as lost labour, for do we not read in the infallible Word, that "the *golden vials* are full of *odours*, which are the *prayers of saints*"? (Rev. v. 8.)

After a signal deliverance bestowed upon Israel in the days of Deborah and Barak, we read, "the land had rest forty years;" and then again the Israelites turned away from God and worshipped other gods, and the Lord thereupon delivered them into the hand of Midian seven years, and their enemies swarmed over the land like grasshoppers, and Israel was greatly impoverished, for the Midianites showed no mercy, but robbed, destroyed and desolated the land, and left no sustenance for Israel. "Then they cried unto the Lord," and He raised up Gideon to deliver them. Gideon was threshing wheat to hide it from the Midianites, when an angel of the Lord appeared to him and said: "The Lord is with thee, thou mighty man of valour." Gideon was disconsolate, and full of sadness at that time, and had concluded that God had forsaken His people, and spoke of His former deliverances, but the LORD (notice the Speaker) replied, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" (Judges vi. 14.) Was Gideon elated with this divine commission? No; he felt humbled, and then answered, "O my Lord, wherewith shall I save Israel? Behold, my family is poor, and I am the least in my father's house." "Surely," said the angel, "I will be with thee, and thou shalt smite the Midianites as one man" (ver. 16). Thus encouraged, he went forth to the deliverance of Israel, and God wrought a marvellous victory.

The Apostle Paul's experience and utterance were greatly

magnified and verified in Gideon: "When I am weak, *then* am I strong" (2 Cor. xii. 10). He was possibly of a timid nature, and shrank from so great a work to which God had called him. His humility was a grace of the Spirit—a real reverence of heart towards his God, accompanied with a felt sense of his own unworthiness and unfitness for the work. Are these things drawbacks and disqualifications? The unanimous testimony of the Word emphatically says, "No." Paul's words again give light and instruction here: "God hath chosen the *foolish* things of the world to confound the *wise*; and God hath chosen the *weak* things of the world to confound the things that are *mighty*, . . . that no flesh should glory in His presence" (1 Cor. i. 27—29). And how did God manage the matter for Gideon? Here is the secret for all warfare, whether spiritual or actual: "The Spirit of the Lord came upon Gideon; and he blew a trumpet, and Abi-ezer was gathered after him" (Judges vi. 34); and what a gracious ring there was in the battle-cry of the Israelites: "The sword of the Lord and of Gideon." But lest Israel should vaunt themselves, and say their own hand had saved them, the Lord had thinned their ranks down, by the water test, from thirty-two thousand men to three hundred. Reason now might have argued and said, "Victory is impossible!" But the Lord of hosts said to Gideon, "By the three hundred men will I save you." And so it came to pass, even as the Lord had said.

In the Christian warfare against Satan, sin, self and the world, against fears within or foes without, the assured note of final triumph is recorded in these words, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

"'Tis Jesus the first and the last,
Whose Spirit shall guide us safe home;
We praise Him for all that is past,
And trust Him for all that's to come."

DOING THE WORD. (No. 8.)

BY PASTOR F. H. WRIGHT (Rochdale).

THE private life of the Lord's people is a wonderful sphere for the display of the Lord's goodness. Private prayer, private meditation and private reading of the Word of God have often been used by the Lord for indescribable blessings. Conversation on the things of God, as distinct from mere detailing of the activities in the churches, has been of great profit, and many engaged in the service of the Lord have received from Him, through many that would be called insignificant, descriptions of experience, light on the Word, and encouragement to go forward. Paul sought the prayers of God's people: "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. vi. 19); "Remember my bonds," is his almost pathetic cry; perhaps there were those who added to his trials instead of seeking the Lord to sustain him in those he had already. To some, though perhaps not many, it is

given to be made an Aquila or a Priscilla to the unlearned among them; or a Phebe: "She hath been a succourer of many, and of me also" (Rom. xvi. 2); and who are favoured to warrant such a benediction as fell upon Onesiphorus: "He oft refreshed me, and was not ashamed of my chain" (2 Tim. i. 16). There were those who wept at the departure of a woman whose activities for the poor were many; and to Cornelius came the message, "Thy prayers and thine alms are come up for a memorial before God" (Acts x. 4).

Nor are the immediate needs of one particular section of the Church to be all engrossing, for the Philippians were commended because they remembered others. What a sphere for activity, and how much it could be enlarged upon to our instruction, and maybe our reproof! In days of coldness, the spirit of mutual criticism increases, whereas Paul was mindful of some he describes as "also helping together by prayer for us." It is no small blessing that the Head of the Church has conferred, in giving a spirit that is embodied in the words of Mal. iii. 16: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it," etc. Through mutual intercourse, under the teaching of the Spirit, has sometimes come encouragement in times of dejection; drooping spirits have been revived, seeking souls encouraged, and bewildered ones directed. Many without the gifts that have called for public expression, have laboured steadily in the vineyard. The sphere of their usefulness may appear small, but who shall be able to declare it? Some who by reason of peculiar circumstances of a domestic character, or surroundings that seem unfavourable to the display of any grace, may be ready to conclude that no opportunity is afforded them, but where the desire to shew forth His praise exists, the opportunity arises and the light shines, though maybe to us it scarce seems to give a glimmer. It is not in our setting out to do, or to be, but in that readiness to wait on Him. The attitude is described as being "those who wait for their Lord." What sad results have come from misguided attempts through a zeal not inspired by the Spirit of God, to bring others to a similar way of thinking, or a similar activity. An appearance of piety, pharasaic pride, has developed in many, and the worthy name has been blasphemed. A maid in Naaman's household, or a godly grandmother teaching Timothy, Jacob in the house of Laban—"I have learned by experience that the Lord hath blessed me for thy sake"—Joseph in the house of Potiphar, are but illustrations and instances of Divine grace given even in what might be termed unfavourable conditions.

Another sphere mentioned was that of the world. As in private there are domestic, filial, and other relationships concerning which the Word of God is eloquent, so in the world of business, civic and social connection, is the necessity constantly arising of "Doing the Word." What foolish statements have been made concerning the business man, and the assumed impossibility of his being a Christian. Has commerce become so degraded in its practices, and the natural laws of honesty, uprightness and integrity so forgotten, that this idea is really widespread? We forget not that the scornful word "Puritan" was coined and applied to men.

largely engaged in the laying of the foundations and the building-up of our national industries. The Puritans took their religion into the warehouse and the counting-house. Probably there were exceptions arising from personal avarice and greed, but in those days the country was rich in men who conducted their businesses, employed their servants, or laboured for their masters in the fear of the Lord. Words and messages in the Scriptures to "ye masters" or "servants" leave no room for personal transfer of responsibility in the matter. We deplore the growth of irreligion, and the spread of notions based on selfishness. Do our business men who love the Lord, or those employed in labour who are born again, forget the precept, or is it that coming into contact so frequently with dishonesty in various ways, and becoming so used to the world's standards, they have become hardened? "Ye masters, give to your servants that which is right;" "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ" (Eph. vi. 5). The Lord Jesus observes the service, and there "is no respect of persons with Him." The doctrine known as sharp practice finds no countenancing in the Scriptures. The eye of the Lord is on every balance-sheet, and woe to those that oppress the poor. What words could be spoken concerning persecution, petty and mean it may be, but hard to be borne on the part of those who toil among men and women who fear not God. So general has godlessness become that often the Lord's people are as speckled birds; nevertheless, as Nehemiah or Daniel, they are exhorted to continue, and an Obadiah can serve Ahab well, even though his heart is amongst the exiled prophets. Cæsar's household lacked not members of "the household of faith"; a depraved Nero may be obliged to witness the faithfulness of the servants of the Most High. In civil matters, one calls to mind the words of the Lord Jesus Christ: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Luke xx. 25). Some have utilised their gifts in service for the State. Who shall estimate the value of John Calvin's activities in Geneva? Joseph became the second man in Egypt; and to come to later times, a former Prime Minister of Holland was one of the most learned advocates of the doctrines of grace.

It would be both impossible and undesirable to attempt to describe the responsibilities in detail of a Christian citizen, but in defence of the right, the preservation of Christian liberties, the maintenance of privileges, the people of God must take their stand. The King upon the throne, men in authority, and those who exercise rule over us, are to be prayed for according to the Word, and whilst enemies of right are busy, the people of God may not be idle. The particular sphere must be left; what we must be chiefly concerned about is the purpose in view, the spirit in working, and the manner of our doing. Let not partiality for any cause or interest be mistaken for zeal in the Lord.

(To be continued.)

"God makes a way for His people where they cannot find one: He that hath mercy on them shall lead them."

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"As the lily among thorns, so is My love among the daughters."—Song

"Thorns and snares are in the way of the froward."—Prov.

"Do men gather grapes of thorns, or figs of thistles?"—Matt.

"And some fell among thorns; and the thorns sprang up with it, and choked it."—Luke

"Thorns shall be in their tabernacles."—Hosea

"Instead of the thorn shall come up the fir tree."—Isaiah

DEAR YOUNG PEOPLE,

While we were picking gooseberries in our garden, and getting frequent pricks from the thorny bushes, we decided to make use of the uncomfortable experience by writing to you this month about THORNS. You will remember that quite at the beginning of the Bible we read about thorns, yet, bear in mind, there is nothing said in reference to thorns until after we read about Adam's shameful Fall. In that beautiful garden of Eden, the handiwork of our great Creator, there was nothing at all put there by Him of a prickly nature, but everything to please and to be enjoyed. But as soon as Adam disobeyed God, and took of the forbidden fruit with Eve, the solemn sentences of punishment were read out by his Maker, including this one: "**Thorns also and thistles shall it (the ground) bring forth to thee**" (Gen. iii. 18). So that, when we are pricked by a thorn, we do well to consider that thorns are the fruit of the curse for man's sin. And you will find, if you look into the Book of Judges, that thorns were used by Gideon, one of God's servants, to punish the men of Succoth who refused to relieve his army when they were pursuing Zeba and Zalmunna, two kings of Midian (Judges viii. 7, 16). Then, boys and girls, you will remember how that sinners, in crucifying the Lord Jesus, dared to wound His sacred brow with a crown of thorns. Think of it! "And when they had platted a crown of thorns, they put it upon His head. . . . And smote Him on the head" (Matt. xxvii. 29, 30). Here was the Friend of sinners, "who knew no sin," insulted by having the fruit of the curse for man's sin placed upon His head by sinners! Oh what He suffered, what He patiently endured, that His people might escape the just punishment due to their sins! Did He suffer for us? Was that dear sacred head bowed on Calvary's cross for our sins? Is this a pressing question with some of you? We should be glad to know that our dear young readers were brought, by the Holy Spirit, to feel their hearts moved, as ours has been, by this precious desire:

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin."

May you each be made confessing sinners, and be given that

sweet hope through grace that Jesus came to save you from your sins. He is in heaven, having left the cross and the tomb. Yes—

“The Head that once was crowned with thorns
Is crowned with glory now.”

Jesus is at His Father's right hand, ready to receive all who come to Him. Not one coming sinner shall ever be cast out (John vi. 37).

We also find that thorns are often spoken of figuratively in the Word of God. For instance, the laughter of the fool is compared to the “crackling of thorns under a pot” (Ecc. vii. 6). God says, “This also is vanity,” and therefore short-lived, like burning thorns. A great noise and blaze would be created for a brief while, with thorns for fuel, but scarcely anything would be contributed by such a blaze to the production of boiling heat, for that requires a constant fire. Be it ours, then, to perceive the brevity and uselessness of foolish mirth, and may God give each one grace to seek that “solid joy and lasting treasure” which “none but Zion's children know.”

Then the great Apostle Paul tells us that lest he “should be exalted above measure,” through the “abundance of the revelations” of the glory of the Lord which had been bestowed upon him, there was given to him “a thorn in the flesh,” “the messenger of Satan” to buffet him, lest he should be exalted above measure (2 Cor. xii. 7). We are not told what this thorn was, but evidently it signifies some special trial that the Lord saw fit to lay upon the Apostle to keep him humble. Three times did Paul earnestly pray that it might be taken away, but instead of the thorn being extracted, the Lord spoke a word which made His servant willing to bear it. The word was: “My grace is sufficient for thee.” Paul was now made so willing to bear the “thorn,” that he says to his God: “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

Most of God's people have a “thorn in the flesh,” but as thorns, when in the flesh of our fingers, prick us while our friends know nothing about it, so thorny trials, sent for good, may be secretly experienced by those who are thought to have none. We must, therefore, be very careful how we judge by outside appearances. A friend once called upon the late Mr. Covell, of Croydon, an honoured servant of God, and one who was favoured to live very near to the Lord in his daily life, and during conversation this friend remarked that he should think his (Mr. Covell's) a very happy lot. “You have a loving people, all you desire in this world, and a sweet assurance of eternal blessedness in the world to come. You can have little or nothing to give you any sorrow.” Mr. Covell made no response to this at the moment, but before bidding his guest farewell, asked him into an adjoining room, and showed him his imbecile son, grown up to manhood, yet totally unfit for employment. This sad sight needed no emphasis of words to convince the visitor of the mistake he had made in his estimate of Mr. Covell's lot in life. So you see pricking thorns mostly do their work, unseen.

Just once more. You have often heard God's people talk about the evil of making “thorns for a dying pillow.” What

do they mean? They refer to the possibility of even gracious people, whether old or young, so living towards others as that when they come to die, the unkind deeds, the cruel words and hard looks which they have given way to, will rise up in their memories and pierce them through and through! Bitter regrets of past inconsistencies that cannot be remedied, will prove to be sharp thorns in a dying pillow. May the Lord give to us all, if His holy will, much of that tender fear which is "An unctuous light to all that's right, a bar to all that's wrong;" so that our lives may be full of usefulness, and the means of bringing comfort, instead of pain, into the lives of others. There will be no thorns in heaven, because "There shall be no more curse" (Rev. xxii. 3).

"Heaven is that holy, happy place
Where sin no more defiles,
Where God unveils His blissful face,
And looks, and loves, and smiles."

The Lord Himself prepare us by His grace for that thornless land, with its holy and everlasting pleasures that are laid up in store for all who are given a holy appetite, which is essential to the enjoyment of them.

Your sincere friend,

THE EDITOR.

THE LORD'S DEALINGS WITH A CHILD.

UNDER my ministry at Kingston, a little girl, named Sarah King, who died at the age of thirteen years and eight months, was called out of darkness into God's marvellous light. The dealings of the Lord with this dear child are interesting. They clearly set forth the distinguishing grace and sovereign love of the Lord our God. I had never seen her at my house when I was preaching, neither did I know she had been there; but the purpose of God according to election must stand. The Lord quickened her soul, and set her at liberty. Afterwards she took cold, and a rapid consumption took place.

About a fortnight before her death she sent for me, early in the morning. I arose from my bed and went to her. When I entered the room, her parents and friends were standing round her bed, expecting her speedy departure. She desired them to leave the room, and told them to shut the door. She then said to me, "Hold me up, and put the pillows behind me." I did so, and said to her, "Why have you sent for me?" She answered, "To tell you what the Lord has done for my soul." We sat and wept together. I said at last, "Well, my dear child, do let me hear how, where, and when." She said, "You never saw me at your house when you were preaching. I used to come down and get behind the front door, and stand there, that no one should see me; and while I was there one night, and you were preaching, the Lord brought His word with power into my heart, and I felt what I never felt before—that I was a lost sinner.

"In this state I went on for some time, full of sorrow and

grief on account of my sin and my lost state. But I was always at my post behind the door whenever you preached. And once, when you were speaking of the preciousness of the Lord Jesus, and what He had done for poor sinners in redeeming them from all iniquity and saving them from all their sins, I felt the truth thereof with power and blessedness in my heart, and all my sin and misery were removed, and Jesus was precious to my soul. You gave out that dear hymn after the sermon, 'Thou dear Redeemer, dying Lamb;' and I felt such love to my precious Christ that I could sing aloud, 'He hath redeemed me!'"

I can never forget the sensations of my soul, while I am in the wilderness, when I heard the dear child relate these things. I wept over her, and we rejoiced together, and praised the name of the Lord that had shown us so much mercy. Moreover, she said, "When I consider the mercy of the Lord manifested towards me in such a sovereign way, that He has taken me, while my father, mother, brothers, sisters and relatives are all left as yet dead in sin, I am lost in wonder, love and praise."

I really was astonished to hear the dear child talk in the way she did. She asked me to read some part of the Word. I read the fourteenth chapter of John. She then asked me to engage in prayer; "But don't you," said she, "ask the dear Lord to give me health, nor to keep me here. If you do, He will not answer you, for I shall soon be with Him in glory." I prayed; it was a refreshing season indeed. Bless the Lord, O my soul!

I continued to visit her every morning and evening. We enjoyed much of the Lord's presence and the savour of His dear Name. The sufferings of her body were great at times; but she would often say, "What are my sufferings if compared with those of my dear Lord Jesus when He suffered for me?" She spoke at times of the darkness of her mind, and of the temptations of Satan; but, said she, "I shall soon be beyond the whole of this, for nothing can rob me of my precious Jesus, who has loved me and given Himself for me."

The last night I was with her, after we had been talking about our most glorious Christ, she paused for a while, and then said to me, "I do not want you to pray by me to-night." I said, "Don't you, my child? and why?" She answered, "I am above all prayer; it is all praise. I have nothing to ask; I have all I want." She appeared to be in raptures of soul, and, looking up, she said, "I see heaven opened, and my precious Lord Jesus standing to receive me;" which she repeated several times. I was silent for a while, wondering at the displays of such tender mercy from the Lord.

When about to leave her, I said, "I will come again in the morning." She replied, "You may come, but I shall never see you more on earth, for before you come I shall be with my precious Jesus." And so it was; for before I arrived the next morning, her redeemed soul was fled to mansions of eternal glory.

ARTHUR TRIGGS.

"If you can part with all for Christ, depend upon it, Christ will never part with you. He says, 'I love them that love Me.'"

Waymarks.

“Search the Scriptures.”—John v. 39.

Psa. xvi. 5. 1 Sam. i. 5. Psa. cxix. 57. Isa. lxi. 7.
2 Cor. vi. 10. John i. 16. Col. iii. 11. Song. ii. 16:

THE EDITOR'S LETTER.

DEAR READERS,

It is natural to us all to be more or less concerned about—**A portion in this life.** The nature and dimensions of the portions that we set our minds upon, and attain to, may be and are very varied, but how natural it is for each one to seek an earthly portion that he may call his own! And we have nothing to say by way of discouragement to the loving and thrifty husband who is careful to provide an adequate portion for his wife and family; he is worthy so far, while walking in this path of duty, of commendation. A very creditable thing it is too, for the wife to pay proper heed to the portion entrusted to her by her husband, for the daily provision of the table and general comforts of the home. Children also are to be admired as they go forth to business and to work, with a view to bringing home that portion which they are enabled honestly to earn as the result of their diligence and ambition. Yet, alas! there is a very sinful lack in all this, where God is forgotten; and surely the portion, whatever it be, is tremendously short if it is held without any acknowledgment of God in this life. What, then, is needed to make it complete? Godliness, which “is profitable unto all things, having **promise of the life which now is, and of that which is to come**” (1 Tim. iv. 8). Such is the portion we want for ourselves and all our readers. Right and proper provision for the home and family will never be hindered by godliness, rather will such provision be viewed, sought and received in the most profitable way when we are actuated by this precious principle. The godly man “shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Psa. i. 3). His portion may not argue prosperity in the eyes of the world, but it will be a sufficient portion, and there is a secret behind all which he only who is favoured with this godly prosperity will be able to explain.

“He would not change his blest estate
For all the world calls good or great.”

Jeremiah sums it up when he says: “The LORD is my Portion, saith my soul; therefore will I hope in Him” (Lam. iii. 24).

This precious Portion includes all that the Lord is to the believer, and what He gives to him. Let us seek help to open up this vast treasure, and notice:—

1. **"The LORD is my Light"** (Psa. xxvii. 1). What a light! A light that shines into a sinner's heart, to show him what is lacking in an earthly portion without Christ. A light which points out the plague of the heart, and then shines upon the road that leads to "the Lamb of God, which taketh away the sin of the world" (John i. 29). A light which penetrates through the blackest shades of sorrow, and not only dispels the darkness, but warms the heart that has previously been so depressed. A light which shines upon the Word of God as the hungry reader prays for a portion of living bread, so that his longing appetite is satisfied by a powerful application just suited to his case. This light shines upon the beauties of Jesus, who is "the Light of the world" (John ix. 5), enabling the soul enjoying the vision to say with deep humility and holy joy: "He is the Chiefest among ten thousand. . . . Yea, He is altogether lovely" (Song v. 10, 16).

2. **"The LORD is . . . my Salvation"** (Psa. xxvii. 1). A Triune Jehovah engaged in the salvation of a poor sinner! The Father choosing him, the Son redeeming him and working out a robe of righteousness to cover him, and the Holy Spirit bringing him into a saving knowledge of this salvation. What a Portion! "Saved in the Lord with an everlasting salvation" (Isa. xlv. 17) is this favoured one. His soul is saved, and his body is saved from everlasting destruction. Yes, and the word is in the present tense. "The Lord is my salvation." Did He save you yesterday? Then you are saved to-day. You cannot be lost, for your position in Him is an abiding one. It does not end with this life, it is "everlasting salvation." This is living bread; God help you who are hungry to eat it and live.

3. **"The LORD is my Defence"** (Psa. xciv. 22). If He is our salvation, we shall need His defence to protect us from all the malice and rage of the many foes that constantly beset our path. Foes within, and foes without, will oppose His salvation, but the mercy is that the God who saves the sinner, defends him. Therefore, though Satan hurt, he cannot harm the favoured subject of this defence which ever abides to meet every possible need.

4. **"The LORD is my Helper"** (Heb. xiii. 6). So said the Apostle Paul, and David could also say: "My help cometh from the Lord, which made heaven and earth" (Psa. cxxi. 2). With the language of these two saints now in glory, all whose Portion is the Lord can unite. O dear readers, what help some of us have received from our blessed Portion! How suitable, how sufficient, how timely has been the heavenly help received! Why? Because the omnipotence and omniscience of Jehovah have been displayed towards us through Jesus Christ. God has seen the need every time, and never has His help been inadequate, because He is Almighty! Is there one now reading these sentences who stands in need of special help? He sees, He knows, He cares, and "He is able." Look back over His leadings. Do not past helps encourage you to say, "God is our Refuge and Strength, a very present help in trouble. Therefore will not we fear"? (Psa. xlvi. 1, 2.) Yea, every true believer is a living witness to the

abiding help of God which is his Portion, for he is bound to say: "Hither by Thy help I'm come." And because the Lord is his Portion, he will presently arrive safely at home in glory. The subject is most inviting, but we must desist by just quoting a verse that maybe some of you have often sung with sweet feelings of assurance, while others have frequently admired it with longing eyes:

"Immortal honours rest on Jesu's head;
My God, my Portion, and my Living Bread;
In Him I live, upon Him cast my care;
He saves from death, destruction and despair."

Surely if there is a living desire to share in placing honours upon His sacred brow, the LORD IS OUR PORTION both now and for ever.

Yours to serve, in Gospel affection,

THE EDITOR.

THE DOCTRINE OF GRACE.

WE use the singular number because the Bible does so, for salvation is a divine unity, and throughout the Scriptures this oneness is set forth. "That form of doctrine which was delivered you" (Rom. vi. 17), "My doctrine" (John vii. 16), "The apostles' doctrine" (Acts ii. 42), "Sound doctrine" (2 Tim. iv. 3). In writing and speaking we, of necessity, describe first one phase of the doctrine and then another; doctrines are, as Bunyan says of the two natures of Christ, "plain to be distinguished, but impossible to be divided," but all are comprehended in the word Grace, which means favour, and there can be no favour which is not sovereign and free. *Grace always flows down* to creatures who do not deserve it. Therefore all that God does for us in Christ, and all that is disclosed to us of His goodwill in the gospel, is called *grace*. The Church was chosen from eternity in the glorious Person of the Son of God; every member of it is washed in the fountain of the most precious blood of Christ, justified by His perfect obedience, and in due time quickened from spiritual death by the invincible power of the Holy Ghost, sanctified by His heavenly grace, conformed to the suffering image of God's dear Son, and at the last presented "faultless before the presence of His glory with exceeding joy." Election shines throughout the Word; without it not one sinner could have been saved. Man is fallen; there is no limit to the universality or extent of evil in his soul; his "carnal mind is enmity with God," and how could he *choose* to be a child of the all-holy God? How could his salvation ever be attained, if it were left to his own will? Can unbelieving ingenuity twist and warp Ephesians i., and hundreds of other passages, to mean something conditional, uncertain, or contingent? The quickened sinner can never be satisfied with anything but a salvation that saves and a redemption that redeems. Arguments do but harden; we appeal to Scripture and to the experience of all who *know* and *feel* what sin is; with one accord they say, "God began with me."

That man is unfaithful who obscures this great truth; who apologises for it; who says that he holds it, but that it should not be prominent in the ministry; or who, by the tenor of his speech or the company he keeps, practically declares that this foundation is not of primary importance to him. God will honour clear testimony when it comes from a heart graciously stirred. Why "be afraid of a man that shall die, and of the son of man which shall be made as grass"? (Isa. li. 12). To be pitied, to be derided, to be shunned, to be spoken against, are distasteful to the flesh; but our Lord's smile, the powerful peace the Holy Ghost gives, and "the answer of a good conscience," will make amends for all.

We know of nothing more beautiful and scriptural upon justification by Christ and effectual calling than Great-heart's discourse to the pilgrims at the place where Christian's burden fell off his back. This "act of God's free grace, wherein He pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone," is described in its blessedness by Bunyan. Pardon by word and by deed is explained: "The righteousness of His Godhead gives virtue to His obedience; the righteousness of His manhood giveth capability to His obedience to justify; and the righteousness that standeth in the union of these two natures to His office giveth authority to that righteousness to do the work for which it is ordained. Thus has He ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness."

The Holy Spirit, Lord and Life-giver, applies eternal redemption, laying its fruits upon the soul, and effectually and indissolubly making it ours. He works repentance and faith in us, and persuades and enables by His omnipotent grace. Every doctrine we are taught by Him, sanctifies; all holy and happy affections are to be traced to His indwelling and to the effusions of His grace. Through Him come assurance of God's love, and stedfastness, constancy, endurance, and final perseverance.

Let us seek never to preach Christ apart from His Church, or to speak of the Church apart from Him. To do so is to separate Head from body; to lose sight of Christ and to dwell on the Church, means *Churchianity*; and to separate in thought and ministry Christ from His Church is to be wrong in relation to the work of our blessed Redeemer and the plan of salvation.

Preach Christ in His Person, His finished work, His covenant offices, His High Priesthood in the heavens, and His second coming "without sin unto salvation." Dwell much upon His resurrection, of what it is a pledge and a token, and what it secures for all His people. The very dust of His children to Him is dear.

"God, my Redeemer, lives,
And often from the skies
Looks down and watches o'er my dust,
Till He shall bid it rise."

The late MR. J. E. HAZELTON.

"If there is any person you particularly dislike, pray for that person every time you think of him."

GIDEON'S ARMY;

OR, LOAVES OF BREAD FOR THE FAINT.

A Sermon by the late Mr. Joseph Irons, preached at Grove Chapel, Camberwell, on Sunday morning, November 23rd, 1845.

"Give, I pray you, loaves of bread unto the people that follow me, for they be faint."—JUDGES viii. 5.

(Concluded from page 119.)

Now if God enables you to put these seven loaves into your basket, you will have quite enough to carry home with you, and quite enough to last all the week; nay, quite enough to last through eternity. If you are enabled to take Christ as your "wisdom, and righteousness, and sanctification, and redemption," and then view all that He is, and all that He has, and all that He has done, as yours—"yesterday's" portion in eternal purpose, and "to-day's" enjoyment in sensible blessedness, and to-morrow's covenanted mercy for use even to the end—then I am sure you will not be faint any longer.

But observe here, while their supplies failed, their toils increased. They had further advances to make; they had to go on in pursuit; and they had no road to travel along, but where the people were accustomed to "dwell in tents." This is just our position in a spiritual point of view; as we are advancing, "treading down strength," warring with the world, and the flesh, and the devil, we are travelling through a country where the people dwell only in tents; they are here to-day and gone to-morrow. I would have my hearer recollect that if the tent you dwell in literally is called by worms a mansion, should it be high and large, and furnished with all that luxury can dictate, it is still only a tent, a temporary dwelling to you; and either the tent will be removed from you, or you taken from it. And that is the case with all the inhabitants of this world. Then what can we expect from them? Still, therefore, as we advance, and feel enfeebled by exertions, and want supplies, we have need to cry out, "Give, I pray Thee, loaves of bread unto us; for we be faint." Not unfrequently is it the case with the Lord's Israel, that when they imagine that in answer to prayer, and diligent exertion, and using all proper means, they have got through immense difficulty, crossed over a Jordan, passed over a few hills, they seem ready to fetch a sigh and exclaim, "Well, now we have got over our troubles"—as if the trials were at an end, as if the conflict were over—and they have scarcely heaved the sigh of congratulation before another enemy appears that they did not know existed, another temptation they thought was got rid of, another arrow they thought out of the quiver, another base corruption they thought gone from their hearts. Ah! Gideon's soldiers must still go on; they were "faint, yet pursuing." I think there are some of God's family here who are in that position. If it were proper to enter into personalities, I could name scenes and circumstances during the past week, anxieties and conflicts through which I have passed, in which I have thought: "Well, I must lie down and faint; I must give up." What! give up! we should have all the Midianites return upon

us. We must "pursue," and our mercy is that, however wearied, and harassed, and tried, and put to it God's soldiers may be, He will enable them to persevere. "The righteous *shall* hold on his way," and that is the motto on their banner.

There is one pleasing thing I want to introduce here: notwithstanding their faintness and their want of supplies, the people followed their Captain, relying upon Israel's God. You and I have nothing else to do; we have only to keep to that, and all will be right. Jehovah had said, "By these 300 men will I save you, and deliver the Midianites into your hand;" and His faithfulness could not be impeached, He could not belie Himself. The soldiers had heard it; Gideon knew it; they went forward upon the strength of it. They did not rely upon their pitchers, nor upon their lamps, nor upon their trumpets, nor upon their shouts, but they relied upon God's promise and God's faithfulness. This is the only thing for you and me to rely upon; the only thing for you and me to trust in. God has said it; this should be enough to call forth our confidence. And then, be sure to keep close at Gideon's heels; be sure to be followers of the great Captain of salvation. You know, the Lord Jesus uses the same phraseology, changing the simile: "My sheep hear My voice, and they follow Me;" and again, "Ye which have followed Me in the regeneration shall sit upon thrones." Following Christ is set down in many places in the New Testament as descriptive of the whole range of Christian experience; and I would have my hearers look well to it whether they are following Christ, that is, receiving His doctrine, eyeing His example, glorifying His name, walking in His steps. If I follow Christ to real soul advantage, vanquishing all enemies, I must set out as He set out. Oh! what a mercy to the 300 soldiers that Gideon did not sneak behind, but went first, and they followed him! And just so it is with Christ. But where did He set out? Why, "His goings forth have been from of old, from everlasting." Follow Him, then; follow Him in His incarnation, in His privations, in His obedience to the law, in His sufferings, in His victories, in His ascension; follow Him up to His glorification, and now follow Him in the means of grace.

These are the soldiers of Jesus Christ, and however faint, He gives them grace to "follow hard after Him."

III. I must hasten to the third particular: the treatment (unkind it was) that Gideon and his soldiers received in this warfare from professing Israelites.

Oh! what a volume could I write upon this point, if I were only to sit down and give a detail of my own experience for the last thirty years! But I forbear touching it; I leave it to God; the less I have to say about self the better I like it. But mark the stern and wicked treatment received from the men of Succoth and of Penuel; it was they that Gideon addressed in my text. It ought not to be overlooked that they were professed Israelites; these were cities of Israel, though on the wilderness side of Jordan, close to the edge of it; they were inhabited by the literal descendants of Abraham, who ought to have been ready to come forth and join Gideon's army without any hesitation. But when he says to them, "Give, I pray you, loaves of bread unto the people that follow me, for they be faint;" their answer was (and they were

princes, too), "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" Here was open reproach instead of bread. And it is what all real Christians may expect from carnal professors.

Mark what was the nature of it. They were reproached with presumption. "What! do you mean to say that you from behind the wine-press, and the few poor straggling Israelites with you, have got Zebah and Zalmunna in your hands?" This is the very strain of professors towards the people of God: "Oh! *you* are the Church, are you? You think *you* are the elect?" This is their taunting language: "*You* are the predestinated ones, and sure of victory; sure of conquering 'Zebah and Zalmunna'; sure that the devil will be 'bruised under your feet shortly.'" Yes, *I am* sure of it, because my Master has said so. But we are to be reproached for taking our Master at His word. Well, beloved, never mind the hypocrisies of Succoth and Penuel; rely upon God's promise and God's faithfulness, and come along with Gideon. "I know," says Paul, "whom I have believed." What, Paul, is all secure? Yes, heaven itself is secure: "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." The real spiritual Church of the living God in all ages has exercised confidence in God's faithfulness, and is always openly reproached for it by professors. I do not expect so much kindness from carnal professors as from open worldlings; I have never during the last thirty years received it. The men of Succoth and Penuel would starve Gideon's army to death if they could; they are more dangerous enemies than the Midianites. Therefore, do not think it strange if among worldly professors you meet with much open reproach, and that, too, about your presumption.

Take another thought here: nothing but supernatural support bore up Gideon's army. They had been fighting and chasing the enemy, and they were repulsed by false brethren, and had to traverse a desert where were nothing but tents and no permanent habitations; why, one would have thought they must have died. And this is frequently the case, you know, with us; and there are those still who think to starve us out, and waste us with want of supplies. Probably the men of Succoth and Penuel said, "Their succours are all gone, they will die for their presumption; and let them die, we will not help them." But they pursued, and pressed on, and overcame Zebah and Zalmunna—idols and idolatry, as the names signify. How was this, in such a state of weakness and fainting? Troubled soul, tried Christian, do not be dismayed! Whatever faintings thou mayest feel, Zebah and Zalmunna are in the hands of thy great Captain:

"A feeble saint shall win the day,
Though death and hell obstruct the way."

There are faintings oft, difficulties many, snares all around, the rough briars and thorns of the wilderness, and nothing but taunts from men; but go on, victory is sure, and the conquest gained by the faint shall win the more renown.

This is the last thing I shall notice. It cannot be denied that the victory of Gideon and his army gave glory only to God. I

am sure I do not find a word of glory given to Gideon or his army. If all the 32,000 men had gone to battle, they might have said, "We are brave fellows, and we have won a noble victory;" or if the men of Succoth and Penuel had brought out their loaves, they might have said, "Ah! the conquest would never have been gained but for us; you ought to give us all the praise, and half the spoil too;" but when the army neither got bread from Succoth, nor men from Israel, all the glory had to be given to the God of victory. And this was according to what God had said; not, "You shall conquer;" but, "By these three hundred men I will save you." And in the entire salvation of the whole Church, and in all the deliverances you and I experience in providence and in grace, even to the bringing home to heaven at last, all the glory belongs to God. Nominal Israelites give us no help; our own sword and bow do nothing for us; we are merely instruments in the hands of God, who has selected us from the world and worldly professors, and the victory is wholly His. Every enemy that is vanquished, every temptation overcome, all the worldly opposition repelled, and fiery darts that are quenched—it brings glory to God; the honour is His, the salvation is His, and though the joy of the victory is ours, the praise shall eternally redound to His great Name.

My hearers, do you belong to Gideon's army? Are you soldiers of Jesus Christ, "chosen, and called, and faithful"? Then look for your bread from heaven, and do not look for it from the men of Succoth. Formal professors will hinder you as much as they can, but will give you no help. Be select; live apart from the world; pursue Zebah and Zalmunna, until the victory is proclaimed, and you are made "more than conquerors through Him that loved you."

GOD'S WITNESSES (David).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

IT is recorded of David that "the Spirit of the Lord spake by me, and His word was in my tongue;" and there also he is called "the sweet Psalmist of Israel," and "the anointed of the God of Israel" (2 Sam. xxiii. 1, 2). David means "beloved," and truly he was beloved of God, and is beloved by the people of God. The Psalms of David are the most wonderful poetic compositions in the world. There have been many great worldly poets, both ancient and modern, but David excels them all. They have sung chiefly of the things of this life—its wars, its exploits, its loves, its tragedies, its heroisms, its sorrows, and its pleasure—and the world reads and delights in their effusions, because they are more or less of the world. Like attracts like, and human nature, however much refined, cultured and gifted, can never rise above its own level. But David was a divine poet, inspired by the Spirit of truth, and instructed and guided in everything he wrote; hence the Psalms have a standard value for all time to the Church considered collectively and individually. In them there is an everlasting freshness, suitability and heavenly sweetness that fit in so agreeably with the believer's exercises and experiences; his trials, tempta-

tions, sorrows and joys, straits and deliverances, are all delineated with a remarkable exactness and truth. And what countless numbers of Zion's pilgrims have, by the Holy Spirit's assurance and application, drawn consolation, guidance and strength from these "wells of salvation." For so has God ordered it, that in David's experiences the believer should discern his own, and then the Psalmist's song becomes his song, too; there is then a spiritual harmony and beauty like "apples of gold in pictures of silver."

The first word of the Psalms penned by David is "Blessed." And what a word this is! It comprehends in it all the goodness, grace and mercy, which God will ever bestow upon a poor sinner throughout time and eternity. This is God's method of dealing with His chosen and redeemed ones. He finds them *all dead in sins*, enemies to His truth, lovers of the world, self and sin—self-satisfied, self-righteous and self-sufficient—and when His blessing first reaches them, there is a cry for mercy, like the publican's "God be merciful to me a sinner" (Luke xviii. 13). The weeping, repentant sinner receives pardon in God's time and way, and then, rejecting his former follies, he begins to *walk* in the way of the godly. David knew the inestimable value of God's blessing; hence he prays, "With Thy blessing let the house of Thy servant be blessed for ever" (2 Sam. vii. 29).

The Psalms give us a true portrait of the sinner who is made a saint by "the exceeding greatness of God's power," and whose experiences through life are so accurately and adequately portrayed in all the lowest depths and greatest heights. David's "down-sittings and uprisings" (Psa. cxxxix. 2) seem to embrace all possible experiences of every believer, and as one approaches the last of the Psalms, the meaning of that first word "Blessed" breaks out in a stream of praise; there is a distinct ascent from Psa. cxlv. to the end. The beginning and the end of the Psalms are in strictest agreement. It is grace, mercy and peace (with eternal glory) all the way through, and at last the final note of triumphant praise and joy—Hallelujah!

"The Lord will give grace and glory, no good thing will He withhold from them that walk uprightly" (Psa. lxxxiv. 11). God's last is always His best to them that love Him. The world promises, but where are the performances? Worldly hopes end in inevitable disappointment. We can only find lasting happiness and "pleasures for evermore" where God has placed them, namely, in Himself—in the Son of His delights. It is a vain and really defiant pursuit to seek them elsewhere. When the writer was a boy at school, the master invited him to his house to give him a special lesson in reading. A certain poem was selected by the master, and the writer was required to read it so frequently until the correct expression was attained, that some of it is still remembered to this day, though many years have gone by. The first two lines of the piece were:—

"Fond man that looks on earth for happiness,
And here long seeks what here is never found."

And how true! The Spirit's teaching, the Word of God, and all right experience, breathe out the same truth. Hear what the immortal Toplady says, or rather sings:

"Not the wisdom of the wise can inform me where it lies;
Not the grandeur of the great can the bliss I seek create.

Object of my first desire, Jesus crucified for me;
All to happiness aspire, only to be found in Thee."

And may reader and writer be enabled to endorse with a heartfelt
"Amen" the scriptural truth embodied in these lines.

(To be continued, G.W.)

GOD'S INFINITE LOVE.

(Lines said to have been written by an idiot in a lunatic asylum.)

COULD we with ink the ocean fill,
Were every blade of grass a quill,
Were the whole world of parchment made,
And every man a scribe by trade,
 To write the love
 Of God above
Would drain the ocean dry;
 Nor would the scroll
 Contain the whole,
Though stretch'd from sky to sky.

DOING THE WORD. (No. 9.)

BY PASTOR F. H. WRIGHT (Rochdale).

RESUMING a consideration of the sphere in which Christian activities are to be exercised, every-day life is not to be overlooked. Regarding what are termed the social conditions, the Lord met with publicans and sinners, but this does not warrant a general mixing-up with the world in its varied matters. Many of their pleasures, pursuits and devices, are of such a character that nothing short of separation will, on many occasions, keep from a wounded conscience darkness of mind and sense of the Lord's frown. True religion does not destroy courtesy, kindness and friendliness, but rather produces them. Apart from religion, sober-minded men and women see that the present pursuit of pleasure, absorption in sport, and demand for sensationalism, is making terrible evil for the nation. In the national calamities that will befall the land the people of God will share, but meanwhile it is for them to remember the word: "Love not the world" (1 John ii. 15). "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27).

The third sphere it was proposed to mention was that of the home. The very mention of the word produces vivid memories of homes where the savour of true godliness has been apparent, as distinct from the cold, rigid adherence to certain forms of expres-

sion; honoured; it is true, by long usage, but producing sometimes a dislike, a hardening, leading up to alienation. One would not speak unkindly of religious activities, but where they are simply habits, or carried out with a view of parading a so-called sanctity, and are not accompanied with a practical demonstration of true religion, what harm can be done, and how much the name of religion be brought into disrepute! "Shew piety at home," was the Apostle's counsel concerning some, when writing to Timothy, and the wise man (Prov. xxxi.) gives a vivid picture of her, who, in order to activity, is thus described: "She girdeth her loins with strength, and strengtheneth her arms." It can be wrongly assumed that gracious activity is chiefly manifested in outside spheres. The home is regarded by some as comparatively unimportant, but the fact that there exists familiarity or even an affection which kindly allows for much, must not shut out the remembrance that here the Lord and His word is to be prominent. "When thou sittest in thine house," as well as "when thou walkest by the way," is included in the exhortation of Deut. vi. Family life is of higher repute in Protestant nations than in others, but can only be so as it is conducted in the fear of God. A revival of true religion is prayed for by many. Where shall it begin? In the pulpit first, perhaps, in the Church? Vital religion in the home is powerfully reflected everywhere, but it has declined. There is a sense of security in the home, a degree of secrecy also; a mutual trust is its characteristic, and a strong defence of its inmates usually is exhibited when attack is made by any. The solidity of the home has great advantages, but opens the way to possible evils. When life is lived as in the sight of man, whether he be in the church or world, and when the idea is indulged that there can be relaxation in the home, it is evident that "as unto the Lord" is not the predominant motive. We shall be very much abroad what we are at home, for hypocrisy is often difficult to maintain successfully. Shrewd observers have some notion of men's thoughts as they look at their eyes, and sooner or later that which is done in secret is made open on the housetops. We know that Cain murdered his brother Abel; he stood in his way. Envy is very old, and estrangement is easily produced. Let the father or mother, sister or brother, who sometimes bewail lack of opportunity, bear in mind the remarkable responsibilities of relationship. In no one son will be reproduced all the characteristics of the parent; certain traits are repeated in certain individual members of the family, but this very fact may lead to clashings under the title of difference of temperament. Is it no part of a gracious activity to exercise all the influence possible in the restraint of that which is evil, even in a home? Is there not abundant ground for watching unto prayer that here the blessed fruits of the Spirit may be manifest? Children may break away from godly influence, but it is something if they have had it. Stern repression arising from religious flesh has wrought much havoc; godly fear has sometimes been despised. Children are an heritage of the Lord (Psa. cxxvii. 3), not simply the fruit of an earthly union. Duty may be a powerful urge to the parent, but activity arising from the fear of the Lord shall be blessed in spite of inevitable disappointments. "Am I my brother's keeper?" was a terrible

question to ask, but even to-day, when selfishness has well-nigh destroyed sense of responsibility, as well as recognition of relationship, it is asked with contemptuous unconcern, and with a ring of a challenge in it. Your brother, your sister. In some circumstances attempts to convert, in others an assumption that an ignoring of the tie is best, but behind all this a brother's love is set forth in the word. It is no idle declaration, "Love the brotherhood." Some children called by grace, having ungodly parents, have been troubled as to the extent of their relationship, and "Whoso loveth father or mother more than Me" has been sometimes quoted unduly. Where love to the Lord, and desire for His glory is uppermost, there will be light given as to the proper interpretation of relations with earthly parents. A Christian son can be dutiful to an ungodly parent, without compromising his principles as a believer. Activity will not always be in the direction of certain prescribed duties, or the expression of particular words. There is a deal of artificiality everywhere, in religious circles included. To avoid cant in the home, many will avoid religious activity, but let us be watchful. Heads of homes need grace in these days, particularly to walk tenderly and with godly fear. If the Lord is pleased to give to His children a realisation of responsibility, privilege and opportunity, even in the home, it shall be seen that fruit results. In every sphere may we be enabled to walk, without hypocrisy, without presumption, without servile fear, but with a desire to glorify His holy Name. "In all places where I record My Name, I will come unto thee, and I will bless thee" (Ex. xx. 24).

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"Can two walk together except they be agreed?"—Amos

"And, behold, two of them went that same day to a village called Emmaus."—Luke

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."—Matt.

"And He called unto Him the twelve, and began to send them forth by two and two."—Mark

"It is written in your law, that the testimony of two men is true."—John

"They sent unto him (Peter) two men, desiring him that he would not delay to come to them."—Acts

DEAR YOUNG PEOPLE,

Please open your Bibles and turn to Eccles. iv., and in the ninth verse you will find these words: "Two are better than one." May the Lord help us to examine this short sentence from His Holy Word, and to glean some profitable instruction therefrom. We shall observe that:—

1. Two persons are better than one. It is a good thing to

have a reliable companion. While the Lord's people value their times of solitude for reading and prayer, yet God tells us it is not good for man to be alone (Gen. ii. 18). We hope you will each be given a true desire to get away at times to your rooms alone, to seek the Lord; but if you need a good companion, you may bring that matter to a throne of grace as enabled, and you will find the Lord willing to attend to your request. Mind who your companions are, for evil companionship will prove very harmful. The benefit of helping each other is pointed out in connection with our text, hence we are sure that only hindrance can result from walking with evil company. Dear young people, be very careful in the choice of your friends. Character is very precious. "A good name is rather to be chosen than great riches" (Prov. xxii. 1); therefore, do not walk with anyone who would so lead you astray as that your good name becomes spoiled. Here we would pass on, to repeat what we have said to you before: "Seek your life companions among those who love the house of God." Young men and women, do not anticipate marriage with those who would take you away from chapel. Well, now, in looking again at this word, we find it teaches that:—

2. Two heads are better than one. You are all well acquainted with that expression, and the Word of God confirms it, providing, of course, that the choice in this matter is also good. Never think you know enough to be able to ignore good counsel. Do not attempt to solve important problems alone. You may think out an important step in providence, then you will do well to pray about it; but ever guard against carrying an independent spirit with regard to sound advice. God blesses such advice. The brains of a good adviser, with experience at the back of him, "will lift up his fellow" when he has fallen into some ditch of difficulty; "but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccles. iv. 10). "Where no counsel is the people fall; but in the multitude of counsellors there is safety" (Prov. xi. 14). We must also add that:—

3. Two helpers are better than one. The Apostle Paul sent a special message of greeting to Priscilla and Aquila, whom he speaks of as "my helpers in Christ Jesus" (Rom. xvi. 3). These two gracious people followed the same occupation as Paul did, being tent-makers, so he abode with them, and they all worked together (Acts xviii. 3). Later on, too, in this same chapter (vers. 24—26), we find that Aquila and Priscilla gave to Apollos, "a man mighty in the Scriptures," some real help, for they were enabled, from their more advanced knowledge of the truth, to "expound unto him the way of God more perfectly." And so in many ways it has often been proved that two helpers of the same mind can render more help than one, for their joint experience is very confirming to wise seekers of such help. A young man has often found, when called away from home to a situation, most congenial company under the roof of a godly man and his wife. These two, in the exercise of their mutual influence, have frequently been the means of bringing untold good into the early life of one who will ever be grateful for so timely a benefit. A good home-away-from-home like this will be well sought by our

young people, if and when situations open for them at a distance. We might add further, that:—

4. Two witnesses are better than one, and God gives us the reason for this in His Word: "In the mouth of two or three witnesses every word may be established" (Matt. xviii. 16). Thus when Jesus sent His disciples to preach, He sent them forth two by two, so that the message He gave to each might be confirmed by the other.

Before closing our letter, which tells each of our boys and girls about the benefit of a good companion, we want to remind them of two friends who were met one day, as they were walking to Emmaus, by the best of friends. They were sadly talking over the solemn events which had taken place, events which will ever mean so much to all who fear God. The crucifixion and burial of the Lord Jesus was the theme of their conversation, and they were greatly concerned because they feared He had not risen from the dead. "And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them" (Luke xxiv. 15). The very One they were sad about, the very One they loved and wanted most, yet who at first, they did not recognise! If you read the account in St. Luke's closing chapter, you will see how soon their sadness was dispelled after meeting Jesus. And presently they constrained Him to abide for a while at their house! He had opened up the Scriptures to them, explained the reason of His sufferings, warmed their hearts with His gracious conversation, and now their eyes were opened and they knew Him! Yes, and this Friend still lives, and is "always worthy of that dear name He bears." May He lead you each, by His Spirit, into the Scriptures, be your Friend, and so fill your hearts with love to Himself and His people.

Your sincere friend,

THE EDITOR.

A DIVINE VISIT AND ITS CONSEQUENCES.

IN the providence of God I was called upon to preach at a certain place, where I heard of a young man, in a neighbouring village, who was lying on a bed of sickness and death.

He was the son of godly parents, but had forsaken his home and enlisted in the army. There the hand of the Lord arrested him. He was seized with what proved to be a mortal sickness; but then it was that, like the prodigal, he came to himself, and began to cry for mercy. The Lord convinced him of sin, and also gave him some intimations of His goodness. His sickness continued, and he returned home; but it was to die.

The friend at whose house I was staying told me of this interesting case, and also that the young man was rapidly drawing near to the gates of the grave.

One morning, as I was, according to custom, waiting upon the Lord and seeking some visits of His face, and indeed much needing them through fresh contracted guilt in the conscience, these words dropped into my heart with a divine power: "The blood

of Jesus Christ His Son cleanseth us from all sin." Oh the sweetness of the application of sin-atonement blood to a guilty, filthy conscience! Oh the reviving, rejoicing power of it in the heart! Then my soul could say, "Bless the Lord, O my soul; . . . who forgiveth all thine iniquities."

"The mercy that heals us again
Is mercy transportingly sweet."

But I hope my readers—many of them, at any rate—know what this sweet application of the atonement is; and if so, they well know that no words of mine can express what is then felt within. Blessed indeed is the man whose transgression is thus experimentally forgiven.

Well, I was thus rejoicing and eating my morsel, as the Scripture says, "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's," when all at once it came over my mind: "This is not only for you, but for that young man who is sick and dying."

At first I hesitated; I would sooner, perhaps, have continued at the feast of fat things by myself than have gone and given a portion to someone else. Besides, I was not unacquainted with Satan's devices, and how he likes to spoil a meal by diverting the attention from the matter in hand. He will be as busy as Martha, if he can only get Mary away from the feet of Jesus. He would like to make us lean as possible, and even starve our souls, by appearing as a serving devil and urging upon us at inconvenient seasons to be up and doing.

Well, I hesitated. Besides, the village was two miles away, and the morning was rainy. But still the impression continued; so, after looking to the Lord that I might not be obeying a false impression, but one really from Himself, off I started to call upon the dying young man.

When I arrived at the house, I was struck, even before entering, with his terrible groans. I went upstairs into the room where he was lying, and if ever I saw despair depicted upon any countenance, it was upon that of this poor man. It seemed really as if Satan had got possession of him. His groans were terrible. His friends stood around his bed, horrified and appalled; and well they might, for truly Satan's presence was almost sensible.

At first I shared, to some extent, their feelings. But now came in the use and power of the blessing in the morning. I felt able to speak to the dying man of the power and efficacy of that blood which had thus freely been applied to my own guilty, filthy conscience. Thus I spoke to him for a while, and saw at once a degree of change come over his countenance. The blood of atonement preached to his conscience by the Holy Ghost was already too much for Satan.

Well, at length I knelt down by his bedside, and besought the Lord that He would be gracious to the dying youth, and would enable him to die shouting victory through the blood of the Lamb. I then returned home.

The young man died soon after I left. But the work was done. His friends told me afterwards that his last words were these:

“ Jesus sought me when a stranger,
Wandering from the fold of God ;
He, to save my soul from danger,
Interposed His precious blood.”

Oh the sweet victory of a dying sinner through the blood of
the Lamb!

“ O precious blood, O glorious death,
By which the sinner lives!
When stung with sin, this blood we view,
And all our joy revives.

We flourish as the watered herb,
With Jesus' blood in sight;
The blood that cleanses all our sins,
And makes our garments white.”

G. HAZLERIGG.

LINES FOR THE TIMES.

SUCCESS is sad defeat when truth is maimed,
And offerings dissolute bedeck the fane ;
Where disbelief, too oft, alas! has claimed,
And, shameless, vaunted a debasing gain.

'Tis not in numbers to outweigh the right,
Weighed in the balance, numbers are but nought ;
'Tis not in darkness to accord with light,
Nor conscience can, at any price, be bought.

Deep cunning, artifice, duplicity,
A guise of false adornment may display ;
But not for ever, the glad time shall be
When all earth's sin-blights shall have passed away.

When the Judean monarch gave the head
Of the stern Baptist at a wanton's quest,
It was the witness, not the truth, lay dead ;
Truth cannot perish, though by might oppress'd.

What though the crooked ways of guile succeed,
And truth and justice fail of victory ;
Better be faithful, ruled in heart and deed
By law divine, not crafty policy.

Better be met with sneers and proud disdain
Of those in thin conceit so very wise,
Than bear upon the soul the guilty stain
Of bartering right for wrong, and truth for lies.

—Selected.

“ The more you have to do with Christ, the less you will
value a creature's smile or fear his frown.”

“ If God were to leave you, you would do as David did, as
Peter did, if not as Judas did. ‘ Be not high-minded, but fear.’ ”

Waymarks.

"Search the Scriptures."—John v. 39.

Psa. cxix. 133. Josh. i. 7. Psa. xxv. 21. 1 Sam. xii. 24.
Prov. iv. 25. 1 Cor. xv. 58. Eph. vi. 10. 1 Thess. v. 22, 23.

THE EDITOR'S LETTER.

DEAR READERS,

What a wonderful sermon was preached by the Lord Jesus Christ in the early days of His sojourn on earth! (Matt. v.) This remarkable discourse, always known as the Sermon on the Mount, will never cease to speak to the living family of God. It contains the sum and substance of the gospel, proclaimed in clearly defined terms, which also point out the characters of those whose hearts are opened by the Spirit of God to receive the sovereign, free and unmerited blessings, that are prepared for the salvation of their souls. After the pronouncement of a rich cluster of beatitudes, the Lord Jesus prepares His followers for the persecution they must expect for His sake (ver. 11). Then He exhorts them to let their light so shine, as that men may see their good works, and glorify their Father which is in heaven (ver. 16); and after assuring them of the certain fulfilment of His words, He issues a series of solemn warnings, followed by excellent counsel. We should be thankful indeed, if "this same Jesus" will kindly draw near and help us now to write to our dear readers about His counsel in this wonderful sermon concerning—"A Single Eye." Listen: "The light of the body is the eye: **if therefore thine eye be single, thy whole body shall be full of light.** But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. vi. 22, 23.) These gracious words are tempered with that affectionate warning which tends to impress their solemn importance in the hearts of all who live to prove their utter inability to cast out the possession of an evil, or double eye, or to attain to the single sight which alone can honour the God of all grace, and bring peace of mind to the favoured subjects of this rare gift. What, then, is it to possess "a single eye"? We need not remind our readers that what the Lord Jesus says about the eye of the body, is transferred to the eye of the mind and heart. If "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6), we shall be

plagued in our flesh, wherein dwelleth no good thing, with a painful sense of that sinful squinting which produces darkness, but it will not be allowed to become our ruin. Alas! it ruins all who are left to remain "full of darkness." The "Light of Life" points out the sin of squinting, and makes the bondage it produces felt, causing the enlightened subject to earnestly pray with dear Berridge:—

"Lord, give me single sight,
And make it strong and clear;
So will my soul be full of light,
And feel the Saviour near."

Now, if we have this "single eye," we shall be favoured to experience: 1. **Singleness of Affection.** Jesus continues to tell His people that they "cannot serve God and mammon" (ver. 24). Alas! the "evil eye" in the child dares to make the attempt, but what guilt and fear rises in the soul of such an one when faced with these words:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

Some of us know this experience, and only too painfully what it is to have idols smashed; but we trust all has been done for us in love by our best Friend, who "Requires pure desires, all the heart or nothing." What a mercy if, even through such a painful experience, He has made Himself "the one thing needful"!

The possession of a "single eye" produces: 2. **Singleness of Thought.** The heart that beats with single affection towards Christ, is one with the mind that is favoured with singleness of thought concerning Him. "What think ye of Christ?" (Matt. xxii. 42). Do you think of Him sincerely, affectionately and faithfully, as "the only-Begotten of the Father, full of grace and truth?" (John i. 14.) Is His Eternal Sonship, and all that hangs upon it, dear to you? Does His truth lie so near to our affections as that our minds and hearts affectionately and loyally revolt against all detractions from it? The shameful opposite—an "evil eye"—allows compromising thoughts which shape themselves to suit circumstances. God save us from entertaining such, and help us to think savingly and honestly of Christ as the Psalmist did, when he bared his heart before Omniscience, saying: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. cxxxix. 24).

Again, a "single eye" means: 3. **Singleness of Speech.** Surely, "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). If our affections are in the right direction, our lips will candidly express what is felt within. Faith in the heart of a child of God receives "the sincere milk of the Word" as applied by the Holy Ghost, loves all that it thus receives, and desires to tell out in honest affection, a true report of the Divine revelation. This report, which embraces "the whole counsel of God," is "sound speech that cannot be condemned" (Titus ii. 8). There

is nothing doubtful about it, neither will good judgment pronounce such speech unlovely, seeing that faith and love are behind it. But does not the "evil eye" seek to look into this matter, and use its evil influence? Oh, sad to say, it does indeed. How often have some of us been guilty of saying to ourselves, with regard to the innermost language of our hearts: "But what will be the consequence of giving an honest representation of Divine revelation?" "What will So-and-so say?" Or, it may be the enemy suggests this: "You will lose the friendship of some, if you are too candid." What temptations these to that compromise which God calls "darkness!" How sinful it is for us to give way to them at any time! Ah, there is a struggle between flesh and spirit in these matters! Yet the single-sighted believer is not left to turn back in the conflict, but, with the cry, "Lord, help me!" he soon finds himself using "pure language," with that renewed holy zeal which he has verily received as the outcome of his deliverance from the conflict. This is: "Sovereign grace o'er sin abounding."

Following on, there must and will be: 4. **Singleness of Action.** What an army of godly martyrs went to the stake with that "single eye"! We may well look to ourselves and wonder how we should stand if placed in a like position! Every step these dear saints took, as they were led forth to the stake, brought them nearer and nearer to the burning of their bodies. If the tempter had succeeded with his wiles, and the flesh which clings so tenaciously to life had agreed with the suggestion which may be summed up in one word, "Recant," the whole body would have been proved "full of darkness." But no, that could not have been, for the "single eye" they possessed, cometh not from nature, but from that blessed Jesus, who tests its sight in the fire, walks with all who possess it in and through that fire, whatever its degree of heat, and eventually finds it unto praise, and honour, and glory, at His appearing. Beloved people of God, real religion has always cost its recipients much. But it is so well worth having, that it makes its owners willing to be "content all honour to forego, save that which comes from God." Only the man who truly knows Christ has this "single eye," for He alone can give and maintain it. Many are its enemies, hard is the struggle through which it fights, and great are the temptations to forsake the path it discovers. Yet Jesus, who is the "Light of Life," is there, and He it is who takes each trembling believer by the hand, and bids him follow hard after Him. So that with singleness of eye and heart, such followers desire to receive their commands from their unerring Lord and Master, and grace sufficient to enable them loyally to obey Him, even though their obedience means suffering. May each reader, with the unworthy writer, be taught in this important matter to pray thus:—

"Lord Jesus, take possession of my breast,
And give me that clear sight that looks to Thee
For life, for light, for truth, for real rest,
Which only can from error's darkness free."

Yours to serve, in Gospel affection,

THE EDITOR.

GOD'S WITNESSES (David).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

IN the genealogy of Christ, as given by Matthew, we read, "And Jesse begat David the king" (Matt. i. 6). Saul, who had reigned before David, was the people's choice, a man of the world, and when God rejected him because of his disobedience to His command, Samuel was sent to Bethlehem to anoint one of the sons of Jesse, "for," said the Lord, "I have provided Me a king among his sons, and thou shalt anoint unto Me him whom I name unto thee" (1 Sam. xvi. 1, 3). Samuel passed by seven of Jesse's sons, and when at last David was presented, the Lord said to Samuel, "Arise, anoint him, for this is he" (ver. 12). Now David was the youngest of Jesse's sons, and he was "a keeper of the sheep," and was apparently the least noticed in his father's house, and "was lightly esteemed" by the others. What a surprise it must have been to Samuel that the youthful "stripling" was chosen (for he misjudged matters at the time); also to Jesse, and especially to his brethren! Who in Israel could or would have thought that the slighted David was the man of God's choice? And what an amazing thing it must have been for David himself! But when we consider the Divine records, and God's ways therein manifested, we are bound to say with Isaiah, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. lv. 8); or with Paul, "God hath chosen the weak things of the world to confound the things that are mighty . . . that no flesh should glory in His presence" (1 Cor. i. 27—29). When David was anointed, "the Spirit of the Lord came upon him from that day forward," but "the Spirit departed from Saul," and not long afterwards Saul became David's most cruel and bitterest enemy, and strove hard to compass his death both by craft and direct onslaught, and, humanly speaking, he would have succeeded in his villany again and again had not the Lord preserved him. With what truth and anguished feeling could he say to his beloved Jonathan, "Truly as the Lord liveth . . . there is but a step between me and death" (1 Sam. xx. 3). But that step was never taken; his fears (though terribly real) were never realised. God was for him, and against Saul; if, then, God be for us, who can be against us? and if God be against us, who can be for us? The guardian care of God surrounded David, and this, throughout his reign, was ever true, "The Lord preserved David whithersoever he went." David, as well as all true Israelites, was immortal until his work was done, and when God's time arrives, no earthly power, skill and care, can detain one of them here. Every breath we draw is God's gift. "God is the Saviour (Protector and Preserver) of *all* men, *especially* of those that believe" (1 Tim. iv. 10). It has been well said that "he that watches Providence, shall never want a providence to watch." And in reading the life of David, God has given to us an infallible treatise (and therefore most trustworthy) on His providential goodness, watchful and constant care, and gracious kindness to His servant. Take one instance in his life, when he was in the wilderness of Maon. To all human appearance, his case was

hopeless; capture and death *seemed* certain. Saul and his men hemmed him in on every side; *then*, when the crisis had come, a messenger arrived (in great haste we may suppose) to say that the Philistines had invaded the land, and Saul immediately drew his men off, and David was preserved. Now, "Whatsoever things were written aforetime, were written for *our* learning, that we through patience and comfort of the scripture might have hope" (Rom. xv. 4). The words written by Ryland embody a conspicuous Bible truth:—

"Plagues and deaths around me fly; till He bids I cannot die;
Not a single shaft can hit, till the God of love sees fit.
All my times are in Thy hand; all events at Thy command;
All must come and last and end, as shall please my heavenly
Friend."

David was neither a theorist nor a formalist. His religion was experimental and practical. He knew God, and could say to his son Solomon, "The Lord God, even *my* God, will be with thee" (1 Chron. xxviii. 20), and well it is for us if we also can truthfully say, "My God." Psalm xviii. is a wonderful composition; it celebrates the high praises of Him who is "glorious in holiness, fearful in praises, doing wonders" (Ex. xv. 11), and David himself is there, the humble recipient of the manifold blessings of the Lord. Who could more truly say than David: "He brought me forth into a large place; He delivered me because He delighted in me"? (ver. 19.) The introduction to this Psalm is beautiful and instructive; it runs thus, "A Psalm of David, the servant of the Lord, who spoke unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul." Then the Psalm begins: "I will love Thee, O Lord" (ver. 1); "I will call upon the Lord, who is worthy to be praised" (ver. 3); and lying between these two verses is the second verse, with all its stupendous riches of grace: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." The bitter experiences that David had passed through were things of the past, but now God had brought him into "a wealthy place"; or he may be likened unto a weather-beaten ship safely arrived at the "desired haven," and richly laden with ingots of gold. It is recorded of Naomi, "I went out *full*, and the Lord hath brought me home again *empty*;" but God did not leave her there. The last chapter in Ruth (vers. 14—16) is an ample vindication of the lovingkindness of the Lord to her, though she did say, "Call me not Naomi (pleasant), call me Mara (bitter); for the Almighty hath dealt very bitterly with me" (Ruth i. 20); but she "spoke unadvisedly" (like Moses) "with her lips." And somewhat similar to Naomi's was David's experience; while the Lord was bringing him through heavy and sore afflictions, a twofold work was going on in his soul. The Lord was daily "emptying" him of self and all its natural belongings, and leading him to trust solely and wholly in the Lord; for never could mortal man use such language as makes up the second verse, unless they, with David, with Paul, and all who are divinely taught, had been

taught by God sensibly and feelingly that they are *nothing*, and God is ALL.

The "exceeding great and precious promises" (2 Pet. i. 4) are ever expressive of our beggarly and woeful condition by nature. The honour, praise and glory of God are concerned in fulfilling those promises, and "He will not suffer His faithfulness to fail" (Psa. lxxxix. 33).

"The more Thy glory strikes my eyes,
The humbler I shall lie;
Thus while I sink my joys shall rise
Unmeasurably high."

(*To be continued, G.w.*)

ETERNAL PUNISHMENT.

A VENERABLE minister, with compassionate earnestness, once preached a sermon upon eternal punishment. On the next day some thoughtless men agreed that one of their number should go to him, and, if possible, draw him into a discussion. He went accordingly, and began the conversation, saying, "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it." "Ah!" said the good man, "what is it?" "Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will." "Oh, if that is it," he answered, "there is no dispute between you and me. If you turn to Matt. xxv. 46, you will find that the dispute is between you and the Lord Jesus Christ, and I trust you may be enabled to go immediately and settle it with Him."

THE REFINER'S FIRE.

"He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 2, 3.

A FEW ladies in Dublin were reading the above passage, when one of them gave it as her opinion that the fullers' soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ. "No," said another, "they are not just the same image; there is something remarkable in the expression in the third verse: '*He shall sit as a refiner and purifier of silver.*'" They all said that possibly it might be so. This lady was going into the town, and she promised to see a silversmith, and report to them what he said on the subject. She went, without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her. "But do you *sit*, sir," said she, "while you are refining?" "Oh! yes, madam, I must sit, with my eyes steadily fixed on the furnace, since if the silver remains too long,

it is sure to be injured." She at once saw the beauty, and comfort too, of the expression, "He shall *sit* as a refiner and purifier of silver." Christ sees it needful to put His children into the furnace, but He is seated by the side of it. His eye is steadily intent on the work of purifying, and His wisdom and His love are both engaged to do all in the best manner for them. The lady was returning to tell her friends what she had heard. Just as she turned from the shop door, the silversmith called her back, and said he had forgotten to mention one thing, and that was that he only knew that the process of purifying was complete *by seeing his own image in the silver!* When Christ sees His image in His people, His work of purifying is accomplished.

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face as in a glass.

Thus in God's furnace are His people tried;
Thrice happy they who to the end endure!
But who the fiery trial may abide?—

Who from the crucible come forth so pure,
That He, whose eyes of flame look through the whole,
May see His image perfect in his soul?

Nor with an evanescent glimpse alone,
As in that mirror the refiner's face;
But stamp'd with heaven's broad signet, there be shown
Immanuel's features, full of truth and grace;
And round that seal of love this motto be—
"*Not for a moment, but—Eternity.*"—*Selected.*

DOING THE WORD. (No. 10.)

BY PASTOR F. H. WRIGHT (Rochdale).

THE Scriptures not only enjoin, but give remarkable illustrations of the effects of "doing the Word." God has not left His people without witness of the powerful operations of His grace, and whilst many might wish they had more favourable opportunities or more agreeable circumstances under which to set forth their religion, the Word reveals men and women in every grade of life proving the efficacy of divine grace.

Feeling that it would be well to give a few *examples*, in the hope they may be both instructive and encouraging, we will notice the case of *Jacob* and *Laban*. Men of the world are not slow to point out what they term the deceit and trickery in *Jacob's* life. Dark blots there are, it is true; and it is strange that the detection of them should give any pleasure to the beholders. It is a remarkable characteristic of human nature that, by some peculiar reasoning, it should find either an excuse or a salve for conscience in the failures or irregularities of others. With strict adherence to honest

declaration and description, the Bible gives us views of Jacob which prove the awful depravity of human nature, and only go to magnify Divine sovereignty and the power of God's grace. However, Laban was not slow to recognise the advantage of Jacob's service: "I have learned by experience that the Lord hath blessed me for thy sake" (Gen. xxx. 27). Jacob was able to point out the extension of Laban's property, and the large measure of prosperity that resulted from his activity, and surely Jacob's service was not all one of fraud, else how should he decline anything by way of gift, only asking for the terms of his contract to be fulfilled? Laban is not the only man to take advantage of another's labour, or to presume on the fact that, as a God-fearing man, one in his employ may not wrongly enrich himself. That Jacob had been honest is proved by the fact that up to the point of his request to go away, he had nothing for his own family (ver. 30).

Places of worship, the Scriptures, religious literature are known by most to exist, but we may not overlook the fact that in godly service and consistent walk there abides an eloquent testimony of the existence of religion. Some despising religion have been obliged, if reluctantly, to acknowledge its existence. Jacob might be tempted, as have been others, to conclude that an avaricious, grasping employer deserved to be exploited, and that it would be but just to get what advantage possible; but Luke vi. 35 is clear: "He is kind unto the unthankful, and to the evil." Laban could be a party on Jacob's departure to a mutual agreement not to hurt the other.

Joseph reveals a powerful example of grace triumphing over sad and bitter disappointment. It does not require a very powerful imagination to enter a little into the thought of Joseph when in prison. The family of which he was a part would receive frequent reminders of the ancient promise to Abram, and subsequently to Isaac and Jacob. The name of God would be well known, and His power in the family often talked about; but what, many a man would reason, could be easier and more desirable than to adopt an attitude of easy compromise? How eloquently the Psalmist describes the condition of Joseph: "Whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him" (Psa. cv: 17—22). Take just a glance at the people that learned something of the vitality of Joseph's religion: "His master saw that the Lord was with him" (Gen. xxxix. 3). Did not the mistress also? and was it not a devilish device to mar the testimony of Joseph, even through the charms of the woman? The keeper of the prison, the captain of the guard, the butler and the baker, and, to crown all, the testimony of Pharaoh: "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. xli. 38.) What a power in a land like Egypt! What did God accomplish through Joseph? An elevated example, it is true; but the temptations, the trials! A brilliant testimony, but under what terrible conditions at times.

A supposed weaker vessel, the woman Deborah, becomes the impetus for action on the part of Barak; he refused to go to battle without her. Her song has been sung again and again, both enlightening and enlivening those whom constant toil and care has weakened. Even a maid can make known the wonders of Jehovah

in a strange land, and the case of Naaman is a matter of history. The alms of Cornelius are worthy of report in the sacred annals, and may well be mentioned in company with Tabitha. Daniel scorns to adopt a method of privacy, or rather concealment, in regard to prayer; and the sequel is seen in the tribute of a heathen monarch. Personal safety might have suggested expedients that certainly would have been God-dishonouring, and it is worthy of note that usually where the honouring of God has been a matter of importance, large issues have been at stake, and wondrous designs have been accomplished. Job's wife counselled a repudiation of God, and has gone down in oblivion, whilst the patience of Job has become a by-word. Many a Christian man would have dismissed Onesimus with scorn, and felt justified in so doing; not so Paul, whose letter to Philemon is an epic. Nehemiah had exercised a wonderful constraint about himself and national concerns until the particular message concerning Jerusalem, when he can no longer refrain from revealing his sadness, and with peculiar boldness seeks supplies from the ruler he served. Even such a man as Joseph of Arimathea, a secret disciple, is constrained to such a public avowal of the Lord Jesus Christ that his tribute becomes perpetuated. Stephen challenges the legalists and dies for his boldness; but the vision he beheld, and the prayer he offered, are remembered when his enemies, though ultra religious, are only spoken of with scorn. Hezekiah's public humiliation and supplication in national trial is as prominent as Solomon's display of glory, and kingly dignity is not lessened by Josiah's search for the Word of God. In private and official circles eminent examples of doing the word appear. Sometimes it is in the defence of true religion, at others in the advancement of the glory of God that His servants are found.

We would not pass by the case of Jeremiah. A wealthy landowner, influential, and in favour in high places, yet he pleads the cause of Israel's honour and the service of God. Hated by many, misrepresented by some who knew better, regarded as an enemy of the state, he pursues his course of fidelity, and is honoured by his God. Many a servant of the Lord in the midst of his dejections, has read and re-read his messages and sought for grace to follow him. Natural weakness might well suggest other courses, especially when adherence means suffering, dishonour, and sometimes death; but apart from the testimony of a good conscience, the influence and effects are invaluable. What shall we say of Elijah in a dissolute age, defying a queen, even as a similar character in a lesser degree repeated in a later day the same attitude, namely, John Knox? And, although not so public, Obadiah who fed the prophets must not be overlooked in a gallery of worthies. Paul the Apostle, facing men in high places, or an angry mob, is a noble example of steadfastness for the truth. Not only were doctrines urged and order established, but the practical teaching of the gospel enforced. In these days of lukewarmness, compromise, and sometimes co-operation with the forces of this world, it must be well to contemplate men and women in all ages who have not simply and quietly meditated, but have shown themselves ready to stand for the truth, and in gracious activity become the great cloud of witnesses that encompass us.

A WORD IN SEASON.

DARK and troubled though the world may be, riven and seamed by the ghastly effects of sin, yet, after all, confusion does not reign supreme. The stars seem powdered in the sky, scattered in orderless profusion; yet astronomy reveals that harmony, not discord, prevails among them. So, too, while to the eye of sense the world appears but the arena of capricious passions, we know it is far otherwise. High over all—above the god of this world—sits One to whom all power in heaven and earth belongs. It is the reception by faith of this blessed fact which gives enduring peace. For if it be true that the supreme and abiding government of the world is upon His shoulder, whose right it is to reign, it follows as a natural sequence that there is a limit to all earthly power; and a gracious reason, even if we cannot grasp it, why the tumultuous forces that exist are allowed for a moment to have their sway. All things must subserve His glory and His people's good.

We need a ministry that believes in Jesus Christ. I mean by this, a ministry that **believes** in Jesus Christ against the whole world. That not merely believes that Jesus Christ is a power, or even a great power, but that **all** power in heaven and earth is His. That He is before all things, and by Him all things consist. That He is not only King, but King of kings and Lord of lords; that believes, when it enters the pulpit, Bible in hand, to uplift Christ as the infinite salvation of God, a blessing not only **may**, but **must** follow, because **He** is the **power** of God, and because this is the hour when the dead shall hear the voice of the Son of God, and they that hear shall live. This is the ministry we need: one not afraid to step out on the deep blue of God's promise, and trust where the whole world derides; not afraid to stake the awful inviolability of Christ's word against the despair of a nation, and to rejoice in sunlight when the whole world sees only the blackness of the storm. Oh, we need always to be wrapped round in the very folds of the Redeemer's garments, to realise Him so personally present, that above us we can see His glorious form towering up into infinite divinity—His head crowned with many crowns, and shining above the brightness of the sun; **beneath us**, as the Rock of Ages, upholding the whole Church with the omnipotency of His power; **around us**, as the hills are about Jerusalem, that we, being encircled with His presence, may be saved from all our adversaries, and rest in the fulness of His peace.

The painful absence of such faith causes many practically to banish Christ from their discourses. To interest a congregation and stimulate their flagging attention, every unsanctified method is adopted—the arts of oratory, the questions of politics, the subtleties of science, anything, everything to accomplish the result. The truth is, men have grown ashamed of Christ, because His glorious **gospel** is absolutely divorced in their minds from that to which God inseparably joined it, namely, **Power**. We need a ministry **baptised with the Holy Ghost and with fire**. There is no subject before the Church of Christ to-day of such tremendous import as this. What the Church needs most—more than gold and silver, more than social influence, more than all with which this world can dower her—is the personal power of the Holy

Ghost! While lingering at Calvary, the Church has forgotten Pentecost; while mourning the absence of the dear Lord, she has not rejoiced in the presence of her blessed Comforter.

The Church has surely much under-estimated the work of the Spirit. As a general rule, we do not see that it needs the whole work of God, the Holy Ghost, to explain and bring home to the heart the work of God the Son. Doubtless the disciples thought none so meet as they to go forth and preach Christ at the time of His departure, but the Lord positively forbade them. "Tarry," said He, "in the city of Jerusalem, until ye be endued with power from on high." They wanted light, they wanted power; and these were supplied in the coming of the Holy Ghost. It is the same now. What is needed is Light, Life, Power, and these three are in the Holy Ghost. The Bible is true—positively, absolutely, verbally. It was not only inspired when it was written, it is inspired **now**.—"Church History" (American Publication), by M. S. BALDWIN, Bishop of Huron.

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"How say ye to my soul, Flee as a bird to your mountain?"
—Psa.

"Wilt thou play with him as with a bird?"—Job

"Mine heritage is unto me as a speckled bird."—Jer.

"As birds flying, so will the Lord of hosts defend Jerusalem."
—Isa.

"Our soul is escaped as a bird out of the snare of the fowlers."
—Psa.

"The time of the singing of birds is come."—Song

"For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."—Ecc.

"The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head."—Matt.

DEAR YOUNG PEOPLE,

How rapidly time flies! The months roll round so fast, and very soon it will be time for us to discard our Calendars for 1930, and, if spared, put new ones in their places. Now we will not let this thought pass, but while thinking about the swift passing of time, we will try and talk to you about a part of our great Creator's beautiful skill that is ever on the wing, even—**Birds**. What a variety of birds God has made, and what a number of lessons He gives in His Word in connection with this part of His handiwork! We have all had the opportunity of admiring the beautiful plumage, the graceful flight, the well-built nests, and, not least, the charming notes of these little songsters; and yet how seldom do we consider as we should the great God who made them, and what He teaches by them! Let us look, as enabled,

at some of the lessons God's Word imparts in connection with birds.

The first is two-fold. We find two birds spoken of side by side, which Noah sent forth from the ark as the waters of the Flood were decreasing—the dove and the raven (Gen. viii. 7—12). These two birds are symbolical of **Nature and Grace**. The raven when dispatched from the ark, went to and fro, no doubt following its natural instinct by feeding on the carcasses that floated upon the waters. This it continued to do until the waters were dried up from off the earth. The dove, however, when sent forth, could find "no rest for the sole of her foot," so very soon returned to Noah in the ark. Thus the dove is a symbol of a gracious soul which, finding no rest, no solid peace or satisfaction in this world, returns to Christ as to its Ark, its Noah (Noah's name meaning "Rest"). The carnal heart, like the raven, is at home in the world, and feeds on the carrions it finds there. Oh that each of you dear young friends may find grace in the eyes of the Lord, as Noah did who sent forth these two birds (Gen. vi. 8). Have you noticed, too, that the raven with its habits provides a lesson regarding: **The over-ruling power of God in providing for His people?** The prophet Elijah was told by the Lord in a time of famine, to go to the brook Cherith, that is before Jordan, that he might drink of its water, and God said something very wonderful regarding his food. It was this: "I have commanded the ravens to feed thee there" (1 Kings xvii. 4). How remarkably true are John Newton's lines about the over-ruling power of God in restraining the natural tendency of these ravens, and compelling them to take bread and flesh twice a day to the prophet!—

" More likely to rob than to feed,
Were ravens which feed upon prey;
But when the Lord's people have need,
His goodness will find out a way."

Boys and girls, there is nothing too hard now for this great God. You will surely prove this if He will condescend to be your Teacher, as we pray may be the case.

Now we will consider another bird called the ostrich. Much larger in size is this bird than either the dove or the raven. There is an object lesson here concerning **the folly of Pride**. You will find it recorded in the Book of Job (chap. xxxix. 13—17), that God has given the ostrich her fine feathers, but He has deprived her of wisdom. She exhibits her folly by leaving her eggs in the earth, and warming them in the dust, forgetting "that the foot may crush them; or that the wild beast may break them." Oh the folly of pride, and more, the sin and end of it! God says: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. xvi. 18). Always remember that an excess of outside show, displays inside ignorance. There is an old, yet true, saying which runs thus: "It is not fine feathers that make fine birds." Let our young women listen here to a word spoken in love: Shun those despicable means, such as rouge and lip-stick, used by foolish people of your own sex to make the false attempt to improve those features God has given and coloured. Such make-ups display a small mind, which alone is responsible for

allowing and maintaining their existence. Young women, rise above such folly, and God give you grace to covet the experience of that virtuous woman who is described in the last chapter of Proverbs, for: "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. xxxi. 30).

Again, we have another lesson drawn in the Word of God from the attitude of some birds. It relates to: **The unwisdom of wandering away from home.** Look at Prov. xxvii., and you will find this lesson in verse 8: "As a bird that wandereth from her nest, so is a man that wandereth from his place." There is no place like home. Be thankful for a good home and good parents. Prize them. Do not desert them by wandering about from place to place when you should be at home. Many a parent's anxious heart has throbbed bitterly about a wayward child that has grown weary of the parental roof; and God only knows how many grey hairs have gone down, through trials like this, with sorrow to the grave. Then the old nest, so often wandered from, frequently exists no more to be returned to! Young men, take a loving word of warning in time, if you be inclined to wander. Furthermore, those who wander from their place in the house of God, are like birds who wander from their nests. It spells ill; do not do it. Stick to the house of God, where you have been brought up, and may the Lord teach you there.

The last lesson we now have to name, and by no means the least important, is one which Jesus taught in the days of His flesh, from the sparrows. It shows that: **God never neglects or forgets His children.** Just find Luke xii., and look at verses 6 and 7. There we read: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows." Think of the countless sparrows that we are apt to consider very little. God does not forget one of them! May grace be given to each of our dear young friends to consider that, although God's children are "a great multitude, which no man could number" (Rev. vii. 9), their best Friend not only numbers **them**, but the **very hairs of their heads!** He never forgets them for a single moment, and there cannot be a single need belonging to them which He cannot, and will not attend to. They are neither neglected or forgotten, but loved with an everlasting love, blessed with all-needful grace here below, and predestinated to enjoy endless pleasures in glory. Ere we close, let us tell you our constant wish. It is that the great God who made the birds, and gave them capacity to fly, will lead you to seek His face through Jesus Christ, wash away your sins in His precious blood, and let you know that your names are written in the Lamb's book of life.

Your sincere friend,

THE EDITOR.

"Too many are Gadarenes; they love their swine more than Jesus Christ; and rather than part with all for Him, they bid Him depart from them. What madness!"

THE OMNIPOTENCE OF GRACE.

AS DISPLAYED IN AND BY THE HAPPY DEATH OF A POOR LAD.

“The child shall die an hundred years old.”—ISAIAH
lxv. 20.

THE following record of the “omnipotence of grace,” and “the grace of Omnipotence,” as displayed in the case of a poor lad has been sent by a friend. It was published as a pamphlet some years since, and is chiefly in the form of a letter from the late Mr. Dymott, Baptist Minister, Hilperton, Wilts.

“Respected, though unknown, Friend,—This morning I received your letter respecting the dear little boy who died in this village. The boy's mother and her husband were notoriously wicked. They paid no regard to the Sabbath, and committed every species of wickedness with impunity. They were in very abject circumstances at the time the boy died. Although I had been constantly preaching in the village for nearly seven years, I never saw either of them at the meeting. Indeed, I did not know there were such people in the parish.

“I relate this in order that you may have a clear understanding of the circumstance; the sequel of which will, I believe, be considered a wonderful display of the free and rich grace and mercy of our good and gracious God towards the vilest sinners. And as I find you are disposed to publish this affair, I feel it my duty to give you the full statement of it as it came under my own cognizance. As nearly as I can recollect, the matter was as follows:

“One evening, some friends being at my house in Christian conversation, a person knocked at the door. Opening it myself, I saw a tall, bold-looking woman in very mean attire. Upon inquiring what she wanted, she told me she came to ask me to go with her to see her boy, who had been ill some little time, and she believed he would not live the night over; and he had been begging them to send for Mr. D. At length she was obliged to come, for the boy would not be quiet, he wanted so much to see Mr. D. I replied, ‘I do not know you. Where do you live?’ She answered, ‘About half-a-mile off.’ ‘Why,’ said I, ‘I never saw you at our place of worship.’ ‘No, Sir,’ said she, ‘I never go anywhere on a Sunday; I have no clothes fit to go in.’ Said I, ‘How does your boy know me?’ ‘Why,’ she said, ‘he has been in the habit of going to your meeting whenever he could get away unobserved by me; for I did not let him go every time he wanted to, because he was so ragged, and had no shoes to wear, so that I was ashamed for him to go.’ She seemed much affected when relating this. She proceeded to say that, when he could get to a meeting on a Sunday, he would be talking about the text and the sermon nearly all the week after.

“Requesting one of my friends to accompany me, we set off. When we got to the house, I heard him talking to the people with him before I got upstairs. Upon someone saying, as I entered the room, ‘Here is Mr. D.,’ the poor child looked up, put out his hand, and, taking mine in his, thus addressed me, ‘Oh, Mr. D., why had you not come before to me?’ I replied, ‘I did not know anything of you, nor of your wanting to see me.’ ‘Ah,

no,' he replied; 'I could not get my mother to come for you. But I am going to die; I am going to heaven; I am going to have a *crown of life*, and there is one prepared for you; and you and I shall be in heaven together. Oh! my dear Jesus, I want to come to heaven to you; I want to die this night.' As he addressed me by name, I asked him how he knew me. 'Oh,' said he, 'by going to hear you preach.' Upon asking him when he went, he replied, 'Every time I could, when my mother would let me.' I then inquired if he could remember anything he had heard me preach about. He answered, 'Yes, that I can. I heard you preach from that text, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon"' (Isa. lv. 7). This was repeated correctly, though he could not read a word. All this while he appeared as happy as it was possible for a creature to be, and at every interval in the conversation he would keep on saying with great earnestness, 'Oh, my dear Jesus, I want to die, to be out of this wicked world.' This he would repeat twenty times following, with his hands and eyes lifted up to heaven, with as much propriety, gravity and seriousness, as though he had been forty years of age. I then asked him if he would not be glad to get better and have good clothes, so that he might come to the meeting on Sunday. 'Oh, no,' was the reply, 'I want to die and get out of this wicked world.'

"I think I shall never forget the scene around me; the room was full of people, and everybody so affected that all wept together. I then availed myself of the opportunity of addressing those that never went to a place of worship on the Lord's day. Every now and then the boy would say, 'Hark! Hark! I hear music, music; I hear music!' whilst he pointed upwards with his finger. So that it really seemed as though a part of heaven was let down into his soul, even while in the body. When he could not hear the music, he would say to his mother, 'I want to hear the music again;' and then, 'Dear Jesus, I want to come to heaven to You.' Thus in the simplicity and out of the fulness of his heart he spake. I stayed an hour with him, and before I left asked if I should attempt to pray with him. He replied, 'Oh, yes.' After prayer I took my leave, telling him I would see him again in the morning. Accordingly, about six o'clock the next day I went again; but before I got there his prayer had been answered, for he died about three in the morning, and, I was informed, continued to the last in the same state I saw him in.

"His mother requested that he might be buried in our meeting-yard, to which we consented. He was interred the next Sabbath evening, and I preached on the occasion from the words: 'Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes' (Matt. xi. 25). Astonishing to relate, we had people present from five or six miles around; and the concourse was so great that it was supposed hundreds went away, not being able to get near enough to the chapel to hear. Such was the end of this dear child. I afterwards heard from his mother and others that he would get away

Sabbath mornings and not go back to get food, lest his mother should not permit him to go again. In this way he had stayed the three services of the day. When the snow was on the ground, and he had no shoes to his feet, he loitered about from the end of one to the beginning of the succeeding opportunity. Had this been known, he would not have fared thus.

"I will now inform you a little of the effect this had upon his then wicked mother. She, seeing the happy end of her child, began to reflect upon her hard and cruel treatment of him, which so wrought upon her mind that she was like a distracted woman for many months, not capable of doing her labour. The Lord also gave her light to see her sin, as well as her ill-usage of her child upon the account of his religion, the guilt of which so oppressed her that she would lie down upon the ground and roll herself in agony, expecting every minute to be cut off and sent to destruction. She began immediately to attend the means of grace, not only on the Lord's day, but also at our meetings for prayer. Her wicked oaths and wicked companions and conduct were immediately left, and her cry was, 'God be merciful to me a sinner!' She acknowledged to me that she often cursed the boy; for, after having been to meeting on a Sunday, he would be talking to himself of what Mr. D. said, often repeating the words, 'Let the wicked forsake his way,' etc. ; when his mother would curse him, and say, 'Mind your work, you lazy blockhead. What do you know about the wicked forsaking his way?' and very often beat him into the bargain. But after his death this language to, and usage of, her child, and all upon account of his religion, recurred to her recollection, striking like daggers in her conscience; and for a long season she went under great terrors of mind. But at length the Lord was pleased to speak peace to her soul, after which she became a member of our church, and I believe her to be now a woman of sterling godliness; and although remarkably poor, yet she is an ornament to her profession; and as she was notorious for wickedness, so now she seems to be eminent for rich and sound experience as a Christian. A more evident or extraordinary conversion I never heard of. Nor did the matter end here; for, at the same time, this circumstance was blessed to the conversion of four or five of her wicked companions, who were reclaimed from the error of their ways.

" 'God moves in a mysterious way,
His wonders to perform.'

"Thus have I given you as correct a statement of this affair as I am capable of, all of which I was ear and eye-witness to.

" J. DYMOTT."

"Our interest in Christ does not depend on our sanctification, but our sanctification depends upon our interest in Christ."—
TOPLADY.

"He whom the Lord loads most with His choicest gifts, stoops lowest, as pressed down with the weight of them. The free love of God humbles that heart most to which it is most manifested."—
LEIGHTON.

Waymarks.

"Search the Scriptures."—John v. 39.

Psa. lxxvii. 14. Psa. xcvi. 7. Prov. xxix. 1. Jer. v. 29.
2 Thess. ii. 11, 12. 1 Tim. ii. 1, 2. 1 Tim. iv. 1, 2. Heb. ii. 8.

THE EDITOR'S LETTER.

DEAR READERS,

As Armistice Day approaches, with its vivid reminders of war and peace, we are being solemnly shown that the great God who "maketh wars to cease unto the end of the earth," "will be exalted in the earth" (Psa. xlvi.). In the light of such a wonderful deliverance divinely given to this our highly favoured nation, on November 11th, 1918, what base requitals have been made to the Lord in return! Can we look back over the years which have sped their flight since the laying aside of arms, and view any signs of national repentance? Is this Nation, which has been blessed with an open Bible and so many privileges, showing signs to-day of having received benefit from the heavy hand of Divine chastening which took away the flower of our manhood during those heavy years of the Great War? Would to God that it was possible for us to answer in the affirmative. On the contrary, we are bound to view all the present open departures from God and His truth—avowed infidelity, the advance of Popery, and many doctrines of devils, so largely manifested, as so many indications that this solemn word is only too applicable to our case: "Lord, when Thy hand is lifted up, they will not see: but they shall see" (Isa. xxvi. 11). The daring statement has recently been made by a scientist, that religion in the light of science is not seen as a Divine revelation! And this insult to the Almighty is followed by a further statement, to the effect that men and women are deserting the religions which have a God, and this scientist says he believes that many would join a religion without a God! Oh think of it! And all this in England. Can we wonder that the ever-living God who "will be exalted in the earth" "commandeth and raiseth the stormy wind," and sends rain when men ascend in a great airship, so that appalling disaster follows? Yet still the nation seems deaf to the Divine Voice which is speaking so loudly, and "will not see" the uplifted hand. With fear and amazement we look on, and wonder what will happen next. We "behold the works of the Lord, what desolations He hath made in the earth," and wonder what further desolations will follow. If

spared to see another anniversary of the Armistice, shall we see a more widespread acknowledgment of God's delivering hand? Oh that our King and his advisors might have their eyes mercifully opened to see the present God-less attitude of the nation, so as to be constrained to set apart by Royal Proclamation November 11th, 1931, as a **special day for National Thanksgiving, Humiliation, Confession and Prayer**. While fully advocating true loyalty to our King, and adherence to all proper laws and regulations, we can but feel persuaded that a **day set apart** for the purpose named would be far more honouring to God than "two minutes' silence," which silence, it is feared, in many cases is spent in prayers for the dead.

Well, dear readers, what is **the only safe course** in these dark days for those who fear God? We will ask, first of all, **what is their true position?** for this gives encouragement as well as direction as to their proper course. This is their wonderful position: "**The Lord of hosts is with us; the God of Jacob is our Refuge**" (Psa. xlvi. 11).

"The least and feeblest there may bide,
Uninjured and unawed;
While thousands fall on every side,
He rests secure in God."

Oh for more grace to bless God for this place of Defence, this sure Refuge, and to run thither again and again by faith. To run there while God's judgments are abroad in the earth, remembering that "the Lord of Hosts is with us," to subdue those hosts of evils that abound within and without. Here, then, is the direction given to all who fear God in these troublous times: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. xxvi. 20). May we each be rendered safe by this invaluable protection and direction of the Lord of Hosts.

Yours to serve, in Gospel affection,

THE EDITOR.

A ROYAL PARDON.

WHEN Queen Victoria, at the age of eighteen, succeeded her uncle William to the crown of England, one of the early duties she was called upon to discharge was the signing the death-warrant of a woman for the murder of her child. She took the pen in hand, and with a trembling voice appealed to the Cabinet Minister who presented the document, "Is there any plea why mercy should be shown?" "The Judge has forwarded a recommendation for mercy to your Majesty," was the response. The Queen, with tearful eyes, yet animated with joy, exclaimed, "Thank you a thousand times." The Queen, acting within the bounds of her royal prerogative, could *forgive* the poor woman, but could not *justify* her; that is, remove the guilt of her sin. But our gracious God, who delights in mercy, can forgive the sinner, and justify him, too, through the merits and righteousness of the Lord Jesus Christ.

GOD COMMANDS THE STRENGTH HE BESTOWS.

The substance of a Sermon preached at Ebenezer Chapel, Hastings Street, Luton, by Mr. J. Kemp on Lord's Day morning, November 11th, 1928.

"Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us."—PSA. lxxviii. 28.

I SUPPOSE you are all aware that this particular portion of God's Word was composed for a very historic occasion—the bringing up of the ark from the house of Obed-edom to its more permanent dwelling-place at Mount Zion. The whole Psalm is full of sublime language, setting forth the feelings of the royal Psalmist on that occasion. What a spirit of praise he had! What a desire for prosperity and blessing to rest upon the nation, upon the church, and upon the bringing up of the ark! What a spirit of prophecy we also see in the Psalms as he speaks beforehand, by the Spirit's inspiration, of that great Ark of the Covenant, the Lord Jesus Christ, who hath ascended on high, hath led captivity captive, and received gifts for men!

We do not intend to speak more of that remarkable occasion, but would draw your attention to another historic occasion on which we meet to-day, the anniversary of the Armistice, when that great and terrible war was brought to a close. I hope we are all loyal subjects of our rightful King, who now sits upon the throne of England. We would seek as far as possible to honour him, and respect his wishes, and although we have this morning omitted that which is called "the two minutes' silence," I think we have observed it in spirit while in prayer to Almighty God. While we would not forget the bravery of those men that God was pleased to raise up for the deliverance of our nation, we are not met here this morning to worship them. While we would not forget the wonderful value of prayer, God forbid we should pray for the dead. No prayer of ours can be beneficial to those that fell in such vast numbers on the battlefield. Those among them that feared God, worshipped Him, and had His grace in their hearts, have entered into rest and peace, and no longer need our prayers. Others that lived and died as sinners estranged from God and His grace, have passed into that place of eternal banishment from His Presence, and nothing can ever alter their eternal destiny. I would also take this opportunity of saying, God forbid that we should think that the sacrifice of one's earthly home and comforts, or even life itself, can purchase the right to enter heaven. In remembering with gratitude to-day our brave men that laid down their lives for King and country, we can go no farther than this: they did their duty, they made their sacrifice, but only one sacrifice can save a sinner, even that of our Lord and Saviour, Jesus Christ.

We will now try and notice our text this morning in a twofold way. First, in regard to the nation; and secondly, in regard to the Church of God, both collectively and individually.

First, in regard to the NATION. Here is A GRATEFUL ACKNOWLEDGMENT: "Thy God hath commanded thy strength." As the Psalmist thinks of the nation of Israel, he makes this grateful

acknowledgment. All the victories they had been granted over their enemies, and all their peace and prosperity, was due to the fact that their God had commanded their strength. In their national history, first one enemy and then another had risen up, but the Lord had delivered them. As a nation, we have cause to say the same this morning; oh that our beloved nation realised the truth of this text! We do not belittle the bravery and courage of those who fought the battles of our country in the Great War; but it was the power of God making use of human instrumentality that gave us victory over our enemies, and also in former days raised England to that exalted and responsible position which she holds to-day. There are, however, certain elements of strength we want to notice.

i. *The Bible.* Did not our late beloved Queen Victoria make this statement: "The Bible is the secret of England's greatness"? In that, we see how our God commanded our strength. He made this nation the home of His blessed Word. He gave us that inspired Volume to hold as a sacred trust, in which we have the record of the Divine will from the first to the last page. In addition, He made it an open Bible, and caused it to be printed in the common tongue, so that everyone, from the prince to the peasant, might read it for himself. May we not forget to acknowledge that God commanded our strength when He thus gave us an open Bible, translated into our mother tongue. We are in great danger of forgetting this nationally.

ii. *The Sabbath.* The day of rest is another element of strength. How favoured our nation has been in this respect. It was not given merely as a day to be spent in carnal pleasure or rest of body, but as a day of worship and attendance on the means of grace. In that our God commanded our strength. How sadly we as a nation have departed from a right observance of the Sabbath, and how the day is now desecrated by amusement and pleasure-seeking in various ways! Some may call me narrow-minded, but that I do not mind. It is a solemn thing to despise the blessings and privileges which God has given us.

iii. *The Gospel.* There was a time in our national history when darkness and Romish superstition covered this land, when the Bible was a chained book, and the Gospel was not heard from the pulpits, when those that loved the truth had to go hither and thither, and meet in secret to worship God. Then our God commanded our strength, and gave us the glorious Reformation. God raised up bold and faithful men to preach the Gospel of free and sovereign grace. It was attended with Divine power, and multitudes of men, women and children were turned from darkness to light, and were made to love the Gospel. Some may say we still have the Gospel. Not, for the most part, in that pure and faithful preaching of it as we had it in the days of the Reformers and the Puritans. In this also we have greatly departed as a nation from the Lord. Now in these various ways God has commanded our strength. Yet if you ask most people to-day what is the strength of England, I suppose the answer would be: The Army, the Navy and the Air Force. But these are not the principal elements of strength. If we trust in the Army, Navy, or Air Force, for our

defence, and forsake the God of the nation, tear His Word to pieces, desecrate His Sabbath day, and despise His Gospel, where is the strength? God will have a controversy with that nation that forsakes and despises that strength which He has commanded.

In another way our Lord has commanded our strength. Not only has He imparted it to us as a nation, but He has commanded or required it. It is a similar word to one we have been familiar with—*commandeered*. How true this was when the strength of the manhood of our nation was sent forth for the defence of our homes and families; yet has He not also commanded our strength in a more special and particular manner? He has caused not only this land to be the home of His Word and Gospel, but He has caused that Word and the sound of that Gospel to go forth from this country to many other lands and nations, and He has made use of it to the honour and glory of His name, and to the salvation of precious souls. Then we have:

AN EARNEST PRAYER: "Strengthen, O God, that which Thou hast wrought for us." We may well join this morning with the Psalmist in this prayer. Strengthen our love as a nation to that precious Bible which Thou hast given us; strengthen our regard to that Divine institution, the Sabbath day, and cause us still to keep it; strengthen our love and attachment to that precious Gospel of Christ in all its fulness and purity; strengthen these elements of true national strength in our midst, and cause us still to remain a nation that worships Thee, and seeks Thine honour and glory, and acknowledges Thee as our God and Guide. May we not also join in this prayer in reference to the usefulness of England: Strengthen, O God, the witness of this nation to Thy Word, that still to other countries it may go forth as a Light in a dark place, and cause Thy Gospel still to go forth from her as the power of God unto salvation.

In the second place, let us notice these words in reference to THE CHURCH OF GOD. There are several things that constitute the strength of the Church, all of which God hath commanded.

i. *The Foundation*. This was laid of old by God the Father. It was the strength of His own heart, the Eternal Son of God. In the fulness of time the Lord Jehovah commanded, and the Son of His love came forth to be manifested as the precious Foundation of the Church—God manifest in the flesh.

ii. *The Walls*. God not only made the Foundation secure, but the walls impregnable. These walls are the everlasting salvation of the people of God:

"With salvation's walls surrounded,
Thou may'st smile at all thy foes."

To have a name to live, and yet be dead, is to be outside these walls; but to be built upon the Foundation is to be safe for time and eternity. Many professors of religion look at Christ merely as a good example, but they alone are safe who know and love Him as their Redeemer. All religion that is not built upon and surrounded by the sacrifice of Calvary is absolute weakness. If you think you are going to heaven apart from that, by resting partially or wholly upon your own good deeds, your religion is worthless. It is the truly saved sinner alone that can sing:

“ Redeemed, with Jesus' blood redeemed,
His beauties called to trace,
No angel can be more esteemed
Than sinners saved by grace.”

iii. *The Unity of Worship.* This is another element of spiritual strength. We have a remarkable illustration of this in the preceding verses. “ There is little Benjamin,” the tribe that almost became extinct; “ The princes of Judah and their council,” a much larger and more powerful tribe; “ The princes of Zebulun, and the princes of Naphtali.” Thus the whole nation was represented: Benjamin the smallest, Judah the greatest, Zebulun and Naphtali the most distant, were all found assembled together for the worship of God. Not only so, but at times Benjamin and Judah were at variance, and even in actual warfare against each other. Here we see them united together in the worship of God. Unity is strength, and thus God had commanded their strength in uniting them in harmony. Oh that we could see more of this unity of worship in the true Church of God. A living fellowship of spirit in the things of God, between such as truly love the Lord in sincerity and truth.

In these things “ God has commanded the strength ” of His Church, and we would this morning unite with the Psalmist in the earnest prayer: “ Strengthen, O God, that which Thou hast wrought for us.” Strengthen the faith of Thy people in the only Foundation. Strengthen the assurance of Thy people in the Security of the walls and the atoning Sacrifice of Calvary. Strengthen their love and faithful adherence to the fundamental truths of the Gospel, and strengthen love and union among the saints, so that Judah and Benjamin may worship together in the unity of the Spirit, and nothing shall be permitted to draw away the heart and mind from the centre of all true worship. I feel how suitable our opening hymn was just now:

“ Jesus, we come to meet
With Thee, our Lord and King.”

If we ever come aright, it is not to meet with Benjamin and Judah alone, but “ with Thee, our Lord and King.” This is the God who can answer the prayer of our text, and when we meet with Him we find unity.

“ When is it Christians all agree,
And let distinctions fall?
When nothing in themselves they see,
And Christ is All in all.”

That is the place of true strength. Amen.

“ Would you know whether God loves you? He does if He scourges you (Prov. iii. 11, 12). His chastenings are our instructions, mind what every stripe utters, listen to its voice (Micah vi. 9). Depend on it, God loves you, if you on account of sin hate yourself. Christ says, He that hates his life in this world, shall keep it to life eternal.”—W. H.

"IN WRATH REMEMBER MERCY" (Hab. iii. 2)

"In wrath remember mercy,"
Great God of truth and love;
For despite all Thy favours
Shower'd on us from above,
This highly favour'd nation
Thy goodness has forgot;
And now Thy hand is smiting,
Yet men perceive it not.

"In wrath remember mercy,"
Hear Thou Thy people's cry.
They see the darkness deepen,
While thousands careless lie.
O Lord, from blindness save us,
From God-less teachers free;
And bring this guilty nation
Its grievous case to see.

"In wrath remember mercy,"
From further judgments spare—
Judgments (so blindly witness'd!)
On land, on sea, in air.
Come! move our king and rulers
Upon Thy name to call,
And bid them tell this country
Down on its knees to fall.

"In wrath remember mercy,"
Mercy to purge, to teach;
Mercy to send more labourers
Thy holy truth to preach.
Mercy, that Thy good Spirit
May widely be outpour'd,
That thousands yet may witness
The glory of the Lord.

"In wrath remember mercy,"
As in the days now past,
When Thou didst give us vict'ry,
And hush the cannon's blast.
Turn back the tide of evil
Far distant from our shore;
That hearts may bow to Jesus
Which never bow'd before.

GOD'S WITNESSES (David).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

DAVID is established in the Word as a type of the Lord Jesus Christ, and even more than a type, for in the language used by him, and also in what is said of him, he impresses one as though he were the very person of Christ Himself speaking. In fact, in

reading the Psalms, unless this typical feature is observed, we shall miss one of the main ends of these divinely given compositions. In the forefront stands David, with all his sorrows and joys; but in the background is seen "Great David's greater Son." This, then, is the great and prevailing characteristic of quite a number of them. Psalm xxii., for instance, is most remarkable, as in it we have the very words of Christ on the cross, as well as the mocking jeers of His enemies, who are likened unto "many bulls," "a ravening and roaring lion," and snarling "dogs." "Our fathers trusted in Thee; they trusted in Thee, and Thou didst deliver them . . . but I am a *worm* and *no man*, a reproach of men and despised of the people." "Thou hast brought me into the dust of death." Here we have language, used by David, setting forth with prophetic accuracy the awful agonies of the Redeemer, when He made Himself an offering for the sins of His chosen and now redeemed people. What a sight (by faith) to see! "My God, My God, why hast Thou forsaken Me?"

"Was it for crimes that I had done He groaned upon the tree?
Amazing pity! grace unknown! and love beyond degree."

The Old Testament saints saw more here than mere martyrdom and poetic tragedy. There is only one other place in the Old Testament that matches this Psalm, and that is Isa. liii.: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." One may ask, "How can these things be?" The reply, on all intellectual and rational grounds, cannot be given.

"Here reason fails with all its powers,
But faith prevails and love adores."

But on Scripture authority and testimony the answer is easy. David gives the only explanation for his writings: "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). Compare but the prophetic with the actual, and the agreement is complete. "Thus *it is written*, and *thus it behoved Christ to suffer*," said the risen Saviour (Luke xxiv. 46), even as it was foretold by all the prophets. Critics may criticise, rationalists may rationalise, scoffers may scoff, but this glorious and amazing truth of prophecy, then of history, and experience in the Spirit, and set forth in the truth of the Gospel, namely, THE CROSS OF CHRIST, rests undisturbed like a mighty rock in troubled seas, and is the same to-day as it ever has been, the only refuge and resting-place to sin-smitten sinners.

"Blest angels leave their high abode,
To learn new mysteries here and tell
The loves of our descending God,
The glories of Emmanuel."

Both Jeremiah and Ezekiel testify of the typical character of David. Jeremiah, speaking prophetically, said, "But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. xxx. 9). And thus also Ezekiel: "I will set up one shepherd over them, and he shall feed them, even My servant David" (Ezek. xxxiv. 23). And again: "So shall they be My people, and I will be their God, and David My servant shall

be king over them . . . and My servant David shall be their prince for ever" (Ezek. xxxvii. 23—25). There is no other personality in the whole range of Scripture that can be fitted into the name "David" but Christ. In these prophecies David is spoken of as the Shepherd-King of Israel. And this is exactly what Christ is. "The Lord is my Shepherd," says David, and Christ says, "I am the Good Shepherd" (John x. 11); "I lay down My life for the sheep, and they shall never perish;" and didn't David adventure his life to save the lamb and slew both the lion and the bear? As a shepherd David watched over, protected and fed his sheep, and later, when he became king, he was still the royal shepherd of the Lord's flock, the house of Israel. And so Christ, "that great Shepherd of the sheep" (Heb. xiii. 20), looks well after His flock, and rescues them from the wilderness (the world), and devouring wild beasts (sin and Satan), and preserves them with His mighty power. "The sheep hear His voice, and they follow Him" (John x. 4); He leads them into the fold (the Church), and into heaven at last.

In Psalm cxxxii. 13—17 we read this memorable passage: "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever; here will I dwell, for I have desired it. . . . There will I make the horn of David to bud." David had built his royal palace on Mount Zion, and there he lived, and there he reigned over all Israel from Dan to Beersheba, and under the veil of the natural figure we discover the spiritual; for in this wonderful passage there are the aboundings of the great goodness and grace of the Gospel, and the unchangeable and eternal purposes of the Father are brought to a central point in these words: "I will make the horn of David to bud;" that is, briefly speaking, "the pleasure of the Lord shall prosper in His (Christ's) hand" (Isa. li. 10), in the certain salvation of "all the lost sheep of the house of Israel" (Matt. xv. 24). The Bible nowhere informs us that "the lost sheep" (as such) seek the Shepherd, but rather the reverse, is a self-evident truth: "I will seek that which was lost, and will bring again that which was driven away. I will feed My flock, and I will cause them to lie down in fat pastures and by the rivers" (Ezek. xxxiv. 14—16). Our Shepherd-King has all power in heaven and earth, and is able to do exceedingly abundantly, above all that we ask or think, according to the power that worketh in us (Eph. iii. 20).

"Zion, thrice happy place! Adorned with wondrous grace,
And walls of strength embrace thee round;
In thee our tribes appear, to pray and praise and hear
The sacred gospel's joyful sound.

There David's greater Son has fixed His royal throne;
He sits for grace and judgment there.
He bids the saints be glad; He makes the sinner sad,
And humble souls rejoice with fear."

(To be continued, G.W.)

"If God's Word makes me pray, it is evident the Holy Spirit has been with me while reading it."

THE PATH OF OBEDIENCE.

ON Wednesday evening, October 8th, two friends were led through the waters of baptism by their Pastor, at "Providence," Rowley Regis. It is with more than a natural desire to record this Baptismal Service as an event, that we give space to particulars concerning it in our pages. The Psalmist says, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psa. xxvii. 13); and surely God's servants know, in their measure, what he meant. Preaching is no light matter with them. It is a constant exercise, fraught with much heart-searching and continual anxiety to know what the Lord would have them speak; and often it seems that they labour in vain. Then the goodness of the Lord is seen, and they are melted. These two sisters have told us of special helps received under certain sermons which were preached after particular exercise of mind and earnest prayer. Now they have found "the answer of a good conscience" in following Christ, and we have found good in observing that: "This is the Lord's doing; it is marvellous in our eyes" (Psa. cxviii. 23). Mary's posture at Jesus' feet we humbly crave for all concerned. The text preached from before the baptising was taken from Psa. cxxviii. 1. On Lord's day, October 12th, after the evening service, it was our sacred pleasure and privilege to give to these newly-added members the right hand of fellowship in the name of the church, before they partook of the Lord's Supper for the first time.

May others be gathered in, both here and elsewhere, that by Divine grace will—

"Dare to defend His noble cause,
And yield obedience to His laws." S. R. H.

DOING THE WORD. (No. 11.)

BY PASTOR F. H. WRIGHT (Rochdale).

IT is hardly necessary to re-affirm that all religious activity is not gracious. So many things are done in the name of religion, and are accompanied by so many protestations of sincerity, that many are bewildered if not actually deceived. In an age when social questions are put forward with much prominence, the danger arises of regarding them as substitutes, and men and women consider them to be more important than what is termed mere religious work. However, leaving the question of moral activity and social betterment, let us notice some instances of *religious* working, and in the name of religion, which have neither been energised by God nor received His approval.

Jehu is an eminent example of zeal cloaked with a deal of religious fervour, but actually having a personal and political object in view. "Come with me, and see my zeal for the Lord," he cried (2 Kings x. 16), and with remarkable vigour and considerable ingenuity he proceeds to the work of exterminating Baal. How praiseworthy it might have appeared, to go forward slaying the enemies of the Lord! but how clearly the Scripture reveals this: "But Jehu took no heed to walk in the law of the Lord God

of Israel with all his heart . . ." (2 Kings x. 31). Our own country's history is full of the record of valiant deeds for Protestantism, the casting down of Romanism, and the standing for authorised worship; but we do not assume that even a martyr goes to heaven because he has given his life for a cause. We must not be deceived into the idea that any degree of desirable activity in the putting down of wrong, or of asserting the right, is of itself a procuring cause of the favour of God. The scripture that reads, "Though I give my body to be burned," is both a fact and a warning. Peter was not commended for cutting off the ear of the high priest's servant, although he might have pleaded that the circumstances justified a display of valour. Calling forth thunder from heaven upon one's enemies or those differing might be good sectarian activity, but was not pleasing to the Lord Jesus Christ.

Eli is a case that could be quoted in illustration of mere formal fidelity to a trust, in so far as the news of the loss of the ark affected him more than the tidings of the death of his two sons. In all probability, he did his duty in the tabernacle, but judgment came upon him, inasmuch as "his sons made themselves vile, and he restrained them not." No amount of formal obedience could wash away the sin denounced: "Thou honourest thy sons before Me."

It is doubtful if any of the company who were with the Lord Jesus Christ in the days of His ministry suspected *Judas* of being a thief. Many who made generous contributions to "the bag" would have ceased doing so had they known the character of the treasurer. Posing on one occasion, at all events, as a benefactor to the poor, he probably appeared a right-minded custodian of the funds, but when eventually Satan entered into him to betray the Master, he found a compliant servant. A disciple, rather more prominent than some, and eager for the poor, yet a son of perdition! It is not simply history, but of a solemn declaration of works without grace.

One of the most lamentable instances in Scripture of indefiniteness in profession is described in the case of *Jehoshaphat*. Again and again, he appears as a compromiser, a lover of this world, in spite of the fact that it was through his intervention that Micaiah is called up to the conference of the kings. Seemingly loyal to Jehovah, he joins affinity with Ahab, and who shall properly describe the rebuke contained in 2 Chron. xix. 2: "Shouldest thou help the ungodly, and love them that hate the Lord?" Personal interest, ambition, or associations, often came first with this king, in whom "good things were found." It would repay Bible readers to look at the record of *Jehoshaphat* in the light of those frequent occasions when he acted in such a manner as to produce doubt as to the reality of his religion, the sincerity of his motives, and the value of his service. What regret has been caused by the attachment to unworthy causes of many who by reason of singular ability could have found better outlets for their energy! Ahab's influence, or more so Jezebel's, was responsible for many a blot in the life of *Jehoshaphat*.

Jonah provides a sorry spectacle, not only on board the ship to Tarshish, but when he is seen sitting on the east side of the city.

He had obeyed after pressure, but with obvious reluctance, and even goes so far as to assert his reason for fleeing unto Tarshish. One does not expect the bold prophet with lion-like courage to ask for death in a moment of sullen regret, but we see it in Elijah as well as Jonah. To justify one's anger and seek withdrawal from divinely appointed labour is not the work of the Holy Ghost. Well may labourers in the vineyard pray to be kept as well as sent. Some glamour may accompany the running at first, but in all labour there is drudgery, and the Lord's business is not always to the mind of His ambassador. Loneliness may produce desire for company; some seek it in wrong companions, as Ahab, others in communing with their own disappointed spirit. Which is worse? There was nothing God-honouring in David's way of honouring his parents when he went to the king of Moab, and the aimings at the Cave of Adullam are in sad contrast to the times of David's looking alone to the Lord. Solomon is commended for his prayer for wisdom, but became a by-word for folly; and it is scarcely possible to determine which is remembered most, the wisdom of the statesman, or the folly of the old king.

The Scriptures have a wonderful value in this, that they are not the chronicles of the nice side, as it is called, of a man's character, but they give prominence also the outworkings of his old nature; not, of course, to justify ours, but as warnings, and also to save from despair. A reading of the prophecy of Malachi sets forth not simply the record of a declining people and their attitude God-ward in a dark age, but the operations of the human heart even in religious service. With hearty voice many will declare that the best should be for God, but Malachi reminds us that there were those who laid before God what they would have been ashamed to present to their governor. No better is the human device of to-day. Paul the Apostle gives the names of some who had the appearance of validity for a time. Demas, Alexander and others, are landmarks. In the ministry of Peter appears Simon, who was baptised; and attached to the company of the Lord Jesus were those who walked not after Him any more when they stumbled at His sayings. No root, no fruit, is the explanation, alas! so often. Saul was anxious for a religious parade, only to be honoured in the eyes of others; and Pharaoh acknowledges sin, but pursues the Israelites. Balaam blessed the people of Israel, but cunningly devised means for his own profit; and Cain's offering is familiar to all. It is the grief of many that religious activity is often accepted by men that must have the disapproval of God, and "by their fruits ye shall know them" stands for all generations. Many may feel disheartened at their feeble activities, may reckon themselves among the useless, yea, even be tempted to envy the zeal and seeming vigour of many, but "without Me ye can do nothing." "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Matt. vii. 22, 23). These are not the workers of evil in the world as ordinarily understood, but people busy in a sphere of religion. What a solemn position! The idle are condemned, but more of these later (G.w.).

OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture (see January "Waymarks") :—

"For by strength shall no man prevail."—1 Sam.

"Out of weakness were made strong."—Heb.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom.

"For the arms of the wicked shall be broken: but the Lord upholdeth the righteous."—Psalm

"Our God shall fight for us."—Neh.

"Those that walk in pride He is able to abase."—Dan.

DEAR YOUNG PEOPLE,

You will find several observations in "Waymarks" this month concerning the Great War, which terminated, after so much suffering, in November, 1918. God gave us the victory, and Armistice Day marks one of the greatest deliverances ever wrought for us as a nation. To Him who gave peace let us give repeated thanks. Now do you remember that David says in one of the Psalms: "**Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight**"? (Psa. cxliv. 1.) What brought war into the world? Doubtless most of you know what answer to give to this question. It was SIN. Sin disturbs order, mars peace, and is responsible for all the evils of war. Sin, too, at times moves men to make such unjust demands, as that war is rendered inevitable. But you will find in reading carefully about the wars mentioned in the Bible, that although sin is the origin of war, it has never produced the best soldiers. Sin always weakens, and when it appears at its strongest, its strength has ever been proved to be but weakness. The side that takes up weapons of war unjustly, and pursues sinful methods to try and strengthen its original attitude, sooner or later finds that the God of justice vindicates the right, and brings to confusion the strongest machinery of sin. Jehoshaphat was in great trouble when the children of Ammon, and Moab, and Mount Seir, came up against Judah (2 Chron. xx.). The opposing side comprised a great company, and Jehoshaphat with his little army knew not what to do (ver. 12). What purpose did this great opposing force intend to accomplish by this war? You will discover that their purpose was sinful. They intended to cast out the people of God from their possession which He had given them to inherit. Now Jehoshaphat did the very best thing possible. He took his righteous cause to his God, although you must notice that God was punishing Jehoshaphat for joining affinity with Ahab, an ungodly king. He was permitting this new trouble, to remind Jehoshaphat where his strength really was. Well, presently God sent Jahaziel with this wonderful message to all Judah and Jerusalem: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (ver. 15). Then God told them what to do, and promised to be with them. The result was victory to Jehoshaphat and his army. Then in the valley of Bera-chah (or blessing) they praised and blessed the Lord. So, "**Blessed be the Lord my strength,**" is the secret of all right-

eous victory. We recollect with horror the frightful poison gas and the bombing Zeppelins which were introduced by the sinful and avaricious cruelty of the Germans in their attempt to crush us; and we realise how applicable to our case the words of the Psalmist have proved: "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us" (Psa. cxxiv. 2, 3). Yet God has punished our nation by the War, though He most mercifully gave strength to our armies, and defended our righteous cause. We only wish there was more praise ascending to Him, for His great goodness.

Then David's own case is a striking instance of the tide turning against the strength of sin in the person of the giant Goliath. Truly the Lord taught the hands of the Psalmist to war, and his fingers to fight. Five pebbles from the brook and a simple sling were sufficient weapons in the hand of David, because the strength of the Lord was behind them.

" 'Twas Israel's God and King
Sent David to the fight;
Who gave him strength to sling,
And skill to aim aright."

Sin, in defying the armies of the living God, was the only stimulus for the giant. His height and experience of warfare made him proud and haughty, and his hatred of God and His people blinded his eyes to a sense of his real weakness. Goliath's sword, spear, and shield, however, were no terror to David, for, said he to his foe: "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (1 Sam. xvii. 45). Then the stone was slung, and when David aimed, it hit its mark, for it sunk into the giant's forehead, and he fell upon his face to the earth. Thus ended the life of one whose sinful efforts were used in warring against God and the armies of Israel.

Dear young people, may young David's God be yours. Remember that your hands and your fingers are under His control. If you really believe this, you will be often asking Him to teach you to use these members of your bodies in a right way. Beware of idle hands, for:

" Satan finds some mischief still
For idle hands to do;"

and God who controls you and your hands, punishes for mischief. Mind what you touch with your fingers. Our first parents brought untold trouble into the world by touching what God told them to leave alone. Touch nothing with your fingers with the intention of stealing. Many there are, alas! who vainly imagine it possible to get through life by taking what doesn't belong to them. God never helps such people, and sooner or later they are found out. Then their character is gone. Be careful, too, what you write. There is such a thing as a "warfare of words." Endeavour to steer clear of that. Hezekiah found strength from the Lord to fight in silence, when Sennacherib sent a blasphemous letter to him, yet he was not indifferent (Isa. xxxvii. 14). In effect, he really asked the Lord to answer this letter for him, and He did in

a very solemn way (vers. 37, 38). Again, mind what you sign. Many have signed documents in haste who have repented at leisure, when faced with perplexing consequences and expense. What good, and yet what harm, we may do with our hands and fingers! May God teach us how to use them as well, and as long as we can.

One final word. How blessed will be your position, if enabled to handle, by faith, the weapon of prayer, and the Sword of the Spirit which is the Word of God! (Eph. vi. 17, 18.) "Blessed be the Lord," who does teach young people who go to Him to handle these ancient, well-proved, strong and sure weapons of victory. Foes of a spiritual kind there are, and very many, for God's people to fight. Sin and Satan can never be fought with carnal weapons. Maybe some of you are plagued with these foes, and want the Lord to fight for you. Go, as enabled, to Him, and ask for grace to "fight the good fight of faith," and to "lay hold on eternal life" (1 Tim. vi. 12). Assuredly He will give you the victory, through Jesus Christ. God bless you all.

Your sincere friend,

THE EDITOR.

A SOLDIER'S PRAYER.

A SCOTCH Highlander, who served in the first sad war with the American colonies, was brought one evening before his commanding officer, charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major André, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen, in the grey of the twilight, stealing out from a clump of underwood that bordered on one of the huge forests, which at that period covered by far the greater part of the United Provinces, and which, in the immediate neighbourhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a few words: "He had stolen away from his fellows," he said, "to spend a few hours in private prayer." "Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman. The Highlander replied in the affirmative. "Then," said the Colonel, drawing out his watch, "never in your life had you more need of prayer than now; kneel down, sir, and pray aloud that we may all hear you." The Highlander, in the expectation of instant death, knelt down. His prayer was that of one acquainted with the language in which the Christian addresses his God. It breathed of imminent peril, and earnestly implored the Divine interposition in the threatened danger; the help of Him who, in times of extremity, is strong to deliver. "You may go, sir," said the officer, as he concluded; "you have not, I am sure, been in correspondence with the enemy to-night." "His statement," he continued, addressing himself to the other officers, "is, I doubt

not, perfectly correct. No one, I feel assured, could have prayed as he has done without a long apprenticeship; fellows who never attended drill get on ill at review."

We should like to add to the foregoing precious experience, a brief reference to the prayer of one of our brave soldiers who fell in the Great War. The news of his death, which came as a great blow to his relatives, was mingled with further news of encouragement concerning his eternal safety; so that his loved ones sorrowed not, "even as others which have no hope." The dear lad had been known to pray this prayer while away on active service: "Lord, hide me in Thy wounds." Would that blessed petition ever go unanswered? Nay. And would not the language of it ever be cherished as a most fragrant part of this young soldier's memory? Yes, indeed. How true is this line:

"But they that in the Lord confide,
And shelter in His wounded side,
Shall see the danger overpast,
Stand every storm and live at last." [ED.]

THE DYING SOLDIER.

UPON the battlefield of Sedan may be seen a modest stone, on which are written in French these words: "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever" (Psa. xxi. 4). The stone has been erected by a colonel, who was at that time a captain. On the night of the battle he saw a soldier whose death was fast approaching. The captain asked him if he wanted some water, or whether he wished a letter written to his mother. The soldier answered that he was dying, and had no relatives. But he added, "Please take my New Testament out of my haversack, and read me a verse in John xiv., where it speaks about peace." The captain did as he was asked, and as he read the passage, "My peace I give unto you," he saw the soldier's face beaming with joy. He was deeply touched. Before breathing his last, the soldier raised himself up and said, "Thank you, captain; I have that peace; I am going to that Saviour. I need nothing more." Then, pointing to the New Testament, he added, "Keep it; it has led me to Jesus; may it lead you to Him also."

A CHEERING TRUTH.

A thousand glorious names Jehovah bears,
But is the Father of His people still;
Wills many changes in their small affairs,
But will not, cannot, ever change His will.

"Some people look upon religion as a medicine, to others it is their necessary food; the latter are right."

"Apostasy begins with littles; it is called 'drawing back,' not running back. Beware of 'an evil heart of unbelief.'"

"God often denies His children what He gives to others; but He denies them in love."

Waymarks.

“Search the Scriptures.”—John v. 39.

Psa. cxliv. 1, 2. Nahum i. 7. Ex. xxxiii. 19. Psa. xxiii. 6.
Isa. lxiii. 7. Psa. xxi. 3. Jer. xxxi. 12. Psa. cxlv. 7.

THE EDITOR'S LETTER.

DEAR READERS,

We have been safely brought, by the goodness of God, to the closing days of another year, and it is with a desire to speak well of His goodness that we take up our pen to write to you for the last time in 1930. Time flies so fast, and we become so absorbed in the multitudinous duties and concerns that occupy our days, that it is matter for shame and confession with many of us because we pause so little to consider the goodness of the Lord! There have been occasions when His goodness has led us to repentance, and others when we have been pointedly reminded of our unworthiness to behold some marked tokens of Divine goodness as they have passed before us in the way. But, alas! how many have been the unnoticed acts of tender goodness bestowed upon us from above. Every breath that has been drawn without pain has declared His goodness. Every limb that has functioned in response to our mental powers, enabling us to move to and fro to our daily callings, has silently reflected His goodness, “for in Him we live, and move, and have our being” (Acts xvii. 28). Every way that has opened up for our good in answer to prayer, is a reminder of His goodness. The food eaten and the clothes worn, are no less provisions of His goodness. The love and comforts of home-life, and a circle of godly friends, again express very clearly the goodness of the Lord. Aye, but what of those whispers from His throne, those touches of His love, those constraining and restraining influences of His grace, and then the occasions spent in access to the mercy-seat? These, with each time of spiritual profit spent in His House, must swell the records of His great goodness, which issues from the special provision that is laid up for them that fear Him (Psa. xxxi. 19). Well might the Psalmist repeatedly say, “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men” (Psa. cvii. 8). But we must not overlook those denials and peculiar crosses, or refuse to own with gratitude the goodness of the Lord which has been clearly seen when those heavy clouds have burst with blessings on our heads. For, verily it is true that God is—

“ Good when He gives, supremely good,
Nor less when He denies;
E'en crosses from His sovereign hand
Are blessings in disguise.”

Dear readers, may grace be given to us to thank the Lord for every remembrance of His goodness, and to confess with sorrow at His footstool, our sinful forgetfulness and ingratitude respecting His oft repeated favours. Now let us seek to draw your attention to a glimpse of His goodness as we have seen it in bringing the new Committee of “Waymarks” to unite with one accord in desiring to render some useful service in the denomination which they truly love. It was indeed a pleasant meeting which took place in the room at Chapel House, where this letter is now being written, when the Rowley Regis “Waymarks” Committee, who have worked so kindly and well with the Editor hitherto, amicably relinquished the management of the Magazine by placing it for the future into the hands of the present Committee, whose names are appended. (The local friends are, of course, still banded together as a willing body for helping the Editor, and to attend to the distribution of “Waymarks” at “Providence,” Rowley Regis, where it is well supported). By this step which has been taken, it is hoped that the Magazine will become more widely read, and consequently, by the blessing of God, be of greater use as a faithful witness in these days of grievous departure from the truth, when so much religious literature of an erroneous character is being circulated. Please, therefore, do all you can to help us provide and circulate this little “monthly.” “Waymarks” will be known in future, that is, from January, 1931, as **“A Magazine established in the interests of all Strict Baptists, who seek humbly and faithfully to abide by the Word of God, as their final appeal in all matters relating to faith and practice.”**

The following friends comprise the Committee:

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Mr. B. Harris, Arch Hill Street, Netherton, nr. Dudley.

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It is hoped that in each issue of the Magazine, beginning next month, there will be a sermon and articles from at least five ministers who are living to-day, in addition to pieces culled from the writings of gracious men now in glory. A careful record of important passing events reviewed in the light of God's Word will also appear monthly, together with items of scripturally instructive interest for our Sunday School superintendents, teachers and young people. We trust all our readers will look forward to the presentation of these “contents,” and may many be led to pray

* Editorial Sub-Committee.

that "goodness and mercy" may follow us and the work to which we have set our hands. May love and harmony abide and continue with us, and the honour of a Triune Jehovah be ever kept before our eyes. May we never be "desirous of vain glory, provoking one another, envying one another" (Gal. v. 26).

Our closing word shall be a reminder of God's goodness as it may be seen in the light of this dying year. David says, "**Thou crownest the year with Thy goodness**" (Psa. lxxv. 11). Is there a friend perusing this letter whose heart cries out for the living God? Perhaps that friend fears that this year will die and leave him still waiting sorrowfully for the "consolations of Israel." May his fears soon be banished by a powerful revelation of Jesus Christ. Others who have, by faith, seen the Lord may now be longing for another visit. On every hand they hear the cry: "Who will show us any good?" But "any good" will not satisfy them. Their language is, "Lord, lift Thou up the light of Thy countenance upon us" (Psa. iv. 6). May such goodness as an answer to this prayer would unfold be richly enjoyed by these praying friends ere this year passes into eternity. Remember, "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. cvii. 9). Here we pause a moment and ask, What if this year should be the last with some of us? Are we ready to die? If death should be so near, oh what goodness would crown the closing year of our lives in the bestowal of an abundant entrance into the everlasting kingdom of Jesus Christ. May none of us die short of this great blessing. We hope each and all our readers will spend a peaceful Christmas with those near and dear to them. Would not a manifestation of Divine goodness wonderfully crown the year, if the Holy Spirit should condescend to open up to us the Mystery of Redemption? Surely then we should experience a happy Christmas indeed. God bless us all, by letting us know that Jesus came to Bethlehem and Calvary that we might one day reach heaven.

Yours to serve, in Gospel affection,

THE EDITOR.

A HUMBLE AND WISE CHOICE.

Notes of a Sermon by the late Mr. J. Booth, of Bradford, preached in Gower Street Chapel, London, on Sunday evening, February 11th, 1917.

"For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—PSALM lxxxiv. 10.

OUR morning text told us what Christ was, and what Christ did, and what Christ ever will do. Our text this evening tells us in measure what SAINTS were, what SAINTS are, and what SAINTS will be down to the end of time; that is, it speaks of men and women who love the house of God, who love divine things, and make them their chief choice.

The Psalmist seems almost to have reached the climax when he wrote the tenth verse. In the first place he describes the ami-

ability. "How amiable are Thy tabernacles, O Lord of Hosts!" We have missed much if we have never seen the amiability of the tabernacles of the Lord of Hosts. "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." So it was not merely the house, nor the assembly, that his heart cried for, but the living God. He evidently wanted to see God in His house. Then he envies the sparrow: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, my King and my God." It has been well said, some birds fly over the sanctuary, others alight on the sanctuary for a time, while others build their nest there. Are we amongst those who fly over the sanctuary? Are we amongst those who alight on the sanctuary for a short time, or are we those who find in the sanctuary of God our home? I do not know how it is with you, friends. I want a spiritual home as much as I do a natural one. I want to be able to turn in and feel this is the place God has given me, where He has located me; and just as I want to feel amidst all the troubles of life there is a small place where I can rest, which I can call my own home, so I want to feel amongst the people of God that there is a place whereof I can say, This is my abode:—

"Here my best friends, my kindred dwell,
Here God my Saviour reigns."

I cannot imagine a spiritually-minded man being without a spiritual home. I cannot imagine a man seeking the truth, seeking the Gospel, or seeking for an interest in the truth of God, without that man finding a home. I do not think there is much good in wandering from place to place. We want to find a place among the people of God, and also in their affections; we want them to find a place in our affections. We want to find God *owning* us, and *acknowledging* us, and giving us a place among His people. "How shall I," He cried, "put thee among the children?" We want the Lord to put us among the children. We remember the time when we felt anxious and concerned because we seemed neither fit for the world nor for the Church. We crept into His courts, and at that time "a day in His courts was better than a thousand," for we were hungry; our cry was, "Give me Christ or else I die. We felt in some measure shut out and excluded from fellowship with the people of God. They did not exclude us, we excluded ourselves. We thought hard things against ourselves, and that we were not worthy of their company, but there was something similar in their desires and ours, as when David said, "A day in Thy courts is better than a thousand." "Blessed are they that dwell in Thy house;" and, mind you, that blessing has never been withdrawn. Show me a man that dwells in the house of God, a man perhaps insulted and yet abiding by the house of God, and I will show you a man that will have the blessing of God upon him. "Blessed are they that dwell in Thy house," and "in whose heart are the ways of them."

The Psalmist seems to reach a climax when looking upon the house of God and remembering what he had felt in the house, and what he had seen when God discovered to him His mercy and truth in the Person of Christ. "A day," only one day, mind you.

There are different kinds of days spent in the house of God. You may take the day, whatever kind it is, and you have to say from your hearts, that day is better than a thousand that I could have spent elsewhere. There are days when you seem to be searched through and through, and days when the Spirit of God takes the veil from your hearts. There are days when you come to the house of God and the Word of God strikes you as a hammer. There are days when you hear nothing at all apparently to profit, the Word seems to condemn you and cut you off; but when you have passed through this experience you say, "Well, I would rather have a day like that, I would rather have a day when the Lord searches and strips, for even such a day is to be more desired than a thousand spent elsewhere." Can you say this, friend? Remember all the days if you can; they have not all been barren. You cannot come here Sabbath after Sabbath, and sing sweet hymns and hear the Word faithfully expounded to you, but what you feel something, unless it be that you are as dead as the seat on which you sit. When you remember the time the Lord made His Word as a candle lighted in your conscience, making you tremble and sending you searching and examining yourselves; when you felt as though you had less religion when you got home than you had when you left for the house of God, you say, "Even a day of this kind is better to me in His courts than a thousand." Then there was a day of feeding; when His Word was found, when you ate and drank, when His voice was heard in your heart, when He embraced you and kissed you with the kisses of His lips, when He said, "Thou art all fair, My love." Then, indeed, a day in the courts of His house is worth a thousand.

There is a plain literal interpretation of our text, but then it is a searching text, because it seems to say, "Dost thou love the house of God as much as David did?" Canst thou say, "A day in His courts is better than a thousand"? Canst thou say, "I would rather be a doorkeeper in the house of God than dwell in the tents of wickedness"? David evidently was, for the time being, debarred from the house of God. I had a letter from one of our members a few weeks ago. He is amongst men who regard not the Sabbath day, nor the name of the Lord Jesus Christ; amongst men who scorn and ridicule the Word of God. He can manage the work alright, but it is the company of which he complains, and the young man trembles as he hears their vile language. That man values the house of God to-day, he is debarred from it. He cannot get where the Gospel is preached, he cannot get with the sons of Zion. There he is, if you can just picture yourselves there, friends, you will at once see a little of the value and the blessedness of the courts of the Lord.

But you say, "What really constitutes a court, because we many times come to this house of prayer and get nothing at all?" I have always understood that the court is where the king is. No king, no court. If the King is in Windsor, the court is held there; if he returns to Buckingham Palace, the court is held there; and so it seems to me with the courts that are better than a thousand. It is where you see by faith your Redeemer. It is where you sit at His table and feel Him drawing forth your love, drawing forth your graces, when you realise He is there in Person, there a court

is held. Then wherever it be, in this house, in the street, or on your bed, He may bring you to the house of God in communion, He may give you some portion; and inasmuch as He discovers Himself to your heart, that becomes, shall I say? like one of the courts, and you are spending a pleasurable period in the courts in communion with your Lord. Only have a visit like this, and it is a day to be remembered; a day that you cannot forget, when the Lord spoke, revealed Himself, and shed abroad His love; there He gave you access, and a day of that kind is better than a thousand elsewhere. So the soul who has known something of divine consolation must have known something of sweet communion to be able thus to speak of the courts of the Lord. Now just look at it as simply as possible, it may be that you have to give to your daily avocation your most intense thought, because the times are such; I know they are, although I am not in the things as I once was, I know that people are living in strenuous times, and there is little time for meditation. Well, then, while you are thus tossed to and fro during the day with worldly things, lawful things, and you have thereby lost all you gained on the last Sabbath, then to come to the house of God and breathe a different atmosphere, this emphasises what really a day in His courts is. So we come, in the first place, to the house of God, and I venture to say all we in our early days loved the house of God, and we saw it in measure as it is described, "standing like a palace built for God to show His milder face." Then if we could say, surely we can *now* say that "one day in Thy courts is better than a thousand."

Then the Psalmist says what he would choose: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." You notice this is a text of contrasts, one day better than a thousand; so one day in this house of prayer has been so rich with blessing, that some can say it has been more valuable to them than a thousand. One day better than a thousand other days. Then "I had rather be a doorkeeper"—a doorkeeper in contrast to dwelling in the tents of wickedness, "in the house of my God"—house contrasted with a tent, "in the tents of wickedness." We would thus prefer to have a very humble position, we would choose rather a little position in the house of God than the highest anywhere else; and when you come to look at the two, outside dwellings are described as tents. It does not matter what kind of a mansion you dwell in, it is going to dust. It does not matter how comfortable your home is, it will pass away. The tents of wickedness are taken down, they shortly shall be taken down, they are only erected to be moved; but the spiritual man wants an *abiding* place, something that will *never* be removed. He wants a place in the house of God.

Then I ask, "What can this doorkeeper be? What is his position, his office and his work?" I am afraid we have not rightly grasped the position of a doorkeeper in the old tabernacle worship. It was important to have right doorkeepers. In the first place, there were porters in the house of God, and in one particular place they are said to stand at the door to see that no unclean person entered the congregation of the Lord. You see how very careful they had to be in their worship, how careful they had to be to examine those who were ceremoniously unclean, and

the doorkeeper must have a keen eye, and I have sometimes thought that deacons stand in a somewhat similar position. They have, or should have, circumcised hearts and a godly knowledge of the Word, and as they listen they should be able to detect error, and it is their responsible position to see that no unclean persons, that is, persons holding error, denying the Trinity, or denying the Sonship, should be allowed to stand and minister in the courts of the Lord. That was one work of the doorkeeper, and I would rather be serving my God in that position than I would dwell in the tents of wickedness.

In the margin we have another rendering, and this gives us another view: "I would choose rather to sit at the threshold of the house of my God than dwell in the tents of wickedness." You see the first view gives us a man who is on active service, who humbles himself to be of some service in the house of God. The second view gives us a man as a suppliant, a beggar, a man that is willing to take the lowest place if he may only just get to the doorstep of the house of God, if he can only just sit on the doorstep, that man is happy. Why, he seems to say, "Lord, I am not worthy of a seat in Thy house, but I do want to be there. I do want somehow to have an interest there. I want to get even to the threshold. I would choose rather to sit on the threshold of that house than I would dwell with the wicked. Let me have the threshold, let me sit there, let me get where I can hear the Gospel, if only just on the threshold of the house of God." You do not find a Pharisee speaking like this. The Pharisee rushes forward, rushes where angels fear to tread. He must have the highest place, the best seat. He does not stand there smiting upon his breast, saying, "God be merciful to me a sinner." He goes right up, no shame on his face. No standing on the threshold; if there is a high place he wants it, if there is a better place he must have it. "No," said David, "let me have the threshold, let me sit just there, that is the place of the beggar." Where did they lay that young man? They laid him at the gate of the temple, at the door of the house of God, and there Peter and John met him. So it was with Lazarus, he sat at the gate of the rich man, desiring to be fed with the crumbs that fell from the rich man's table. The poor man, full of wants, hardly fit for company, feels he must not enter lest he should defile the temple of God. Have you never felt something like that? You have come to the house of God when you have really felt that you could only just come to the threshold where nobody could observe you, and could only sit there as a poor beggar and hope to receive the bread of life. You would rather sit, rather be there exposed, there without shelter, rather be on the very threshold of the house, rather stand there on the doorstep, than dwell in the tents of wickedness! There is another rendering which reads, "I would rather be fixed to a post in the house of my God than I would dwell amongst the wicked," and what is there there? I would rather have my ears bored to the house of my God than I would mingle with the wicked. Thus we have three views of our text.

David was king over Israel, he occupied the throne, he wore the crown, used the sceptre. Kings acknowledged him, princes

bowed down to him; but here, though king, he wanted to be of humble service in the house of his God. Now I like that.

I want not to depart from Thy house, the place where Thy honour dwelleth. A broken heart, a contrite spirit, this is a sacrifice God will never despise. So that we would rather be fixed to a post in the house of our God than dwell in the tents of wickedness. Choosing rather to suffer affliction with the people of God, he joined himself to them, chose their company, rather than enjoy the pleasures of sin for a season. You have read of another good man who went out not knowing whither he went; he sought a city which had foundations, whose Builder and Maker is God. Not a tent, he sought a city. Friends, we are seeking a city, we are seeking something substantial, something solid, something that will stand when heaven and earth shall pass away. We desire an interest in the house of God. Why? In the first place, you will always find in the Word of God and in your own heart when you are in your right mind, and you are in your right mind when your attitude towards Christ is right, you will find then, that whatever things appear in real religion—the Gospel, the people of God, the means of grace, your soul—these always stand first in your estimation. "I have esteemed the words of Thy mouth more than my necessary food." On the one hand there is heaven, and the glory of heaven—Christ; on the other hand, there is the perishing, fading, dying world. A little while, and the world and its pleasures will be gone. It is dwindling now! Which does your soul really prefer, that dying world or this living Christ? Can you really say, "Give me Christ, or else I die"?

Now this is the meaning of our text. One day, one ray, one gleam, one lift, one word, one voice, one blessing; it does not matter how you divide it, one bit of real heaven on earth, though it only lasts two minutes, is better, much better, than all other things. You have to go through all these things. Put all that is divine on one side, and all that is earthly on the other side. Say you, your heart turns as the needle, and if your heart is right, if it is a changed heart, if it is a new heart, it is sure to point to Christ. Let something come between, though it turn you away for a time, it cannot be diverse to Christ, so that we prefer the Lord's ways to the devil's ways and the devil's creeds. For a day in Thy courts, a day in Thy presence, a day when Thy voice is heard, a day when the harp is taken down from the willows, a day when my heart and soul rejoices, a day, such a day as poor old Simeon enjoyed when he took the Babe in his arms and desired to depart in peace because his eyes had seen God's Salvation. A day in Thy courts. Would you not be glad if our King asked you to his court? Would you not be telling your neighbours, your friends, you had been asked to the court? But what is that to be compared to a day in the presence of Emanuel, in the presence of your Redeemer, a day when He is pleased to reveal Himself, this is better than a thousand! I had rather occupy a humble position in the courts of the house of my God than to dwell in the tents of wickedness, to dwell with the mighty, with them that dwell in tents of wickedness. What is their company? What is their conversation to you? What are their best days? There is nothing, nothing, nothing for a child of grace to be found in the

tents of wickedness. No! we get nothing there. We have been robbed and stripped there, we lost all we had there. No! I had rather have the cry of the Psalmist. I choose this, I prefer this, I am perfectly willing to live and die amongst these people. They may be queer sometimes, they have their faults and their failings, but they are the people of God, and

“ There my best friends, my kindred dwell,
There God my Saviour reigns.”

And therefore these people shall be *my* people, and their God *my* God. May He add His blessing, and He shall have all the praise. Amen.

“ TOUCHING THE KING ” (Psalm xlv. 1).

HOLY Spirit! tune the praises
Thou hast written of “ the King ” ;
Clothe us with those promised graces,
Which we need *His* worth to sing.

Royal Jesus! beauty crowns Thee
Fairer far than sons of earth;
Therefore, God Jehovah owns Thee
His from endless ages’ birth.

Mighty Hero! glory vested,
Majesty becomes Thee well;
Gird that sword which long hath rested,
Spoil the boasted powers of hell.

King of kings! with joy anointed,
Odours sweet Thy garments shed;
From that throne Thy God appointed,
Rule Thou as Thy Church’s Head.

Lord, how long, till at Thy right hand—
Cloth’d in robes of Ophir’s gold—
She shall, beauteous in Thy sight, stand
Whom Thou lov’dst from days of old ?

Till the hour of nuptial gladness,
Till she meet the God-Man King,
Spirit! chase away her sadness,
In her heart *His* praises sing.

THE LATE JAMES ORMISTON.

Sometime Vicar at Holy Trinity Church, Old Hill, and
Mary-le-Port Church, Bristol.

GOD’S WITNESSES (David).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

WE now come to the last days, and “ the last words of David,” and we find this record: “ The God of Israel said, the Rock of Israel spake unto me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning,

when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. xxiii. 3, 4). Was David's life and reign conformable to this heavenly standard? Alas, no! "My house is not so with God," was his confession. All through his earthly course he was a man of many trials, many sorrows, much affliction—domestic, personal and public; but the secret of his success and prosperity, and the delivering and sustaining power of his life, in the midst of all were not from himself, but from the Lord. This was his heartfelt confession by faith, comprising, as it did, "all his salvation, and all his desire," "Yet He hath made with me an everlasting covenant, ordered in all things and sure" (ver. 5). In the afore-mentioned passages we catch a glimpse of Him "that is to be (and is now) Ruler in Israel, whose goings forth have been from old, from everlasting" (Micah v. 2). He is the King who does reign in righteousness (Isa. xxxii. 1), who has undisputed sway over all things in heaven and earth (John xvii. 2), and who carries out all the jots and tittles of the covenant of grace and peace to all His seed (Psa. lxxxix. 34—36); "He shall see His seed . . . and the pleasure of the Lord shall prosper in His hand" (Isa. liii. 10). This covenant is the bed-rock truth of the Word, the promises, the Gospel, and of all real spiritual experience; the eternal verity of verities, and the immutable purpose of Jehovah—the Rock of the eternal ages. Yea, Christ Himself is termed this Covenant, as it is written, "I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles" (Isa. xlii. 6). Now let us listen for a moment to the divine Son of Man, declaring the same truth, "Upon this Rock"—Himself, not the profane caricature of Him, the Pope—"I will build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). David talked of Him, wrote of Him, sang of Him, and rejoiced in Him. Here was David's only resting-place, strength and comfort, in all the storms that beat upon him. We read of David's heavy afflictions and his consolations, his trials and his deliverances, his warfare and his victories, his weakness and his strength, his desperate straits and his providential escapes; his sins, too, and his broken-hearted repentance, and God's pardoning mercy. What, then, may we conclude? Exchanging the name, we trust, without irreverence, may we not fittingly say, "Happy is he who has the God of *David* for his help, whose hope is in the Lord his God"? All the wonderful variety of experience and instruction in his life leads up but to one centre—his covenant-keeping God. And when David instructs and exhorts Solomon in regard to the Temple that was to be built, he is not able to speak a more encouraging word, or one more weighty than this, "My God will be with thee; He will not fail thee, nor forsake thee" (1 Chron. xxviii. 20). Thus David utters the very language of his heart in Old Testament days, and it is not otherwise in the New Testament times, for we find the Apostle Paul using language somewhat similar: "My God shall supply all your need . . . by Christ Jesus" (Phil. iv. 19). And when the Holy Spirit breathes the living word into the soul of the humblest believer, the same sweet strain is still continued:

" My God, my portion and my love, my everlasting All;
I've none but Thee in heaven above, or on this earthly ball.
To Thee we owe our wealth and friends, our health
and safe abode;
Thanks to Thy name for meaner things, but they are not
my God."

The excellence of truth, in doctrine and experience, is this, that it is like its Divine Author, "the same yesterday, and to-day, and for ever." Our circumstances, in life, in different ages, and under different dispensations, necessarily vary, but Christ, the Covenant, the promises, the love of God, His faithfulness, the doctrines and experiences of His grace, mercy and peace, abide the same, and are as stable as "the everlasting hills," and more so, for the hills may depart, or be removed, but the covenant of His peace—*never!* (Isa. liv. 10.) The prayers and praises of the Psalmist, and all the manifold spiritual portraiture, as drawn and correctly delineated by the Holy Spirit, are perfectly suited to present-day believers, and we may further add, are essentially modern, and can never become obsolete as long as time shall last.

Sometimes, after a wet and stormy day, we are enraptured with the glory of the setting sun; the western sky becomes all aglow with colour and beauty, and a wonderful calm succeeds the wind and rain. It is a kind of parting greeting, which reminds the believer of "the rest that remains" beyond the storms of life. The closing scenes of David's life bear some analogy to this. God made "the outgoings of his evening to rejoice." God had done great things for him, and now at the close of his three score years and ten, David was ready, like Simeon, and both satisfied with Divine favour, to depart in peace. And what overflowings of grace there are in his very last utterances. God had confirmed his choice of Solomon to succeed him as king, and David had received all the requisite particulars and dimensions of the proposed Temple, and these he had made known to Solomon, whom he encouraged to go forward undismayed in the great work. Moreover, the people had also freely offered of their substance in great abundance for "the service of the House," and then David, with his heart full of "great joy," and a corresponding humility, blesses the Lord. Let us now hear David in his own words: "Blessed be Thou, Lord God of Israel our father, for ever and ever. Thine is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all. . . . Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I? . . . and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding" (see 1 Chron. xxix. 10—15). All this wonderful language is an address to the Lord, "before all the congregation" (ver. 10); but now, having finished his discourse and confessions of gratitude, David appeals "to all the congregation," and says, "Now bless the Lord your God; and all the congregation blessed

the Lord God of their fathers, and bowed down their heads and worshipped the Lord and the king" (ver. 20).

"Thus David, the son of Jesse, reigned over all Israel. And the time that he reigned over Israel was forty years. And he died in a good old age, full of days, riches, and honour" (vers. 26—28).

A GOOD LETTER.

FROM ONE OF THE LORD'S WIDOWS IN AUSTRALIA TO ANOTHER
IN ENGLAND.

12 Lyndhurst Crescent,
Hawthorn, Australia.

My dear G.,—Another of our little circle has gone Home. J. died last Sunday week, after four years of great suffering and privation so patiently borne, and now he sees Him, and is for ever done with sin, sorrow and pain. How wonderful! For the last fortnight of his life he had to be kept under anæsthetics on account of intense pain, so was not conscious the last time I visited him. To me it is like the loss of a very dear elder brother. He was my first friend in Australia, and a friend of forty years' standing. How full heaven is becoming, and how empty earth to us who are following on! . . . I am looking for guidance.

"He shows us by His providence,
Where our best safety lies;
And in affliction's gracious school
He makes His children wise."

What a wonderful thing to be one of the Lord's widows! I could never express the rest of heart and mind the conviction of this brings.

Surely the solemn happenings the world over herald the near return of the Lord. Oh to be "looking for" day by day, and "hasting unto," this "blessed hope." You will know probably how very depressed Australia is altogether. Things in business are in a dreadful condition. I often thank the Lord that my dear one has no longer to battle with it all. Unemployment of thousands, and yet the people are not turning to God, but still neglecting and rejecting Him who says; "Shall I not visit for these things?" I love the words of the Psalm, "They went through the flood on foot; there did we rejoice in Him" (Psa. lxvi. 6); and that is true to-day, thank the Lord, is it not?

Write soon, dear, and let us help one another the little time left us here below. There are no friends like the old ones whom we have known and loved for many years. But what a gathering there is going to be soon! Do you remember dear Mr. Spencer used to quote so often:

"My soul anticipates the day;
Would spread her wings, and soar away
A song to sing, a palm to bear,
And bow the chief of sinners there"?

Much love, dear sister cousin, M.

Sept. 9th, 1930.

DOING THE WORD. (No. 12.)

BY PASTOR F. H. WRIGHT (Rochdale).

IN bringing to a conclusion a few considerations on "Doing the Word," it is desirable to contemplate that position which is taken up by some, who, observing their lack of ability, favourable opportunity and prospective failure, deem it best to do nothing. In the judgment of such there are plenty of able workers, many more favourably situated than they, and the work of the Lord will be done in any case. Sometimes humility is pleaded, or a sense of being unwelcome in the eyes of a few; or lack of appreciation of past efforts, and unwillingness to act in conjunction with some who are not considered desirable by them. This may produce a spirit of criticism, as if the great business of some was to look coldly on the endeavours of others. Sad if our usefulness only consists in scrutinising the labours of others, and carefully marking their shortcomings. Of course, this has to do with certain recognised fields of labour. Not everyone can preach or teach, and some may be ready, but really lack the necessary qualifications for particular work. Such, with a gracious concern for the honour of the Lord's name, and a desire for His Word to be honoured, will hold up the hands of those engaged, and with timely encouragement will cheer the spirits of those who are seeking to work in the vineyard. May we be delivered from hindering if we cannot help—there are sufficient devices of the enemy; well is it if we can watch against being Satan's agents. Under the idea of vigilance and concern for truth we may sorely distress those who are as anxious as we that truth be maintained. The critic's chair is best filled by those who have toiled; their word is more likely to be encouraging.

Notwithstanding all this, the inactive are not necessarily idle, and we should be sorry to include as carping critics all those who have ventured a suggestion or a warning. The man on the watch-tower is as busy as the man at the helm, and many labouring in the Lord's name have been helped by kind and gracious observers. Counsel has been given, dangers recognised, and experience quoted which has value. So that doing is not restricted to appearing busy. Yet there are solemn warnings in Scripture concerning indolence and lack of service when it should have been exercised.

Acknowledgment of mercy received was evidently lacking in the case of the cleansed lepers recorded in Luke xvii. 11—19. Ten detached lepers lifted up their voices in an appeal for mercy to the Lord Jesus, each of them were cleansed, but one returned to give thanks, and he was a Samaritan. The enquiry of the Lord, "Where are the nine?" has its application to some to-day. The sense of need, the cry for mercy, the realisation of cleansing, all experienced by some, and yet the absence of returning thanks. A deep sense of gratitude privately probably, a continuing in the grace granted, but strange that excuses should be offered for the lack of even the avowal of love to One who has done so much. Rushing into a profession is to be condemned; ordinances are not everything, but let our readers beware, if there be such, of a guilty indolence in this matter. They may (and if they be the Lord's they certainly will) be looking to Him for continuing grace and fresh tokens of favour. "If ye love Me, keep My commandments."

Let not the difficulties attending a public witness outweigh the solemn and important necessity of manifesting "whose ye are, and whom ye serve." We have known several whose later years have been saddened by the reflection upon their lack of service in the matter of espousal of His cause.

Speaking of lepers, we have the narrative recorded in 2 Kings vii. of the lepers who made a wondrous discovery of plenty in time of famine. Four leprous men in danger of starvation go forth to the camp of the Syrians. Panic-stricken through Divine operations the host had fled, and the lepers, who a little time before were desperate through hunger, discover food and riches in abundance. "We do not well: this day is a day of good tidings, and we hold our peace." It is a day of good tidings when the Lord reveals His love with power, delivers the needy, feeds the hungry, and richly endows them with good things. Hannah's voice was not heard when in her trouble she continued praying, but she made known the fact of her rejoicing. "My heart rejoiceth in the Lord." There is, then, making the good tidings known. Read that short but beautiful 126th Psalm. "The Lord hath done great things for us; whereof we are glad." It is not expected that you will be running hither and thither, talking loudly and wildly about religion, but when the Lord turns your captivity, be not silent. Let us not be regarded as condemning the poor and needy, who in darkness feel to be shut out; mourning over sin will be like the sparrow alone. But it is not always thus, there are times of deliverance; and by word, look and demeanour, God's people are able to make known good tidings. "He shall feed His flock like a shepherd," and if He did not we should die. Weak, helpless, poor! yes, but through mercy not dead.

The man with one talent is a solemn instance of indolence. We read of him in Matt. xxv. Not much opportunity, limited ability it is true, but he is not condemned for not doing a lot, but for doing nothing. "Thou wicked and slothful servant" is his description. We lament lack of gifts and opportunity perhaps, but the good servant in Luke xix. is commended in that he was faithful in *very little*.

I should like to have referred in some detail to the debtor of Matt. xviii. Receiving mercy, he did not shew it when opportunity arose. The forgiven are called upon to forgive. Again, "Freely ye have received, freely give." Not to do so is a form of indolence.

May God give His children a readiness for every good word and work, "that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

OUR CHILDREN'S PAGE.

ACCORDING to our promise made in the January number of "Waymarks," a prize will be given at the end of this month to the boy or girl between the ages of 14 to 18 inclusive, and to the boy or girl between the ages of 6 to 13 inclusive, who have suc-

ceeded in getting the most answers by way of correct references to the Scripture texts that have been placed at the top of our letters each month to you young people. The number of texts thus given you to find during these twelve months, including those below, is 72. The prizes will take the form of good books. So we are hoping by December 12th, at the latest, to receive a number of lists of texts, with the right chapters and verses against them, from our young friends at Rowley Regis and elsewhere. Here are the six texts for this month:—

“The Gift of God.”—John

“Desire spiritual gifts.”—1 Cor.

“Every good gift and every perfect gift is from above.”—Jas.

“For the gifts and calling of God are without repentance.”—Romans

“Greet ye one another with an holy kiss.”—2 Cor.

“Greet the friends by name.”—3 John

DEAR YOUNG PEOPLE,

The time is drawing very near when you will all be thinking about Christmas gifts for your parents, and each other. We know it is most happy employment for young folk to prepare those little surprises, and present them on Christmas Day. May you never grow out of that pleasure, for loving gifts always afford pleasure to those who give, as well as to those who receive them. It will be a time, too, for you to send greeting cards. Some people seem to think that there is nothing of any value in a simple Christmas greeting. They are mistaken. Do not give up sending Christmas and New Year cards because of those who do not appreciate them, for they are few; try and consider how pleased all your friends are to know that you think about them. Tell them of your friendly thoughts in this old, old way. But, boys and girls, we must not take up the whole of this page by talking about these Christmas gifts and greetings, which you will rightly be desiring to send in the near future, seeing it is our intention to say a few words to you about **the most precious Gifts and Greetings which come from heaven**. They are not bestowed upon everybody, but just upon the children of God, who value them more than all beside. You know there are some gifts which you like better than others, and those are taken most care of, are they not? Well, if ever these heavenly gifts and greetings are received by you, it is very certain you will so value them as never to want to part with them. Say you, what are these gifts? First of all, we must speak of—**The Gift of Grace**. The Apostle Paul says: “It is the gift of God” (Eph. ii. 8). To receive this precious gift is to receive salvation, “For by grace are ye saved through faith, and that not of yourselves.” Grace has been well described as “God’s love to the unworthy.” None of us deserve to know this great love because we are sinners, but if we feel our unworthiness and discover in our hearts earnest longings for saving grace, it means that God’s love has already rested upon us; for by nature we are quite indifferent to the possession of this great gift, although it is really of such priceless value! Grace teaches people to pray; it alters their choice, teaching them to choose the ways of God instead

of the ways of sin. It gives them a love to the Lord's people; and helps them to say as Ruth did to Naomi: "Thy people shall be my people, and thy God my God" (Ruth i. 16). Grace preserves all who possess it from the love and dominion of sin, and sinful pleasures that last only for a season, till eventually it gives solace on a dying bed, and then opens out into eternal happiness in heaven. May this precious gift be yours.

Then to all who receive grace, is bestowed the **Gift of the Lord Jesus Christ**. So grateful was the Apostle Paul for this great blessing, that he says: "Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15). Grace teaches young as well as older people to pray that they may know and possess the Lord Jesus as the hope of glory. Christmas-time reminds us of the birth of this precious Jesus, who lay in Bethlehem's manger a lowly Babe, supporting heaven and earth "while Mary held up Him." Concerning His birth we read: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. ix. 6). So if He was born for us, this word tells us that He will manage all our concerns, give us wonderful counsel, work mightily for us by saving us from all our sins, and by granting another precious gift, even the **Gift of Peace**. He is the Prince of Peace, and says to His people, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). Therefore, dear young friends, how rich you will be if blessed with these heavenly gifts! It is wrong to covet earthly things, but Paul says, "**Covet earnestly the best gifts**" (1 Cor. xii. 31). God grant to us the "**Gift of the Holy Ghost**" (Acts ii. 38), whose work it is to make these precious gifts desirable, to help us to beg for their bestowal, and eventually to graciously present them.

Now we must try and say a word in conclusion about **Greetings of a heavenly character**. Do you remember that Paul in writing to Titus says: "**Greet them that love us in the faith**"? (Titus iii. 15.) This was heavenly greeting, because God inspired him to send it. Paul wished God's people well, and often he expresses in his Epistles the love of his heart to all who sincerely love Jesus. It is no small mercy to have the prayerful good wishes of God's children, to feel an inward prompting in our hearts to greet them, for—

"He's an heir of heaven who finds
His bosom glow with love."

Oh that each and all of our young people may be given a real appreciation for these **Best Gifts and Greetings**. Many are left to pass them by undesired; may it not be so with us.

We heartily wish you all, with your dear parents, a very pleasant Christmas-tide, and may nothing take place to mar the happiness you hope to find during the coming season, when families are in the habit of meeting to exchange their gifts and greetings.

Your sincere friend,

THE EDITOR, ⁵⁵⁷⁹ *P. K.*

