

Waymarks.

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.



"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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OUR OPENING WORD.

"Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

"He is risen" (Mark xvi. 6).

These are His words: "I am the WAY, the TRUTH, and the LIFE" (John xiv. 6).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2).

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

TO ALL OUR READERS,

Dear Friends,—"Another year of our short life is gone," and by the goodness of God we have been spared to open our eyes upon a new epoch of time. Back looks of a gracious character produce mingled feelings of sorrow and joy, while, by gazing at the present in the light of the past, there is every cause apparent for mistrusting ourselves, and real reasons why the children of God should continue to trust in their ever-wise, gracious and well-proved Redeemer and Friend. A glance at the heading of this Address will b'e sufficient to convey to former readers the fact that a change has taken place in the management of this Magazine, seeing that by amicable agreement with the previous Committee at Rowley Regis, the control of "Waymarks" has been transferred to the friends whose names appear above, for the purpose, after much prayerful consideration, of circulating "Waymarks" more widely in our denomination. (Hitherto it has been published as the Monthly Magazine from "Providence" Strict Baptist Chapel, Rowley Regis.) Let us say at once that no ill-will or competitive spirit towards any other editors or magazines prompts our undertaking. We are very conscious that such unworthy principles would not only grieve the Holy Spirit, whose gracious

aid we deem indispensable, but would rightly dissuade all sober-minded people from reading our pages. As a Committee, we are not associated with any union or party. Our object is to provide a periodical for *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; for we firmly believe in the plenary and verbal inspiration of this precious Book.

By Divine aid we are determined ever to maintain a clear testimony concerning the Doctrine of the Eternal Sonship of the Lord Jesus Christ, and strongly do we deprecate either an open denial of this fundamental truth, or the attitude of mysterious silence and indifference concerning it.

The Committee will be glad indeed if "Waymarks" is used by God as a means of giving clear views of this profound mystery, believable only by faith; but we are only too conscious of danger being very near to all who, with this, or any other glorious doctrine, attempt by carnal reason to rush in where angels fear to tread.

"Where reason fails with all her powers,
There faith believes and love adores."

Furthermore, may the Lord preserve us from false charity, or injustice. We do not intend to sink principles in order to be "kind," or to disgrace principles by being unjust. And, while earnestly contending for the faith once delivered to the saints, may God forbid that any other contention whatever shall have any place in "Waymarks."

A word, in the next place, may be desirable regarding the general plan which we purpose to follow when compiling this Magazine. Many gracious people will be glad to read as the months come round, not only savoury articles culled from the writings of God's servants now in glory, but sermons and papers from living preachers whose testimony is being divinely blessed in these dark days. Men, alas! there are who, assisted by science "falsely so-called" and infidelity, write much to poison the minds of their readers; but let us not forget that God still has His ambassadors who are not ashamed, by tongue and pen, to—

"Tell out His wondrous faithfulness,
And sound His praise abroad."

Our readers will soon observe our intention to recognise this great benefit in a regular and practical manner. May they profit thereby. Another object we have before us in sending forth this little "Monthly" is—the recognition of passing events in the light of God's Word. While we refuse to dogmatise upon unrevealed prophecy, or to speculate, we firmly believe that—

"God's providence unfolds the Book,
And makes His counsels shine;
Each opening leaf and every stroke
Fulfils some deep design."

So let us seek wisdom that we may learn by passing events, and thus "Despise not prophesying" (2 Thess. v. 20), lest we be found among those of whom the prophet Isaiah says: "Lord, when Thy hand is lifted up, they will not see" (Isa. xxvi. 11).

Then we have our dear children to consider. They are growing up in very different surroundings from those which we should choose for them. Gladly would we shelter them entirely, if it were possible, from the "filthy conversation of the wicked," and all that this means to-day. So we propose that our pages shall contain messages particularly addressed to them. How good it will be to know, if the Lord will so favour us, that parents, children and young people, in many Strict Baptist homes, look forward to the monthly advent of "Waymarks" as they do to the visits of their friends!

A word may be anticipated by our readers concerning the **Doctrinal Basis of the Magazine**. The Apostle Paul had good reason for saying: "My beloved brethren, be ye stedfast" (1 Cor. xv. 58). Because Christ is risen. Therefore, says he, "Be ye steadfast." What a glorious doctrine is that of the Resurrection! Yes, indeed, we believe it, and in all spiritual affection would hold it fast as the very bed-rock of our most holy faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. xv. 14). But because grace divine has broken up our cell of death, and living faith has been given to go to the ever-living Christ of God for eternal life, we know, seeing He has heard our prayers, that the tomb He occupied for three days and nights is for ever empty. "He ever liveth to make intercession for them" "that come unto God by Him" (Heb. vii. 25), and says, "Because I live, ye shall live also" (John xiv. 19). We believe equally in the resurrection of the dead. Beyond a knowledge by faith of an ever-living Christ, is the promise of seeing Him as He is in glory. This means the "resurrection of the just" (Luke xiv. 14). "For now we see through a glass, darkly; but then face to face" (1 Cor. xiii. 12). Truly, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. xv. 19, 20). And, by His brief occupation of the grave, the last resting-place of the saints has been softened, for the dear flesh of Jesus has left a long perfume, where otherwise there must ever have been the existence of unrelieved horror. By His vacation of the grave, death has been robbed of the victory. Hence, all who die in the Lord may and do exclaim with gratitude: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55—57). Yet what of the ungodly? The tomb can afford them no escape from "the wrath to come"; and Jesus uttered these words in the days of His flesh, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). How much we need to be kept "stedfast" and "unmoveable" concerning the doctrine of the Resurrection, and all that it teaches! We believe, too, in **Salvation by grace**. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9). The Word of God and experience prove that sovereign grace is

no more frustrated by sin than it is conditional upon works. Manasseh's well-known crimes could not hinder God from saving him, while all the good works (so-called) proceeding from a natural religion cannot save the soul. "If by grace, then is it no more of works" (Rom. xi. 6). And all is in accord with the eternal purpose of a Triune Jehovah. Scripture knows nothing of chance in this matter, so that all such erroneous teaching as the Baxterian theory advances we strongly deprecate. Peter, speaking of the Divine will concerning the heirs of grace, says they are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2). Thus "the election of grace" (Rom. xi. 5) exclusively, and always by **Regeneration**, are effectually called and saved with an everlasting salvation. Furthermore, we declare our scriptural persuasion that the foregoing tenets give no licence to Antinomianism: "Shall we continue in sin that grace may abound? God forbid" (Rom. vi. 2). Again, while creature-power and duty-faith we deny, the fruits and effects of grace must be earnestly contended for, because—"The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus ii. 11, 12).

The **Doctrine of Particular Redemption** is also a most important part of our belief and basis. We believe that all whom God the Father chose, He gave to His dear Son Jesus Christ to redeem by His precious blood, which alone could satisfy the demands of justice and completely free the sinner from all the bondage and guilt of sin (Heb. ix. 22; 1 Pet. i. 18, 19; 1 John i. 7). Blessed be God for this "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1); and blessed be God for the work of the Holy Ghost, who

"Convinces men of sin, then leads to Jesus' blood;
And to their wondering view reveals the secret love of God."

We believe in **Justification by faith**. Some of us have wept tears of wonder and love in secret over these lines:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

We also heartily value the **Doctrine of Predestination**. God's plan has never broken down or become altered, for "He is of one mind, and who can turn Him? and what His soul desireth even that He doeth." For, says Job, "He performeth the thing that is appointed for me: and many such things are with Him" (Job xxiii. 13, 14). This well harmonises with Paul's inspired words: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 11). The woman of Samaria stands out in Scripture as a prominent instance of predestinating love, while David's testimony to the "everlasting

covenant, ordered in all things and sure" (2 Sam. xxiii. 5), indicates his gratitude for pre-ordained salvation.

The Final Perseverance of the Saints is another cardinal doctrine most surely believed among us. We are confident that original sin, like a deadly disease which is transmitted by natural generation, has not only produced alienation from God, but irremediable weakness in the creature, of a kind that completely disqualifies him from assisting God in the least degree. While grace saves the sinner, sinful weakness, ever known and felt by that sinner, makes preventing and preserving grace indispensable to him—grace to prevent him being overcome by sin, and grace that he may endure to the end, and be saved. And such grace we know is earnestly applied for by the whole family of God, who frequently have to pray: "Hold Thou me up, and I shall be safe" (Psa. cxix. 117). They are "preserved in Jesus Christ" (Jude 1), who is their "Sun and Shield," and the Lord will give them "grace and glory" (Psa. lxxxiv. 11). We are confident that not a single child of God will ever be lost (John xvii. 12).

Having made the foregoing statements, showing the doctrinal basis of our Magazine, it remains for us to describe as briefly as possible, **How and why we are Strict Baptists**. What has been written hereto, we entirely, through Divine grace, believe. What we now advance, may the God of all grace help us ever believably to practise. The Word of God tells us very plainly of two ordinances that are to be observed down to the end of time by all true believers of the Lord Jesus Christ. These ordinances are: **Baptism and the Lord's Supper**. The great Head of the Church instituted them both in the days of His flesh, personally submitting to the first, and personally presiding at the first observance of the second, thus leaving us an example that we should follow in His steps.

Both these ordinances are commands, and all true believers are enjoined to yield obedience by walking in them. Jesus says: "If ye love Me, keep My commandments" (John xv. 10); and in commissioning His disciples to preach, He gives clear and abiding direction as to baptism and the Lord's Supper. His words are these: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. xxviii. 20). Hence it is evident that when the disciples preached the gospel, and the Holy Spirit's promised blessing followed in the conversion of sinners, the persons thus divinely taught and profited under the preached Word were to be baptised—that is, immersed—not in man's name, or by man's mode, but in the name of the ever blessed Trinity. We have a wonderful instance of God's blessing attending the fulfilment of this commission, in Peter's sermon on the day of Pentecost. Look at the reception of the Word and the obedience which followed! "Then they that gladly received His Word were baptised" (Acts ii. 41). How clearly, too, **Church membership and Strict Communion** is set forth in this same chapter. These baptised persons were the same day added to the church, in number about three thousand souls! (ver. 41.) Then, and not before,

do we read that they observed the Lord's Supper: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (ver. 42). Another important point is also apparent in this verse: the members of this church were **right characters**. They had "gladly received His Word" before their baptism, and "they continued stedfastly in the apostles' doctrine" afterwards. How necessary it is for ministers and churches to exercise discernment in the reception of candidates for membership!

Further, we find these believers not only continued stedfastly in the apostles' doctrine, but in "fellowship, and in breaking of bread" (ver. 42). In these divinely ordained and revealed paths they continued "with one accord" (ver. 46). Yea, and their gracious obedience and stedfastness were conspicuously honoured, for "The Lord added to the church daily such as should be saved" (ver. 47). Hence to-day may we be helped to say in true gospel affection to the people of God, in these matters: "Therefore, my beloved brethren, be ye stedfast, unmoveable."

Another feature concerning Strict Communion for which we must contend is surely very distinctly shown in this same chapter in the Acts of the Apostles. We refer to our practice of excluding from the Lord's Table, not only unbaptised persons, but those belonging to churches not of the same faith and order. We maintain that a heartfelt belief in the doctrine and practice described herewith is essential to the admission of persons to the Lord's Table. How can something different, anything different to "the Faith" and God's order, be called, "The same faith and order"? Therefore, all who are of "one accord," being members of churches who thus "continue stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," we maintain are divinely invited and welcome to

" Sit at His table and record
The love of their departed Lord."

Brethren, let us remember that it is the Lord's Table. He has given specific instructions as to its provision, even plain bread and wine, to signify His broken body and shed blood. "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup (not a number of tiny glasses) after supper, saying, This cup is the new testament in My blood, which is shed for you" (Luke xxii. 19, 20). So from the lips of a precious Redeemer we are told who may come to the Table, what they are to come for, and how they are to obey His command when they thus come. This is rightly called the Communion Service, but obviously only when persons of "one accord" scripturally observe it. "What communion hath light with darkness?" (2 Cor. vi. 14.) "Can two walk together except they be agreed?" (Amos iii. 3.) Therefore, though evil men and seducers wax worse and worse, what real reason there is, of an abiding nature, why the people of God may safely build, and remain stedfast and unmovable upon "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner Stone" (Eph. ii. 20).

Finally, let us not forget those means which the Lord will have used for the making known of His truth. Here is "the work of the Lord," in which by prayer and supplication His servants are to "abound." They are to cast their bread, the Bread of Life which they themselves have first received, upon the waters, by tongue and pen; and to each one God says: "Thou shalt find it after many days" (Ecc. xi. 1). They are not to sow "sparingly," but "bountifully" (2 Cor. ix. 6). They are not to be overcome by discouragements, for "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Ecc. xi. 4). Nay, they must press through many difficulties, pondering the path of their feet, that all their ways may be established, "always abounding in the work of the Lord." The Apostle knew what it was to "abound." Hence, he practised by grace what he graciously proclaimed. "I will very gladly spend and be spent for you" (2 Cor. xii. 15) are his inspired words concerning his labours. Let us, then, who humbly and prayerfully desire to attend to this "work of the Lord," seek by means of this Address to invite all who love the truth to help us in every way possible to circulate this little Magazine. If the truths set forth in this opening Address are dear to you, refuse not their publication in this form, but kindly take "Waymarks," and place it before your friends, praying that God will bless it abundantly to them. It may be objected: "But we have other good magazines." We are persuading none to dispense with one good thing to take up another, but would ask, is there an abundance of good religious periodicals to-day? On the contrary, there is an abundance of erroneous religious literature in circulation. Forget not, then, this abiding scripture teaching, "Always abounding in the work of the Lord." Can we have too much of that which is good? So we cast this little book upon the waters, not to be lost we are sure. The act of casting must be one of faith, in a financial as well as a spiritual sense, seeing that the Magazine costs considerably more to produce than its sales will yield. We therefore commend our "Waymarks" Fund to all our friends. By sending donations towards this Fund, valuable assistance will be rendered in paying our Printers' accounts, and running expenses. We have no paid officials. With the Committee this work is a labour of love, and the Apostle reminds us that labour in the Lord is not in vain. What encouragement there is, then, for us to go forward, and for the people of God to labour with us! May we be enabled to labour together in the Lord, watering our gifts, whether spiritual or financial, with prayer and thanksgiving, watching patiently for such gracious intimations from on high as will help us to say, "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). Here let us take the opportunity of thanking those friends who have so kindly contributed to the Inauguration Fund (now one with "Waymarks" Fund), which was opened at the commencement of the new scheme, to provide for initial expenses.

One word more. We greatly desire for ourselves and all our readers, even above and beyond the regular provision of sound spiritual reading within the covers of "Waymarks"—the unspeak-

able good which is found in a living experience of those things which are most surely believed among us. We are told that, "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts iv. 33). Oh for this great power in witnessing, for great power in hearing and reading of that precious gospel which is still witnessed, and for great grace that we may truly seek the honour of God and His truth, the peace and prosperity of Jerusalem, and the advancement of the kingdom of His grace in the hearts and lives of our fellow men.

THE SERVICE OF THE KING.

Notes of a Sermon preached by Mr. J. Kemp (Pastor), at Ebenezer Strict Baptist Chapel, Luton, on Lord's Day, October 12th, 1930.

"These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work."—
1 CHRON. iv. 23.

WHEN the Lord calls His children by grace He does not translate them at once to heaven, but leaves them here in this world for a space of time, which varies according to His sovereign good will and pleasure. Some, after their new birth, have a few months or years, and some have a much longer period, even to fifty, sixty or seventy years, in the wilderness. Why is it God leaves His children in the wilderness after He has made them heirs of heaven? Well, I believe there are many reasons, but two of them, perhaps, are prominent—one is their *sanctification*. They are all, in one sense, fit for heaven as soon as they are born again, but they are not all ripe. There must be a time of ripeness before God gathers His grain into His garner, and this ripening process is brought about by what we call a work of sanctification, which is not what some people regard as progressive holiness—a supposed growing better and better in one's self. It is the opposite. It is a progressive knowledge of sin; the felt unfitness for anything that is holy, godly, or that is heavenly. Perhaps I am speaking to some this morning who are twenty years nearer heaven than they were, I mean in experience; but if I were to ask them the question, "Do you feel fit for heaven?" they will say, "No, far from it; we feel more unfit than ever we did to go that holy place." That is good experience, to realise a deepening consciousness of sin, of unworthiness and unfitness. That is one part of sanctification; and the other side is exalting Christ, glorifying Him, feeling Him more needful, more precious, and more glorious in the estimation. That I believe is one reason why the Lord keeps His children here in the wilderness after He calls them by grace. Another reason is this,—He keeps them here to engage in His service. We read, "His servants shall serve Him." The service of God begins as soon as divine life enters a sinner's heart; it begins from that moment, though unconsciously at first.

In the text we have something about certain men who dwelt with king David for his work; they were in his service, they served him, and I want now just to use this text, not as a type, but as an illustration. There is a vast difference between a type and an illustration. A

type is something in the Bible which typifies as a shadow does the substance, as the burnt offering in the Old Testament typified the sacrifice of Christ; but an illustration is something taken in the form of a parable. The Lord Jesus Christ took the lilies of the field as an illustration; He took the birds of the air as an illustration. This morning we have an illustration from the men who dwelt with David the king for his work. I want to notice a few things apart from the text. When we talk about service and servants, put out of your mind at once any thought of the service of God being confined to ministers or deacons, or anyone that holds a place in the church. All God's ministers are His servants; all that fill any place in God's church, in His cause, are His servants; but the service I want particularly to notice, is the general service of all God's people who serve Him. There is:

I. PREPARATION FOR SERVICE. We must have preparation for the service of God, what does the preparation consist of? What did God say to Pharaoh when He sent the message by Moses—"Let My people go that they may serve Me." Pharaoh said, "No; let them stay here and serve Thee," but God said, "No, they are to come out of Egypt." A most essential and important point is this. None can serve God until they have been delivered from the bondage of sin, and Satan. Some of you may perhaps say, "Well, if this is necessary, I am afraid I am not one of God's servants, because I have such a lot of sin in my heart." Of course you have, and you always will have while you are in the body, but that does not mean you have not been delivered from the bondage. Bondage is the ruling, dominating power, and when the Lord begins to prepare a sinner to serve Him He commences, as it were, in that sinner's life, heart, and circumstances, the death blow of sin. It is not killed outright, but it has received its fatal wound, and until it dies outright it will kick and struggle, and will try to make its presence known, but it shall not reign in the soul.

Preparation for service is separation from sin, separation from the world, separation from the power of Satan—that ruling, dominating, governing power, subjecting every thought, every desire to his awful reign. The preparation for the service of God is to have the living breath of grace put into the heart, whereby you are brought and separated from the world and the love of it. So that is the thing, friends, in regard to serving God. You must have divine grace before you can really serve Him.

II. THE PRINCIPLE OF SERVICE. The principle from which these people serve Him. Many people profess to serve God, and there is some principle which dominates their service. It is the active principle that operates underneath in the spirit. The principle which makes some professedly serve God, is fear. Maybe their conscience becomes awakened (and it does sometimes), for Satan cannot always keep conscience in a slumber. Often when God's judgments are abroad in the earth, when someone next door drops down dead, perhaps when some solemn circumstance comes close home, when you receive a message that So-and-so has gone, perhaps for the time being conscience begins to awake, talk loudly, and knocks at the door, telling you that if it had been you, you would have been in hell; you would have been a lost sinner. Why, friends, when that takes place—and it does take place with many sinners who are not graciously awakened, as well as with real

Christians,—when there is that awakening of conscience, there is a looking about to see what you can do to mend your ways; and thus there comes to some a serving of God professedly, which is prompted from the principle of fear. God is feared as a righteous Judge, and because of this fear men will sometimes go great lengths in their profession of serving Him, in order to weaken down the strength of that dread which they have, or that fear that is in the conscience. Many profess to serve Him from the principle of ambition. Ambition will lead a man to serve God professedly, but all the time self is not sacrificed, because self is served in what seems like sacrifice. If a man sacrifices his money and his time and talents in order to serve God from the principle of ambition, he is not sacrificing anything that is a loss to him, because what he seems to lose is made up in self-worship, and thus he is serving himself.

Then there is a serving God professedly from the principle of duty, and of course there is a duty—a duty devolving upon men and women. I go as far as to say this: It is the duty of everyone in England to read the Bible; it is the duty of every man, woman and child to attend a place of worship; it is the duty of everyone to reverence God's day of rest. So you see from the standpoint of duty, if that is the principle, there is a certain amount of right on your side; only this point comes in, you must not think you have done your duty when you have finished. That is where people generally come when they serve God on the footing of duty. Ah! how nice it is to be able to say to yourself when you leave the chapel on a Sunday night, "I have done my duty"—that is so nice, and conscience and self do like that. Yet you are no better than the Romanist. If he has been to early Mass he has done his duty; what is the difference? If you are simply serving God from the principle of duty, bear in mind that you are serving Him from that which is a natural thing and not spiritual, and when you have done all you possibly can, you have failed, and always will fail.

But the principle of gracious service is love. Now you know duty says, "I have done all I can;" but love says, "I have left undone so much that I ought to have done." Love says, "Oh that I could serve the Lord better!" Love says, "Oh that I could more perfectly do that which is right!" Love asks the question, "What can I render to the Lord for all His benefits towards me?" The principle of love is a blessed principle. If you have that as the foundation of your serving God, you have a good thing. It was love that made the woman wash the Saviour's feet with tears. It was love that brought the women early on the third day to the sepulchre. There are many precious portions in the Scriptures which show this: that the principle of love is a principle in service which is always acceptable to God. The Lord said of one woman, the same woman I have just hinted at, "She hath done what she could;" and He said the same in substance about the poor widow who put the two mites into the collection. The Lord puts this question to Peter, after His resurrection, as a testing point, in regard to service: "Simon, son of Jonas, lovest thou Me?" Three times Peter had this question put to him, and well might he have trembled as he gave the answer; and well might you tremble, and

me, too, when we consider how imperfectly we have served God. We may well ask the question, Do I love Him really? You know Peter had to make bare his breast in the last answer, and that is what you and I have to do sometimes. You say: "Lord, I cannot talk about loving Thee; I cannot say anything about it; but Thou knowest all things; Thou knowest my poor heart with all its longings to love Thee. Look down into my heart and examine for Thyself. Thou knowest all things; Thou knowest I love Thee." The principle then of this service is love.

(*To be Concluded.*)

GOD'S WITNESSES (Isaiah).

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

CHRIST in one of His public discourses, and while He was addressing chiefly the captious Jews, said to them, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of Me" (John v. 39); and when this injunction was made, we should remember that not a single line of the New Testament had been written. Christ, as His manner was, always confirmed the whole of the sacred oracles of God; and unless we too begin here, and take our stand with Christ in recognising the entire sanctity of the Word as being wholly reliable and trustworthy, our religion is resting upon a sandy foundation, and therefore has no saving value in it; "for Moses wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 46, 47). All the sacred writers speak in the same strain, and never does one anywhere claim original authority for his message; there are no exceptions. Their invariable testimony and constant tenor is, "Thus saith the Lord," "The word of the Lord came to me," with other sanctions of the same import. And what does Peter say, or rather what did the Holy Spirit require and direct him to say? This: that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21).

Let us now turn to the great evangelical prophet of the Old Testament,—Isaiah. This book has, not inaptly, been called the "fifth gospel," for he writes as though the things written were matters of history rather than prophecy; and what a marvellous account he gives of the things "touching the King," and how restful and satisfying to the humble believer are the rich covenant promises there recorded, and how wonderful too, as they are so minutely portrayed, are the sufferings and the glories of the great Emmanuel, and how all these things are knit together in purpose, promise, and performance, by the oft-repeated term, "Thus saith the Lord." "My word," says the Lord, "shall not return unto Me void; it shall accomplish that which I please, and shall prosper in the thing whereto I sent it" (Isa. lv. 11; see also vers. 8—13). This is unmistakable language, and like other words in this book of Isaiah, and elsewhere in Scripture as well, they must not be mutilated and weakened into a human level, as though God must wait for our consent or permission before He can do anything for us in the matter of salvation; if this were true surely no soul could be saved, and never has a dead sinner been delivered from the pit on such absurd and impossible terms.

God's Word is, in its operation; God Himself working with His almighty power. "I will work, and who shall let (hinder, obstruct) it?" is the inviolable language of the great God, and does not this truth apply to all things?—nations, men as individuals, kings, tyrants, sinners, saints, circumstances, Satan, sin, grace and glory. God is a Sovereign, and He reigns and works sovereignly, and this is a striking feature exemplified in the writings of Isaiah. Notice the following: "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand" (Isa. lxiv. 8). This is the language of the Church, and what a God-honouring and humble confession it is, expressing a reverent and right relationship as between God and all His creatures; between His Church and Him, both in a collective and individual sense, in all matters of providence and grace.

The bane of the present day is pride,—intellectual and religious,—and necessarily accompanying the same, there is presumption, defiance of God and His Word, and the rejection of the Gospel of His grace,—the only gospel that saves; and following in the wake, moral standards are continually being weakened, and the maddening pursuit of pleasure and lawlessness abounds. And we may soberly ask, why are these things so, and what is the cause? With God's Word in our hands, the reply presents no difficulty. We as a nation are rejecting God, and God is rejecting us. God punishes sin by giving men and nations to further debasements of sin. The first chapter of Romans, from v. 18 to the end, is a clear demonstration of this truth.

In striking contrast to all these things, let us now hear the voice of God speaking to us "in these last days,"—"To this man will I look, even to him that is poor and of a contrite heart, and trembleth at My word" (Isa. lxvi. 2). What an encouragement to His fearing ones, who mourn and weep because of "the abominations done in the land!" "This God is our God for ever and ever," says the psalmist (Ps. xlviii. 14), and in Isa. lxvii. 15, He calls Himself "the High and Lofty One that inhabiteth eternity, whose Name is holy;" and what further?—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (v. 15). And does He deign to look upon those who fear Him with delight? And does He not rest in His love towards them, and rejoice over them with singing? (See Zeph. iii. 17). It is indeed a wonder of wonders, and equally true as it is wonderful.

The world says, "Our lips are our own, who is lord over us?" (Ps. xii. 4), but the humble believer addresses God thus: "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" (Ps. cxxxix. 23, 24).

"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."

And now a few closing words to "the mourners in Zion." Hope still in God. Pray without ceasing. Cling closely to the Word, to the doctrines of grace, and to the Cross of Christ; And when alluring appeals are made to turn aside to the many erroneous and bewitchingisms of the day, "stand fast in the Lord, and in the power of His might," for "if they speak not according to this Word, it is because

there is no light in them" (Isa. vii. 20). "To the law and to the testimony," is our first and last and only appeal in all matters of faith and practice.
(To be continued, G.w.)

THE ENEMIES OF THE CROSS. (No. 1.)

BY PASTOR F. H. WRIGHT (Rochdale).

IN spite of the vast amount of religion there is in the world, and the large number of apparent adherents to Christianity, there is and always has been a great deal of enmity to the cross of Christ. Some are open and avowed opponents of the gospel; these are recognised and their activities evident, but the sad fact remains that in the name of religion and from the ranks of religionists, a terrible warfare is being waged against the Cross. It is the purpose of these articles to deal with this opposition, to issue warnings as well as encouragement to those who, whilst knowing the conflict, are often conscious of weakness in the day of battle.

What is meant by the Cross, the nature of its opponents, sometimes appearing in conditions and sometimes as persons, it will be our business to discuss. How they have been dealt with in the ages, and how they will be eventually triumphed over; what provision has been made for the soldiers of the cross, and the victories that have been won, are all matters that concern us. With the Cross we necessarily associate Him that bore it, the Lord Jesus Christ, the eternal Son of God. It is against Him that all the malice and arts of a terrible foe are waged, and around Him that the fierce battle has always been fought. In our own particular day, a religion without the Cross is regarded as a desirability, and the conditions at the Crucifixion are being repeated. At the so-called trial, the question was asked, "Art Thou the Christ, the Son of the Blessed?" And Jesus said, I am" (Mark xiv. 62, 63). This was declared to be blasphemy, and the reply a ground for condemnation. "And they all condemned Him to be guilty of death." Here is the highest authority dealing with religious questions, expressing their conviction that the Lord Jesus Christ deserved to die. Nor was the sentence associated with dignity or composure on their part. A council of learned and supposed godly men included some who began to spit upon and buffet the Lord Jesus Christ, whilst servants were allowed, if not encouraged, to strike Him with the palms of their hands. Here was enmity displayed towards the Person of the dear Redeemer, and why? Because He claimed to be the Son of God. At the Cross this was intensified, and others joined in the terrible work, not content with beholding the success of their evil doing and bringing a sentence of death upon the Lord Jesus; all conditions of men were united in unparalleled displays of unmitigated enmity. Disciplined soldiers, an undisciplined mob, men of letters, sanctimonious priests, hardened criminals, all dominated by enmity, displayed a relentless, venomous hate. From whence all this? The sight of suffering weakness, unresisting victims, has before now so touched a people that steps have been taken to deliver the sufferer, even though it has been proved that the suffering was deserved. But here the pronouncement of Pilate had been that he found no fault in Him. Witnesses had disagreed, a verdict had been difficult to come to. The reputation of the Prisoner was such that many could have,

if they would, testified to a ministry of healing kindness, and benefits that none had conferred before. He had been offered a crown, but no trace of sedition was found, and a foolish attempt on the part of one of His followers to resist the armed guard had been quickly repressed by the great Master. On the Cross they taunted Him more, but such was His bearing in it all that the centurion exclaimed, "Truly this Man was the Son of God!" He died, and the villany of men had done its worst, when they procured a guard over the tomb.

But envy's cruel work was not completed; bribery and falsehood sought to combat the tidings of the Resurrection, and here again the enmity is repeated in our day, when this great and mighty triumph over death and the grave is derided and scorned; religious men, so-called, are not afraid to declare it an impossibility. Christian facts are declared to be fables, and the creed built on them is said to be a fraud. The Lord Jesus Christ made certain claims. Let us notice some of them, for they are closely associated with the enmity we are seeking to deal with. *Forgiveness* is one. "The Son of Man hath power on earth to forgive sins" (Matt. ix. 6). Forgiveness is a word that meets with a mingled reception. It involves sin, and sin is a matter about which men would defer consideration. What is sin? they ask. We shall have to see presently, because the enmity to the Cross rages around it. The Lord asserted His power to perform *miracles*, another anger-provoking topic. Men laugh at miracles; they are in opposition to common sense, declare they in their wisdom. Not only power to perform miracles, but the authority and power to confer the power to perform miracles. This is more staggering still. "Heal the sick, cleanse the lepers, raise the dead," was the commission of Matthew x. 8. Men claim under "Christian Science" and "Faith Healing" certain powers; we hope to examine these. "I am the Son of God" (John x. 36), says Jesus, but men, if they admit the existence of Jesus, emphasize His humanity. This is one of our charges against modern religion, that it ignores the divinity of the Lord Jesus Christ. The great purpose of the Incarnation is the coming of the Lord Jesus Christ, in the likeness of sinful flesh, to atone for His people's sins. "Away with the *atonement*" is to-day's cry, in appealing for a crossless religion. Again read the words of Jesus Christ: "I am the good Shepherd; I lay down My life for the sheep" (John x. 15). There can be no doubt about the purpose of His coming—He declares it: "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a *ransom for many*" (Matt. xx. 28). How much more explicit could He be than when a little before He suffered He said, "This cup is the new testament in My blood, which is shed for you" (Luke xxii. 20). Men hate and refuse to see the necessity, but there it is. Years after, the great apostle determined he would preach nothing else but "Christ, and Him crucified," because He came into the world to save sinners. We must be watchful lest the great purpose of the coming of the Lord Jesus Christ be overlooked; His compassion to the multitudes, feeding the crowds, healing the sick, teaching the assembled companies, are not to be ignored or treated lightly, but His great work, the Father's business, was to die for His people, and save them from their sins. His teaching about eternal judgment, and His references to His own resurrection, are prominent in the Word, but we must defer our reference to them for the time being.

(To be continued, G.W.)

GLEANINGS FROM THE PSALMS. (No. 1.)

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

THE saints of God who, under Divine inspiration, penned the Scriptures of Truth, were copiously laden by the heavenly Husbandman with good seed, which, when bursting forth within them, yielded those living utterances of the heart which it has ever pleased the Holy Spirit to use to the comfort, edification, instruction and consolation of the pilgrims of Zion, and possibly no part of the Word of God is more fruitful in this respect than the Book of Psalms. This part of the Holy Scriptures covers the whole range of Christian experience, and happy is the man who is led by the Spirit to glean in this field. May that happiness ever be ours.

Psalm i.—At the very commencement of the Psalms we find the vital distinction made between the righteous and the ungodly, defining the eternal happiness of the former and the eternal misery of the latter. Both negative and positive evidences are given as to the walk, pursuits and estate of the godly, and we are solemnly informed that “the ungodly are *not so*.” The language is simple, yet definite. As all are born the fallen children of Adam, we glean that a change of heart is essential to attain unto the blessedness of the godly; for the natural man neither knows, nor desires a knowledge of, the ways of God, neither will he ever find his delight in the law of the Lord. If, then, there be a cleaving of heart towards the Word and ways of the Lord, accompanied by a felt abhorrence of all that is evil, and a mourning over one’s proneness to that which God hates, although there be no realisation in the heart of the blessedness herein affirmed, a blessed work has been begun, and a blessed experience will assuredly follow, to be crowned by a blessed death and an abundant entrance into the Lord’s everlasting kingdom.

The blessedness consists in a God-ordained and God-wrought separation from the world that lieth in wickedness, and a sealing unto the day of redemption, and although afflictions must and will befall, these will be so sanctified from time to time, as to render them the bitter herbs wherewith the Paschal Lamb will be partaken of. Further, the sinner so separated, blessedly becomes interested in that “Covenant, ordered in all things and sure,” and also becomes a life-long recipient of the sure mercies of David. He will be remembered with the favour that the Lord bears unto His people, and will be visited with God’s salvation. He will see and participate in the goodness of God’s chosen, he will rejoice in the gladness of the holy nation, and will glory with the Lord’s inheritance. He will find the Lord’s grace sufficient for him, and he will prove God’s strength made perfect in his weakness. This will be the delight he will realise in the “law of the Lord,” and the product of his “meditation” in that law, and his root, being well watered by “the rivers of water,” he will become a fruitful branch in the True Vine, bringing forth fruit unto righteousness, and the end everlasting life—“coming to his grave in a full age, like as a shock of corn cometh in in his season.”

We further glean from this Psalm that the ungodly, “being *not*

so," must assuredly perish. They will neither stand in the judgment, nor in the congregation of the righteous.

The word *perish* does not mean *annihilation*, as some dare to assert, but implies a "certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." Whilst they live they are led captive by the devil at his will, and when they die they will become his eternal prey. This is a solemn and an unalterable truth; but the day of mercy is not yet over, nor has the "day of salvation" expired, and these lines are, and ever will be, blessedly true down to the end of time:—

"The door of God's mercy stands open all day
To the poor and the needy who knock by the way;
No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus's sake."

May grace ever be given us to "examine ourselves whether we be in the faith; prove our own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Human distinctions will pass away in death, but God's distinctions will exist to all eternity. Many of God's dear saints have endured a great fight of afflictions, and have found this world a weary land, but they have all entered a blessed eternity. Many of the chosen seed now confess that they are strangers and pilgrims on the earth, but they all "endure as seeing Him who is invisible," and are daily drawing nearer to that "city which hath foundations, whose Builder and Maker is God." Many of the ungodly prosper in this world, and have their portion in this life, and will but enter upon their troubles when they die; and even those that are not granted worldly prosperity have no heart nor desire for anything that this dying world cannot afford. We would be thankful for any *outward* separation from the world, but that is not enough; we need that *inward* separation of heart, soul, affections and desires, and to daily live as those who hope to spend eternity with God, entreating Him meanwhile ever to remember that we are dust.

"THY MAKER IS THY HUSBAND." (Isa. liv. 5.)

True believers are willing to be tried and examined. Comforts arising to them from Christ's ready supply, and real sympathy.

DOST thou upon thy trait'rous heart
Still keep a jealous eye?
Most willing that thine inward part
Thy Husband strictly try?
The thieving crowd will hate the light,
Lest stol'n effects be shown:
But truth desires what's wrong or right,
Thy Husband would make known.
Dost then His trying word await,
His searching doctrine love?
Fond, lest thou err through self-deceit,
Thy Husband would thee prove?

Dost oft thy mind with inward smart
 Bewail thy unbelief?
And conscious sue from plagues of heart
 Thy Husband for relief?
Why doubt'st His love? and yet behold,
 With Him thou wouldest not part
For thousand, thousand earths of gold;
 Thy Husband has thy heart.
Though darkness, deadness, unbelief,
 May all thy soul attend;
Light, life, and faith's mature relief,
 Thy Husband has to send.
Of wants annoying, why complain?
 Supply arises hence,
What gifts He has receiv'd for men,
 Thy Husband will dispense.
He got them in His exalted state
 For rebels such as thou;
All then that's needful, good, or great,
 Thy Husband will allow.
Thy wants He sees, thy cries He hears;
 And marking all thy moans,
He in His bottle keeps thy tears,
 Thy Husband notes thy groans.
All thine infirmities Him touch,
 They strike His feeling heart;
His kindly sympathy is such,
 Thy Husband finds the smart.
Whatever touches thee affects
 The apple of His eye;
Whatever harms, He therefore checks,
 Thy Husband's aid is nigh.
If foes are spar'd thy need is such,
 He slays them but in part;
He can do all, and will do much,
 Thy Husband acts by art.
He often for the saddest hour
 Reserves the sweetest aid:
See how such banners heretofore
 Thy Husband has display'd.

—From "Gospel Sonnets," Sec. VI., by
 RALPH ERSKINE.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

We wish you all a truly happy New Year. Before our wish reaches you, doubtless many of your relatives and friends have tendered their greetings, and very likely by now the wish

just expressed sounds quite ordinary. But although it may sound ordinary, there is something extraordinary underlying the wish we send to you with our January Magazine. We really wish for you more than ordinary happiness, because that can only last for a while, and at its best is never really satisfying. Plenty of young people think that riches bring joy, and that if they could make a lot of money this year, they would have quite a happy one. But they are quite mistaken; for **solid happiness** does not lie in that direction. Others may have their hearts set upon vain pleasures, and be promising themselves what they call "a good time," but how soon will all the "pleasures of sin" be over! They only last for "a season" at the longest (Heb. xi. 25). Toplady says:

"Happiness, thou lovely name,
Where's thy seat, O tell me, where?
Learning, pleasure, wealth and fame,
All cry out, "It is not here;"

and we hope there are some of you who are looking above these time things for happiness. To such we would say, "Go on, dear young friends, looking in that direction." There is a prayer that often suits us well, and we should be glad to think that many of our boys and girls prayed it; for the answer God gives to all who thus pray comprises what we heartily wish for each one of you. Listen, while we tell you what this prayer is:—

"Give me a calm and thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And make me live to Thee.

Let the sweet hope that Thou art mine,
My life and death attend;
Thy presence on my journey shine,
And crown my journey's end."

The answer to this prayer means: A Heavenly Friend to take care of, guide and bless you; heavenly happiness to cheer you, and a sweet heaven at last to go to.

Now this happiness is a secret, and you know a secret is not made known to all. God deposits this "secret" "with them that fear Him" (Psa. xxv. 14), and they hide it deep within their hearts. No one can reach it there. First of all, the hearts of those who fear Him are "pricked" with real concern. They are cut with the Word which by the Spirit pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). Then God shows the deceitfulness and sinfulness of the heart, and a cry for mercy is put there, till, sooner or later, living faith in the heart receives the only remedy for sin in a precious Christ. "For with the heart man believeth unto righteousness" (Rom. x. 10). What an important part of us the heart is! It is the seat of affection, a fountain of evil (Matt. xv. 19), the centre of motive, often, alas! the habitation of idolatry; yet with the people of God it is made by the Holy Ghost the dwelling-place of Jesus (Isa. lvii. 15). It will be profitable employment for you to look at the many attributes and qualities spoken of in God's Word in con-

nexion with the heart. We give them below. May a careful search of the references be overruled for your instruction and spiritual good:—"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. iv. 23).

Perfect	... 1 Kings 15, 14.	Glad	... Song xii. 11.
Pure	... Matt. v. 8.	Meek	... Matt. xi. 29.
Tender	... Eph. iv. 32.	Willing	... Ex. xxxv. 5.
Wise	... Ex. xxviii. 3.	Understanding	... 1 Kings iii. 9.
Honest	... Luke viii. 13.	Large	... 1 Kings iv. 29.
Good	... Matt. xi. 29.	Sound	... Prov. xiv. 30.
Lowly	... Luke viii. 15.	Strong	... Psa. xxvii. 14.
True	... Heb. x. 22.	Believing	... Rom. x. 10.
Faithful	... Neh. ix. 8.	Merry	... Prov. xv. 18.
Fixed	... Psa. cxil. 7.	Circumcised	... Rom. ii. 29.
Established	... Heb. xiii. 9.	Exercised	... 2 Pet. ii. 14.
Broken	... Psa. li. 17.	Wicked	... Jer. xvii. 19.
Trembling	... 1 Sam. iv. 13.	Hardened	... Mark xvi. 14.
Burning	... Luke xxiv. 32.	Blind	... Eph. iv. 18.
Single	... Acts iv. 46.	Faint	... Deut. xx. 8.
Slow	... Luke xxiv. 25.	Froward	... Prov. xi. 20.
Evil	... Heb. iii. 12.	Unclean	... Mark vii. 21.
Proud	... Prov. xvi. 5.	Fretful	... Prov. xix. 3.
Presumptuous	... Esth. vii. 5.	Double	... Psa. xii. 2.
Rebellious	... Jer. xxv. 3.		

This long and interesting list of references concerning the heart will keep you well occupied on Sunday afternoons after Sunday School. We sincerely hope and pray that the Lord will give us from month to month some heart to heart talks with each other in "Waymarks" about the best things. By this we mean that it will not only give us pleasure to write to you all about the best things, but how good it would be to hear from young readers in whose hearts the Lord may be kindling the desire of the righteous which shall be granted. Such profitable questions as spring from the hearts of true seekers after truth should, with the answers we may be enabled to give, prove beneficial to others similarly exercised, who may read them. We shall not publish names and addresses, so none of you need fear to write.

You can tell your parents, too, that if they like to write we shall be glad to hear from them. Praying fathers and mothers no longer to see the fear of the Lord in the hearts of their dear children. What truly happy families are those wherein are to be found parents and children walking in the truth, so that the godly father or widowed mother can sincerely say with Joshua of old: "As for me and my house, we will serve the Lord" (Josh. xxiv. 15). God bless you and your parents with that which is good.

Your sincere friend, THE EDITOR.

THE ROD AND THE STAFF.

THERE are five things which the Eastern shepherd generally carries with him: a pipe or reed, on which he plays to amuse himself; a sling, with which he can shoot at any animal which approaches too near his sheep; a water-skin or bottle; a rod, and a staff.

Now these two latter must not be considered as one and the same

thing, or we shall lose some of the beautiful meaning of David's well-known psalm.

The rod is generally carried in the hand, while the wooden club or staff hangs from the waist-belt. The rod is used by the shepherd to help himself in walking, to count and to guide his sheep. But when there is any danger from thieves or wild beasts, he takes the staff into his hands to defend them.

Thus the *rod* was used for guidance, and the *staff* for defence. And so the shepherd-king of Israel says: "Yea, though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me."

All the figures of Scripture are beautiful and appropriate, and full of gracious meaning.

LOOKING DEATH IN THE FACE.

THE late Mr. Covell, of Croydon, some years before his death, had a serious illness which brought him very near to death. After his recovery, he addressed his beloved and loving people, telling them of the sweet support he had found during his affliction. From this address we give the following brief extract:—

"As I lay in my bed, I felt such resignation to God's will, such submission to His ways, that I was satisfied He did all for the best; and such a sweet feeling that His love, pity, and compassion flowed out towards me, that I felt again and again I would not move a finger to alter one thing. His wisdom so sparkled in my eyes, His pity so shone in my heart, that I felt, 'It is the Lord; let Him do what seemeth Him good.' While under these feelings I looked at death, and I felt thus: 'Death! if thou comest any nearer, or any closer, and wipest thy hand over my face, I have nothing to do but to die.' I never was more certain in my life that my religion was right. I was sure that God had wrought that in my soul that would stand at the judgment-day, the day of God. I felt there was a *réalité* wrought there by the blessed Spirit, and that God would acknowledge it. I tell you this, my friends, nothing but a *vital faith* in the Christ of God will be of any use to you when you come to die. I am as satisfied as I am that the Bible is true, that much of the religion that professing people talk of being blessed with,—and God-fearing people, too,—will not stand them in stead when they come to face death. You must have a religion that is of God, and that religion lies in a very small compass; vital faith in the love, blood and righteousness of the Son of God will alone stand you in stead at that day. Now, my friends, do you look close to it; turn it over; make (so to speak) sure work of it before you come to die; you will want everything then. Although so blessed as I was, so favoured as I was to lie in the arms of a covenant God as I did, I can say before God, I had not a grain of religion to spare; I wanted everything to face death with; to enter into eternal joy. But, blessed be God, I proved His word to be true, and so shall you. 'As thy days, so shall thy strength be.' If you notice, the wise virgins told the foolish to go and buy oil for themselves; *they had none to spare*; and however good God may be to you, however soft He may make your bed, and comfort your heart, you will find you want everything as death draws near."

Waymarks.

"Search the Scriptures."—John v. 39.

Ecc. xi. 1. Psa. xi. 3. Jude 3, 25, 26. Col. ii. 6, 7.
Phil. iv. 6, 7. Eph. vi. 12, 13. John x. 27, 28. Heb. xiii. 8.

EDITORIAL COMMENTS.

OUR readers will not expect us to apologise for the length of "Our Opening Word" in the January number. There must be a foundation before there can be a superstructure, and no wise builder will spare pains over this important part of the building. We sincerely desire that many may find solid instruction, food and rest, in the truths we seek to set forth in future and place upon the Doctrinal Basis already laid. Ever would we be reminded of the solemnity of directing our readers to the fact, that nothing can matter more than wisely building for eternity.

Owing to the occupation of considerable space for the Doctrinal Basis of "Waymarks," we were compelled to omit the first of two selected articles which we propose to submit to our readers in monthly parts. Reference is made to "Gems from Newton" and "From the Pages of History"; and thanks are due to our friend, Mr. Wright (of Rochdale), who has kindly consented to assemble such necessary gleanings as will enable us to furnish our friends with these branches of valuable reading.

A steady flow of orders for "Waymarks" continues to come in, for which we would thank God and take courage. May all who derive benefit from our pages be constrained to influence their friends to order copies of the Magazine, so that its usefulness, under God, may become widespread, and its expenses be willingly shared by all who welcome its monthly appearance.

"Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1). Surely we are living in these days. Men are playing with the fire of Spiritualism, and we are appalled to find the daily press giving place to a dialogue that is supposed to have taken place between the living and the dead! The supposed success of this God-forbidden experiment, has had the grievous effect of causing the living party in the dialogue to admit that he will be "satisfied if he can but shed one tiny ray of light on that great mystery which for nearly two thousand years the world's most brilliant intellects have been trying to elucidate."

This, alas! is followed by a large meeting of Clergy and Free Church ministers, held in All Souls' Church Room, Langham Place, London, to discuss Spiritualism. The speakers were to have included a noted spiritualist, who, after all, was too ill to attend. So keen was the interest, that although only 100 London clergy had been invited, scores of preachers were turned away, who, having heard that the meeting was to take place, had travelled to London from various parts of England to be present. Oh! how busy the Devil is to make "seducers" of those who stand in pulpits. One warning voice in this shocking business is heard, and that voice sounded clearly before this meeting took place. It came from a solitary London clergyman who received an invitation to attend, to others who had also been invited. We beg our readers to read carefully the warning he gives, and to heed it well. It runs thus: "Even were the meeting called to 'discuss' Spiritualism merely, the question might very pertinently be put, 'What business have accredited and instructed ministers to discuss that which God specifically and sternly condemns?' But that the purpose is not discussion, but *adoption*, is evident in that Vale Owen—himself a medium (i.e., a slave of the rebel spirit world)—is to address the meeting, and that 'groups or fraternals are to be formed; experimentally, by inviting mediums to demonstrate the reality of survival and communication.'" He concludes by imploring ministers "to avoid it, pass not by it, turn from it, and pass away."

We only wish we could tell our readers that this meeting proved an absolute failure. But no! Before it ended, arrangements were made for the formation of a Committee to arrange further gatherings, and a meeting was arranged to take place in February, to which "clergymen and their ladies" will be admitted. May God Almighty overturn, overturn these plans, if His holy will.

Be it ours to tremble at God's Word, which shows plainly that Spiritualism is no unsolved mystery, but one of the "depths of Satan." Saul resorted to Spiritualism when God left him! (1 Sam. xxviii.) He, with all others who meddle with its dangerous teaching, forget God, who says: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord thy God" (Lev. xix. 31). God Almighty preserve us.

The Bishop of Birmingham, though a strenuous opponent of the beliefs and practices of Anglo-Catholics as well as Roman Catholics, claims to be a resolute Protestant! Yet he has repudiated the teaching of God's Word concerning the Fall of Man! St. Paul, says the Bishop, "imagined that evil and death resulted from Adam's Fall. We have learned, on the contrary, that evil and good are equally likely to arise at every stage of the evolutionary process. . . . The notion that evil is due to a fall, to some act of spiritual rebellion against God, must be abandoned. We need not grieve over the loss of such a theory. . . ." Well may we ask, while having to believe that these words fell from the lips of Bishop Barnes, What has he to say about Redemption? What can he think of Christ? As we write, the words spoken to us by

a clergyman who knows the Bishop, come vividly to mind. Concerning the latter, he said: "He has not a gospel for anyone." Let God's unerring Word (which is in exact harmony with the Spirit's teaching in the soul) give its clear verdict about the entrance of sin into this world: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). And here is the remedy: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). Therefore—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Sincerely do we hope it will never become law in our beloved land for an alternative measure to **Capital Punishment** to be adopted. All who honour the Word of God must protest against any deviation in this matter, even should it be proposed for an experimental period. The Divine decree has laid it down that "Whoso sheddeth man's blood, by man shall his blood be shed." This just provision for the safeguarding of human life, cannot be set aside without grieving its Maker and incurring His manifested displeasure.

We feel at a loss to know how to express in words the **serious depression of trade and unemployment** that faces our loved land at the present time. Schemes are put forward by way of suggestion with a view to remedying the situation, but whichever way we look there seems to be the inevitable colossal expenditure. Oh may the guidance of God be sought and found in this momentous question. There are honest, active men whom we know that long for work, men who are tired of visiting the Labour Exchange, and who are greatly depressed under their prolonged unemployment. How deeply sorry we feel for them! Then, on the other hand, it is to be feared there are those who, preferring the "Dole" to work, take advantage of that which was instituted for the relief of a real need. Our Government is faced with a huge problem; employers carry no easy burden, and men badly need employment to relieve their present moral, physical and financial outlook. Yet, alas! the Picture Houses are crowded, the Lord's Day much desecrated, and the Word of God greatly denied. God is punishing us. May we be enabled privately and publicly to pray earnestly for His mercy and deliverance, confessing personal, Church, family and national sins. Thus may we wield that powerful, though much despised **Weapon of Prayer**, and prove in these matters its sterling worth.

SOLEMN WORDS.

WANT of a due sense of the sin of others is a great sign that we are partially hardened from God's fear. I think there is not in any one duty more spiritual wisdom required of believers than how

to deport themselves with a suitable frame of heart in reference to
the sins of other men.

Some are ready to be contented that they should sin; sometimes ready to make sport of their sins. And for the most part it is indifferent to us at what rate men sin in the world, so it go well with us or the church of Christ.

We understand but little of "Rivers of water run down mine eyes, because they keep not Thy law." I confess there is little of this in the world; and, the Lord help us, I am afraid we have very small concern for the sins of other men. And it is resolved into these two principles: want of zeal for God's glory, and want of compassion for the souls of men.—DR. JOHN OWEN.

THE SERVICE OF THE KING.

Notes of a Sermon preached by Mr. J. Kemp (Pastor), at Ebenezer Strict Baptist Chapel, Luton, on Lord's Day, October 12th, 1930.

"These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work."—
1 CHRON. iv. 23.

(Concluded from page 11.)

III. THE PATTERN OF SERVICE. When people serve anyone there is generally a kind of pattern for them to follow. What is the pattern of the service of a Christian? It is Christ. The Lord Jesus Christ is the great Pattern. He is not only the Salvation, the Redeemer of His people, but He is the glorious Pattern.

"Our glorious Leader claims our praise,
For His own pattern given;
While the long cloud of witnesses,
Shows the same path to heaven."

What a Pattern! What an Example! Look at His descending to SERVE! Ah! how low the Lord Jesus Christ came down to serve His dear people. He says, "I am among you as He that serveth." Well in regard to serving Him, who is the perfect Pattern, you will never be able to make a perfect copy, no, never; but it is a mercy if there is a little bit of likeness to the pattern. You know when we started school we had to have a copy book, we had a pattern put at the top and we had to copy it; the first attempt with some of us was a rather miserable affair, it was all blots and blemishes. And it is no better looking at it spiritually. We are not experts, nor shall we ever be, in copying the pattern. You have to say,

"My best is stained and dyed with sin,
My all is nothing worth."

Do you know, friends, the people that serve God keep an eye more or less upon the Pattern. They say, "Oh if I could be more like Him! Oh that I had more of the meekness that was seen in the dear Redeemer! Oh that I could really feel that there was something in my heart that is like the Lord Jesus Christ!" It is a good thing to see enough of your infirmities to make you confess before God your unworthiness. It is also good to have a real desire to follow after

the Lord Jesus Christ as the great Forerunner, Example, and Pattern of His dear people.

IV. THE PATH OF SERVICE. What is the path, or paths, of service? We might say, it is just this: "If any man serve Me, let him follow Me." It is taking up the cross, and following the Lord;—that is serving Him. You may depend upon this: the paths in which the Lord's people serve Him will be something like His paths, and what were His paths? The path of temptation, the path of tribulation, the path of crucifixion. If we are followers of Christ, there will be a crucifying the flesh with the affections and lusts. Those who are true followers will expect to find—if they do not expect it they *will* find—that the path in which they serve Him is a path beset with trial, sorrow, difficulty, and temptation; but what a favour to be accounted worthy to be a follower of the Lord Jesus Christ! What a privilege to know His paths, and even to get a word of encouragement from the Lord Himself when you are downcast in the wilderness! What a privilege to sometimes have a smile from God!

Again, there are the PROSPECTS OF SERVICE. What prospects are there in this service? You know the prospects of serving Satan are poor, for he cannot promise much to his servants. What does Satan promise? "Ah!" he says, "if you serve me I will give you riches and fame, and all that can make you happy in this world." What then? Is that all the devil can promise you? Yes, of good. He can promise you nothing more, but bitterness and the wormwood and gall of despair. What poor pay! Is it worth it? *Is it*, friends? It is not worth being in Satan's service to have such pay, surely? You see Satan covers up that part of it. Poor sinners in his service rush on heedlessly into eternity, uncertain as to what is in store. But oh the prospects of those that serve God, what precious prospects they are. Why the prospect is this, if you are enabled to serve Him down here, you will serve Him in heaven. That is the prospect. To be with Christ, to dwell in His embrace, to serve Him with pure unsullied joy and happiness, and that for evermore.

Finally: THE POWER OF SERVICE. This last point brings me to the text, and that is the power of service. You cannot serve anyone without *strength*. We have in this text a very sweet thought. Certain men called the potters, and those that dwelt among plants and hedges, that dwelt with the king for his work. I was thinking this morning when my mind first rested on this text, that is the secret of their power—"They dwelt with the king;" that is the only secret of power to those that serve God—To dwell with the King.

It is a mercy if you and I are brought truly into the service of God by His grace and by His Spirit. We shall dwell with the King, not in our own strength, not in our own wisdom, but in our need, in our poverty, in our weakness, and in our consciousness of needed strength and help from time to time. Where have you been dwelling this last week? Ah! perhaps some may say, "I have been guilty of running from the Lord, trying to dwell in this, that and the other; trying to find a little comfort and help and rest; but it has all been a failure." What a mercy it has all been a failure. The Lord's people have to learn to dwell with the King. That is the only place where they can find true rest and strength. They dwell in the Lord. They do not always realise that.

They dwell with the King for *instruction*. You see they are ignorant, they do not know what to do, in and of themselves. They are like someone that is first put to do work they have never done before ; they do not know how to commence. You see that person needs instruction, but then you see naturally after one has been instructed, if they have any common sense at all, they will most likely manage to do it themselves. But the Lord's people need to be instructed all the time, they need the Lord to teach them over and over again to do those things that are right and which will be acceptable to Him. How often one has to pray, "Lord, teach me what I have to do ; every hour my strength renew. Teach me what I know not, things that I cannot see, and cannot understand. Teach me what Thy will is ; reveal to me the path in which Thou wilt have me go."

They dwell with the King for *supplies*. There is no lack where the King is. He "shall supply all your need according to His riches in glory in Christ Jesus." Everyone that dwells with King Jesus, the Lord, shall have enough and to spare. His exchequer never runs short. You know when Joseph opened the store-houses in Egypt he had enough to supply all that came to him, and when one dwells with the King for his work he will not lack, he will not come short,

" My every need He richly will supply,
Nor will His mercy ever let me die."

The Lord supplies out of His fulness the needs of those that serve Him. Strength for the day, wisdom, ability, understanding, grace, everything that is necessary to serve Him in His house and in your own private experience ; and also in the business, in the family, in the situation when surrounded with the ungodly. We have everything in Christ that is needed, so that the secret of power for serving Him is found in the Lord, where His servants dwell.

And then this dwelling with Him signifies *obedience*. When the Lord Jesus Christ went to the marriage at Cana in Galilee and they wanted wine, and there was none, the mother of Jesus said, "Whosoever He saith unto you, do it." Ah ! there is a secret underneath that, friends. "Whosoever He saith unto you, do it." Carnal reason may say it is not wise to do that or the other, but what the Lord directs is right for you to do.

Then those that dwelt with the king were not ministers, they were not great men, but they were just potters, those that dwelt among plants and hedges. Ah ! how low the Lord comes down, doesn't He ? How kindly He condescends to men of low estate. There are the potters. They have to make the vessels out of clay, and they are with the king for his work. I am not going to spiritualise, but the teaching is this—it does not matter how humble the circumstances or the path in providence of God's children, when they are brought to serve Him, even though their work be menial, and they feel they have been overlooked and forgotten, yet they shall dwell with the King for His work ; and the feeblest child of His is favoured at times to realise the presence of his heavenly Friend. And thus they dwell with God, and He dwells with them. He pours out His Spirit upon them and helps them through, and brings them safely to their journey's end to dwell with Him for ever. Amen.

GOD'S WITNESSES (Isaiah).

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

WHAT a savoury and wonderful discourse that must have been, by which the risen Saviour comforted the hearts of the two sorrowing disciples as they journeyed to Emmaus! As they walked along, full of grief and disappointment because of the awful death of their beloved Master, we read that they *reasoned* about this matter and were *sad*. When Christ began His message of comfort, He began at the same time to expound and apply the prophetic Word; and thus He spoke: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and *all the prophets*, He expounded unto them in *all the scriptures* the things concerning Himself" (Luke xxiv. 25, 26). Truly joy succeeded the weeping night, for they afterwards confessed to each other, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the scriptures?" (ver. 32.)

The great gospel prophet of the Old Testament, Isaiah, has given us by inspiration of God (for we are still of Peter's mind that "holy men of God spake as they were moved by the Holy Ghost"), in the fifty-third chapter, a marvellous account of the sufferings and death of the blessed Jesus; and so vivid and so exact are all the details, and so in harmony with the facts of the case, that one could almost suppose Isaiah to have been a contemporary observer of the crucifixion and all its implications. "He is despised and rejected of men;"—who more so, both *then* and *now*? "A Man of sorrows, and acquainted with grief;"—"is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow?" "But He was wounded for our transgressions; He was bruised for our iniquities"—

"Was it for crimes that I had done, He groaned upon the tree?

Amazing pity, grace unknown, and love beyond degree."

"The chastisement of our peace was upon Him;"—His peace becomes our peace, the rich inheritance of all His children, partly possessed *here*, but perfectly *there*. "He is our peace" (Eph. ii. 14), "the peace of God which passeth all understanding." "By His stripes we are healed"—"made meet to be partakers of the inheritance of the saints in light." He, the sinless One, "was made sin,"—"numbered with the transgressors," that so His people (ver. 8) might go free, and be made free citizens of the heavenly and holy Jerusalem, being washed in His blood and clothed in His righteousness.

This chapter (Isa. liii.) sets forth the foundation truths of the gospel, and is placed in the very heart of the Scriptures, and seems thus designed by God to manifest in the clearest possible way the vast designs of the covenant love of the Father to a people "chosen of God, and precious" (as was also Christ Himself), and most illustriously revealed by means of the substitutional and sacrificial death, and justifying righteousness of His beloved Son. "He spared not His own Son, but gave Him up for us all;" and it is equally as true that the Son most willingly complied. Here, then, in these stupendous transactions, the grace, the wisdom and the glory of God are concentrated. Who can read the Old Testament

prophecies and promises respecting Christ, and after comparing them with the New, fail to be impressed with this outstanding truth, that "without shedding of blood there is no remission of sin"? or, as Isaiah puts it, "He poured out His soul unto death." And as this is the unchanged and unchangeable truth (God Himself so testifying) of "the everlasting gospel," it is for ever established as the *only hope* of lost and guilty sinners. Not only so, are not all the joys of the salvation of God most closely connected with the Cross of Christ and that which typically foreshadowed it?

Were not our first parents instructed in the rudiments of this truth, when, becoming sinners by their Fall, the Lord God clothed them in the skins of animals? Why was Abel's sacrifice accepted and Cain's rejected? Because the former conformed to God's requirements, and, by faith, was spiritual, for he brought the firstlings of the flock; whereas Cain rejected the necessity of the sacrifice, and satisfied himself with merely *natural* homage, by bringing only the fruits of the ground. Side by side, here, in the earliest ages of Bible history, these primitive offerings of the two brothers represent two kinds of religion that are clearly traceable throughout the Bible and all church history to the present hour, and may be respectively described as grace and nature, faith and reason, spirit and flesh, death and darkness, and life and light. Paul has a luminous comment to make on this earliest recorded sacrifice. It is this: "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous* (*nota bene*), God testifying of his gifts; and by it he, being dead, yet speaketh." Wonderful; truly so! The gospel in those far-off times is the same now in the principle of it; Abel, though dead, still preaches by the excellency of the type! And go where you will in the Old Testament, you ever find where true worship is rendered to God and accepted by Him, the sacrifice, and still the sacrifice, which pointed to Him, of whom it is said: "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14; and almost everywhere in this Epistle, which is a key to unlock the glorious mysteries of the Mosaic dispensation). Let us look now at Hezekiah. He was made instrumental in the hands of God in restoring and re-establishing the worship of Jehovah in the land; and when the people were gathered together on that solemn occasion, we read, "And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with trumpets, and with the instruments ordained by David, the king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished" (2 Chron. xxix. 27, 28). Is there no gospel here? No insight by faith into the mystery of redemption? Why all this jubilation of singing, music, blowing of trumpets, and general gladness? Do we not observe that it all commenced with, and depended on, the sacrifice? Is it not a prefiguration of the one great Sacrifice, namely, "Jesus Christ, and Him crucified"? And do not the joys of His great salvation cluster around the cross of Christ? When a guilty sinner realises this glorious truth, his joy begins, and a foretaste of heaven fills his heart with surpassing gladness and His mouth with praise. All the redeemed arrive

here sooner or later by the good hand of God. "Your hearts shall rejoice that seek the Lord." And this has been the experience of the Lord's family in all ages. There are no dissentients in the household of faith; the living Church of the living God all learn the same things, and this chiefly, that "the truth is in Jesus."

" My faith would lay her hand on that dear head of Thine,
While like a penitent I stand, and there confess my sin;
Believing, we rejoice to see the curse remove,
And bless the Lamb with cheerful voice, and sing His
bleeding love."

This chapter (Isa. liii.) is set in a socket of gold—golden praises. In the previous chapter we find, among other things written, these words: "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem" (ver. 9). In view of the foregoing remarks, these words need no comment; they speak for themselves. And in the following chapter (Isa. liv.) the opening first word is "Sing." And why? Read again, and still re-read chapter liii. (and may it be with prayer and meditation), and there that stricken One is seen bleeding, gasping, dying, smitten, jeered and cursed. Moses struck the rock ("That Rock was Christ," says Paul), and the refreshing stream of living waters gushed forth, yielding life, health, happiness and joy in the wilderness; so it is exactly the same respecting Christ. The stricken Rock, in a gospel sense, supplies all our needs, and inspires all our songs of praise.

In "Our Opening Word" of last month, the Editor wrote: "Some of us have wept tears of wonder and love in secret over these lines:

'Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head.'

And so has the writer of this piece been similarly affected, and can add his "Amen" in confirmation. This great and glorious truth will fill heaven and the eternal ages with wonder, love and praise.

MOONLIGHT.

THE moon has but a borrow'd light,
A faint and feeble ray;
She owes her beauty to the night,
And hides herself by day.

No cheering warmth her beam conveys,
Though pleasing to behold;
We might upon her brightness gaze,
Till we were starved with cold.

Just such is all the light to man
Which reason can impart;
It cannot show one object plain,
Or warm the frozen heart.

Thus moonlight views of truth divine
To many fatal prove;
For what avails in gifts to shine,
Without a spark of love?

The gospel, like the sun at noon,
Affords a glorious light;
Then fallen reason's boasted moon
Appears no longer bright.

And grace not light alone bestows,
But adds a quick'ning power;
The desert blossoms like the rose,
And sin prevails no more.

NEWTON.

THE ENEMIES OF THE CROSS. (No. 2.)

BY PASTOR F. H. WRIGHT (Rochdale).

We have already made some general reference to the enmity evidenced more particularly at the trial and crucifixion of Jesus Christ, and noted the variety of characters that assailed the dear Redeemer. It is admitted by most that Jesus Christ died at Calvary, but the opposition to Him is manifested in making His death the result of His own inability to adapt Himself to His age, and falling into the hands of a jealous priest class. The teaching concerning the Lord Jesus Christ in redeeming His people is no theory or speculation, neither is it an idea to be regarded as competitive. To name Him with Buddha, Confucius and others, reveals a total lack of recognition of the great purpose of the coming of the Son of God. When we speak of the Cross, we speak of a definite undertaking, and of a work in which the Lord Jesus Christ was engaged, in definite harmony with His Father's will. We propose to notice some aspects of the Cross, before going into details regarding the enmity to it, and notice first

THE GREAT NECESSITY.

What an eloquent word is that often appearing in the New Testament, "*Must*." The first recorded utterance of the Lord, for instance, is the assertion: "Wist ye not that I *must* be about My Father's business?" (Luke ii. 49.) "I *must* work the works of Him that sent Me, while it is day" (John ix. 4). "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34). What that business and work was is seen all through His teaching, and in the teaching of the apostles. But necessity is not confined to working and carrying out a commission; that the work would involve suffering and death was clear to the Redeemer. The evangelists make it plain in their representations of Him, that He came to perform a task, specific, all the elements of which were not only determined beforehand in the purpose of God, but set forth in the prophetic utterances of Old Testament writers. The Lord had a clear conception of His work, and His whole life was a fulfilment of plan. "From that

time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21). Even to the details of description of the sort of men who would occasion suffering does Jesus direct His words.

The Divine necessity is seen also in His preaching: "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke iv. 43). We must emphasize the teaching of the Scriptures in regard to this word "must," for only by so doing shall we see clearly that far from being the victim of caprice and circumstance, every step in the Lord's life, every word He spake, and all that He did, was in perfect agreement with plan, and, moreover, was essential. "But how then shall the Scriptures be fulfilled, that thus it *must* be?" (Matt. xxvi. 54.) Our readers will note that the Lord definitely taught—"He began to teach"—that the Son of Man *must* suffer; and even the manner of His death (crucifixion) is laid under the same necessity, and angelic reminder is recorded in Luke xxiv. 6, 7: "Remember how He spake unto you when He was yet in Galilee, saying, The Son of Man *must* be delivered into the hands of sinful men, and be *crucified*." This was before the event, although the words were little heeded by the disciples. How much we shall be helped in our combating enemies if we are enabled to have before our eyes constantly the teaching of "necessity." "They remembered His words." What light would shine upon so much that He had said. Not only to His immediate disciples, but to an enquirer by night, even Nicodemus, did Jesus vouchsafe instruction about Himself: "As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up" (John iii. 14).

Equally explicit was His teaching about the resurrection, although on the day of the resurrection the disciples did not comprehend the scripture, "that He *must* rise from the dead" (John xx. 9); but He had connected it with His instruction regarding His suffering (Matt. xvi. 21). Throughout it all there is the pursuance of Divine purpose, the Divine *must*, and the personal free action of man had to serve as an instrument. "For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts iv. 27, 28).

We are wont to speak of the references in the Old Testament to the Lord Jesus Christ, and to point out predictions of His coming. It is not simply as a fulfilment of Scripture that we speak of the Lord's work, but as a complete carrying out of the Divine plan, and that God in His goodness has caused sufficient to be predicted in the Old Testament for the guidance or assurance of His people; to assure the followers of Jesus that in the course of His life, as well as in its ending here, He was not the prey of chance, or the victim of the hatred of men. There was no marring of His work or defeat of His mission; He went straight to His goal in the way marked out in the counsels of eternity. How trenchant the words of Jesus: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to

have suffered these things, and to enter into His glory ? " (Luke xxiv. 25, 26.)

It is, however, to be observed that the Lord Jesus was not the subject of a Divine coercion or force. Not only were there no surprises, and no compulsions for Him, but it is in its voluntariness that we see many of the glories of the work of Jesus Christ. Men were working His will even when they seemed to be accomplishing their own. " I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again " (John x. 17, 18). We have seen the power of the "*must*," but we also see the determination of the Lord Jesus, as well as the recognition of Divine necessity, so much so that neither His mother, brethren, disciples, enemies, nor Satan himself with his temptations, could move Him from His chosen path. What He did He came to do. He came into the world to die, and ordered His life to that end. It has been aptly declared that " Christ's death is not an incident in His life, it is the aim of it. The laying down of His life is not an accident in His career, it is His vocation; it is that in which the Divine purpose of His life is revealed."

Space will not allow the enumeration of the passages wherein the Lord refers to His death, resurrection and second coming, but it is worthy of note that in the gospels He refers to His death on no less than forty-one occasions, to His resurrection on nine, and to His return on eleven.

GEMS FROM NEWTON. (1.)

NEWTON'S letters are well known to many, but perhaps this generation is scarcely so well acquainted with them as might be desired. We propose, from time to time, to give extracts from his correspondence. The following is taken from the collection known as " Cardiphonia," and deals with the causes, nature and marks of a decline in grace.

" . . . The awakened soul (especially when after a season of distress and terror, it begins to taste that the Lord is gracious) finds itself as in a new world. No change in outward life can be so sensible, so affecting. No wonder, then, that at such a time little else can be thought of. The transition from darkness to light, from a sense of wrath to a hope of glory, is the greatest that can be imagined, and is oftentimes as sudden as wonderful. Hence the general characteristics of young converts, are zeal and love. Like Israel at the Red Sea, they have just seen the wonderful works of the Lord, and they cannot but sing His praise; they are deeply affected by the danger they have lately escaped, and with the case of multitudes around them who are secure and careless in the same alarming situation; and from a sense of their own mercies and a compassion for the souls of others, they can hardly forbear preaching to everyone they meet.

This emotion is highly just and reasonable with respect to the causes from whence it springs, and it is doubtless a proof not only of the imperfection, but the depravity of our nature, that we are not

always thus affected. Yet it is not entirely genuine. If we examine this character closely, which seems at first sight a pattern and a reproof to Christians of long standing, we shall, for the most part, find it attended with considerable defects.

I. Such persons are very weak in faith. Their confidence arises rather from the lively impressions of joy within, than from a distinct and clear apprehension of the work of God in Christ. The comforts which are intended as cordials, to animate them against the oppositions of an unbelieving world, they mistake and rest in as the proper evidences of their hope. Hence it comes to pass that when the Lord varies His dispensations and hides His face, they are soon troubled and at their wits' end.

II. They who are in this state of their first love are seldom free from something of a censorious spirit. They have not yet felt all the deceitfulness of their own hearts; they are not well acquainted with the devices or temptations of Satan, and therefore know not how to sympathise or make allowances when allowances are necessary and due, and can hardly bear with any who do not discover the same earnestness as themselves.

III. They are likewise, more or less, under the influence of self-righteousness and self-will. They mean well, but not being as yet acquainted with the spiritual meaning and proper use of the law, nor established in the life of faith, a part—often a very considerable part—of their zeal spends itself in externals and non-essentials, prompts them to practise what is not commanded, to refrain from what is lawful, and to observe various and needless austerities and singularities as their circumstances and tempers differ."

GLEANINGS FROM THE PSALMS. (No. 2.)

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

THE first Psalm emphasises the unalterable fact that mankind is divided into two classes (and into two classes *only*), viz., the righteous and the ungodly; and now in

Psalm ii. we glean that God's solemn distinctions inflame the hearts of the ungodly, who with one accord "rage, and imagine a vain thing;" and that those who govern them "set themselves, and take counsel together against the Lord, and against His Anointed." The prince of darkness took the lead in this foul attempt to wrest the sceptre from the Lord's Anointed when, through the agency of a lie, he seduced man from his loyalty to his Maker. Satan represented the sovereignty and justice of God as intolerable *injustice*, and, by Divine permission, was so successful in his representations that man has ever since believed them, and has acted upon that belief. Hence, when Divine sovereignty separates a man from his fellows, and adds him to the "redeemed from among men," the ungodly, enraged at the manifestation of sovereign power exerted and spiritual power imparted, exclaim, "Let us break their bands asunder, and cast their cords from us" (ver. 3). This scripture is apparently England's motto in these evil days. The decrees of God, the kingdom of the Lord's Anointed, and the

prayerful and sober efforts of those who love and fear Him to preserve the sanctity of His day, and a becoming reverence for His Word, are interpreted as an unwarrantable and mischievous interference with "the liberty of the subject," and practically every form of government proceeds with the attempt to break these "bands," and to cast these "cords" away. Parliament, which once was the nation's safeguard, is now the nation's tool, and a candidate for Parliamentary honours has, generally speaking, little prospect of being elected, unless he yields to the clamour to "defend the liberty of the subject"—this "liberty" being but an organised attempt to overthrow, or to act in defiance of, the expressed commands of God. Recent years have witnessed the removal of one God-honouring national safeguard after another, and, whatever party be in office, the Government of the day weakly accedes to the popular demand for more "liberty." (We would not overlook the glorious fact that twice recently Almighty God made use of the existence of Parliament to destroy the schemes of ungodly men to fasten upon the neck of this country the yoke of superstition and idolatry; but we write now in general terms, and the Statute Book of this realm confirms our assertions.) Borough Councils add their support to the example set by Parliament, and seldom do we hear of a petition presented to them to further violate the Lord's day being refused. Alas! the cry of an ungodly world still is, "We will *not* have this Man to reign over us."

It is significant that this Psalm commences with an interrogation: "Why?" As though a reason were sought for this blind hatred of all that is good and God-like. Should this meet the eye of any person who hates the sovereignty of God, and who "rages" against the Lord and His Anointed, may this Spirit-inspired "Why" cause him to soberly consider his position, and may the issue of such consideration be, if the Lord will, that "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." Yes,

"The vilest sinner out of hell, who lives to feel his need,
Is *welcome* to the throne of grace, the Saviour's blood to
plead."

But the fourth and fifth verses of this Psalm give this "Why" an even greater significance: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure," and attach to it a solemn awe. God is wonderfully *longsuffering*, but He is not *mocked*, and although He may permit the "rage" of the ungodly to express itself in various ways, and to apparently prevail in certain circumstances, it is a "vain imagination" to assume that there will be no retribution or day of reckoning, and every unpardoned hand that is raised against His Name and cause will wither in eternal darkness, and every impenitent heart that rebels against His rule and authority will be eternally "vexed in His sore displeasure." There is a solemn scripture in Isaiah xxvi. 10, 11: "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when

Thy hand is lifted up, *they will not see: but they shall see, and be ashamed for their envy at the people*; yea, the fire of Thine enemies shall devour them." Every apparent triumph of the ungodly is short-lived, and will only be a witness against them when the Lord "shall speak unto them in His wrath." The word "Why" emphasises the utter uselessness of all this "rage, and taking counsel together," as well as the folly of all "vain imaginations," and foreshadows the awful recompense.

Persecution is the chief weapon wherewith Satan seeks to extirpate the "seed of the woman," and the pages of history are darkened by the repeated records of appalling cruelty to those that fear the Lord, and the literal fulfilment of Rev. xiii. 15, "And cause that as many as would not worship the image of the beast should be killed;" and as retribution has not immediately followed, the perpetrators say, "How doth God know, and is there knowledge in the Most High?" whilst the martyrs "cry with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" implying the unchallenged might of the former, and the apparent weakness, desolation and abandonment of the latter.

The Lord's answer to both is given in verse 6: "Yet have I set My King upon My holy hill of Zion." What God has *set*, neither men nor devils can overthrow, and this King once said to His persecuted subjects, "And I say unto you, My friends, be not afraid of them that kill the body, and after that, have no more that they can do." This King has also appointed the day of retribution described in Isaiah xxxiv. 8: "For it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion;" and confirmed in Mal. iv. 1: "For the day cometh that shall burn as an oven, and all the proud, *yea, and all that do wickedly*, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But what a blessed contrast the godly will experience. They will inherit the fulness of Mal. iv. 3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

We glean from the second Psalm, thus far, that the reproach of the Cross will never cease in this time state, but there are these distinctions: those that *cause* the reproach will fall under the word of God's wrath, and will be eternally " vexed in His sore displeasure," whereas those that *bear* the reproach have a King *set* to rule for them and in them, and to safely gather them all unto "the holy hill of Zion," there to "join in the everlasting song, and crown Him Lord of all."

FROM THE PAGES OF HISTORY.

THE SCOTTISH COVENANT.

At the beginning of the sixteenth century, Scotland was a moral waste. The Papacy, which had attained the zenith of its power on the Continent, reigned in its supremacy throughout the land. In Europe, indeed there were some oases in the desolation, but here

there were "stretched out upon the kingdom the line of confusion, and the stones of emptiness." The chaos was as broad and deep as that of the Papal States before the time of Victor Emanuel. By the presence of the Papacy, mind, conscience, heart were blasted, while ignorance, superstition, iniquity, increased and prevailed. But the Lord that saw the affliction of Israel in the land of the Pharaohs, was "the same yesterday," and His time of visitation was one of love. The first signs of the coming deliverance were the martyr fires, kindled to consume those who were beginning to cry for liberty. The heroic efforts and successes of the Reformers on the Continent, in the presence of Papal bulls and inquisitions, were a trumpet call to independence to the people of this priest-cursed land.

Those valiant men were led to bind themselves in bands or covenants, and together to God, in prosecution of their aims. At Dun, in 1556, they entered into a "Band," in which they vowed "to refuse all society with idolatry." At Edinburgh, in 1557, they entered into "ane godlie band," vowing that "*we, by His grace, shall with all diligence continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God.*"

At Perth, in 1559, they entered into covenant "to put away all things that dishonour His Name, that God may be truly and purely worshipped." At Edinburgh, in 1560, they entered into covenant "to procure by all means possible that the truth of God's Word may have free passage within this realm." These covenants were soon followed by the Confession of Faith, prepared by Knox and five other Reformers, and acknowledged by the three Estates as "wholesome and sound doctrine, grounded upon the infallible truth of God."

"At this time (1569) the Reformed Church was recognised and established by the State, a triumph similar to that of Christianity when, under Constantine, the religion of the crucified One ascended the throne of the Cæsars." (D'Aubigne.)

The National Covenant, prepared by John Craig, was subscribed to in 1580, and the immediate occasion of this memorable transaction was the discovery of a secret dispensation from the Pope consenting to the profession of the Reformed religion by Roman Catholics, but instructing them to use all their influence in the promotion of the "ancient faith."

By the National Covenant the Covenanters declared their belief in the true Christian faith and religion, revealed by the blessed evangel as God's eternal truth and only ground of our salvation; renounced "all kinds of Papistry," its authority, dogmas, rites and decrees, and pledged themselves to maintain "the King's majesty in the defence of Christ against all enemies within this realm and without."

This was signed by the King and the Privy Council, and throughout the kingdom, and subscribed again in 1590 and 1596.

Then came the assertion of the divine right of kings, and the period of Scotland's rest and joy was short. The monarch believed that both Church and State must be laid in the dust before his absolute will. Both had been delivered from a popedom on the banks of the Tiber, and now they were confronted by a pope-

dom on the banks of the Thames. For nearly a hundred years the struggle went on, in order that civil and religious liberty should be saved from captivity by tyrants on the throne. The "Black Acts" were passed, confirming "the King's royal power over all states and subjects within this realm," discharging all assemblies held "without our Sovereign Lord's special licence and commandment," and requiring ministers to acknowledge the superiority of bishops. The Court of High Commission was instituted for the purpose of compelling faithful ministers to acknowledge the bishops appointed by the King. This, says one writer, was a sort of English Inquisition, composed of prelates, noblemen, knights and ministers, and possessing the combined power of a civil and ecclesiastical tribunal." An Act was passed, charging all His Majesty's subjects to conform to the order of worship prescribed by him and the semi-popish Book of Common Prayer, and administration of the Sacraments, which was imposed upon all parishes and ministers. By these and other measures the sovereign impiously assumed that spiritual power which belonged to Christ alone as King and Head of the Church. Here in its worst form was "the absolutism that had so long threatened the extinction of their liberties; here was the heel of despotism openly planted on the neck of their Church, and the crown openly torn from the brow of Christ, her only King."

Next month we hope to notice how this menace was met.

ON LAMP-POSTS.

FOR SUNDAY SCHOOL SUPERINTENDENTS AND TEACHERS.

SOMETIMES, when looking at the teachers at the head of their classes in the Sunday School, the writer has compared them, in his mind, to lamp-posts. Certainly the comparison suggests some valuable lessons as to what good teachers are, and what all teachers ought to be. Note:—

1. That lamp-posts are *always in their place*. When the shades of evening fall they are needed, and as the lighter goes his rounds he always finds them there. So it is well when teachers are all found in their several places at the appointed time. The post of duty is the place of safety and where we may hope for blessing.

2. Lamp-posts are arranged in *perfect order*, near enough together for each to help the rest to enlighten the darkness of the night; but with no confusion, and no attempt on the part of one to take the place of another. Order characterises every properly managed school, and the teachers shine away each in his proper place.

3. Lamp-posts are invariably *upright*. There is nothing crooked or deceitful about them. They appear to be just what they are. It is true they are somewhat stiff and unyielding, and it does not answer to run against them too violently! Neither are they particularly beautiful, perhaps; but they are very useful, and their uprightness more than makes up for any other little awkwardness. Upright, consistent Sunday School teachers deserve sympathy and consideration.

4. Lamp-posts have to be *very strong*. It is good to see teachers standing firm, and not easily bent or twisted out of shape. How very seldom do we find lamp-posts quite knocked down, even though they are

5. *Much exposed* to blows and jars, as well as to all kinds of weather; besides the liability to injuries inflicted by evil-disposed persons, who sometimes take a special delight in throwing stones at them. It was, of course, never heard of that lamp-posts should throw stones at each other! Surely they must be bad people who can wantonly and wilfully injure such useful and, indeed, indispensable servants of the community as lamp-posts and Sunday School teachers.

6. Lamp-posts are usually made of *iron*. Neither wood nor tin are of much use. Wooden teachers can be dispensed with, and tin ones are too easily bent to any shape; unable to resist the least pressure, they soon get askew. What is wanted is something durable and weighty, which is not soon worn out—strong and lasting. Iron teachers are the sort. Next we remark:

7. That each lamp is, as a rule, only capable of giving a comparatively *little light*, which serves to illuminate quite a small space around its immediate vicinity. Yet, if each lamp decided to go out because its "sphere of usefulness" is so limited, the city would be left wholly in darkness. Here is a hint to discouraged teachers. The little light is accompanied with

8. A *little heat*. To perceive this, however, you must get close up to it. Anyhow, we want *some warmth*. A little love and zeal are quite indispensable. Happy is the school where these things are found. The light and heat spring from the gas communicated through the pipe inside the lamp-post from the source. Teachers must have the right thing to produce light inside of them, and this must be communicated from the right source.

9. We have seen lamp-posts which were very shabby and dinted with hard usage admirably fulfilling their chief purpose, and giving a brilliant light in prominent positions. We have our eye on certain S. S. teachers who exactly correspond with this description. God bless them! Shine on, dear friends! Lamp-posts are sometimes utilised as

10. *Sign-posts*. There is a splendid example at the junction of the Wells Road and the Bloomfield Road at Bath. This lamp-post not only gives a very clear direction to the places on both roads, but also a particularly good light to read it. This is exactly the twofold qualification of the good S. S. teacher—clear instruction and the light of the truth. But he (or she) may be unaware of his usefulness, as the lamp-post is which serves the double purpose of directing travellers to the right path, and also lighting them on their way, at least for a little piece of it. What a mercy to be blessed with grace to be in any measure obedient to the exhortation: "Let your light so shine before men that *they*—not yourself—may see your good works," etc. May the Lord grant us the holy, useful, and God-glorifying service of being "blameless and harmless . . . shining as lights in the world; holding forth the word of life" in our respective positions and spheres.

E. C.

Bath.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Last month we followed the expression of our New Year wishes for you by a few words concerning the Heart. Seeing that, working in close harmony with the heart, is the Mouth, we will consider in our present talk, the way in which God associates these members of our bodies, as well as the wise counsel given in His Word about the Mouth. In speaking to the Pharisees, Jesus said: "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). This truth applies in a twofold sense, as He continues to show when He says: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (ver. 35). So you see we are known by what we say. How much more careful many would be if they only realised this fact! Let us then consider:

1. "The Mouth of the righteous" (Psa. xxxvii. 30). God says, It "speaketh wisdom." This is heavenly wisdom, whereby men are made "wise unto salvation." Was it not wonderful that Job, when so much trouble was upon him all at once, said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"? (Job i. 21.) We are told plainly that he feared God, and we read that "the fear of the Lord is the beginning of wisdom" (Psa. cxi. 10), hence by this fear in Job's heart he spoke wisely with his mouth. Sad to say, because we have sinful hearts,—without heavenly wisdom we often speak rashly and very unwisely when things do not please us, or when heavy troubles come. It is indeed kind of the Lord so to bless trouble to His people, as that they are enabled to speak wisely while under it. You know David was a gracious man, but he made some big mistakes, for which he had to suffer. On one occasion he sinned by giving orders for the numbering of Israel (2 Sam. xxiv.). This was David's pride, in which he persisted, in spite of Joab's remonstrations with him. But when David heard the number of the people, his "heart smote him" (2 Sam. xxiv. 10), and he confessed his sin to the Lord. However, he had to be punished. To this end, God, against whom he had sinned, sent Gad to him with this message, "Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him that sent me" (vers. 12, 13). Now look what a wonderful answer David was helped to give. How wisely he spoke. These are his words: "I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man" (ver. 14). David was made sorry for his sin, knew he deserved punishment, but that God knew best how to punish him. What gracious wisdom! We now will ask you to look at a great contrast to the "mouth of the righteous."

The Word of God speaks of: 2. A Lying Mouth. What a terrible thing, to think of boys or girls, men or women, spending their time by using the mouth God has given them in framing falsehoods! Such forget that He who made man's mouth (Exod. iv. 11) has declared that He will close the one that is used in untruthfulness. Says the Psalmist: "The mouth of them that speak lies shall be stopped" (Psa. lxiii. 11). We remember well those days spent under the parental roof, when our dear parents insisted upon the truth being spoken by their children. Never shall we forget a father's righteous indignation at the least appearance of a lie. The lips of that dear upright man now lie silent in the grave, but not his memory. His children will ever remember his unflinching straightforwardness, his truthful tongue, and the genuineness of his friendship, enjoyed only by those who, like himself, loved truth and uprightness in the fear of God. Dear young people, there is one scripture we should like you to learn, a scripture which might wisely be written in letters of gold over every office door, and hung up in all schools and houses of business. Mark it well: "The lip of truth shall be established for ever: but a lying tongue is but for a moment" (Prov. xii. 19). Heed not the voices that talk glibly of "business lies," or "white lies." Care not for the jeers of those who make fun at your carefulness to be honest. As enabled, look above to God, and look ahead, remembering, on the one hand, the God-given prosperity of Joseph in the path of uprightness, and, on the other, the awful end of Ananias and Sapphira. While thus reflecting, may we together be helped feelingly to pray:

"O send Thy Spirit down to write
Thy law upon my heart!
Nor let my tongue indulge deceit,
Nor act the liar's part."

That prayer shall surely be answered; and we are confident that all who employ young people that sincerely pray thus, will find they have in them good, trustworthy servants. A very beautiful testimony that fell from the lips of a gracious woman in Scotland, while she gazed upon the lifeless form of her dear son who died in the Lord, shall close this letter. Listen to its telling language: "Those lips," said she, "I never knew to tell a lie." Speak the truth, heed nothing but the truth, make friends only of those who thus adhere to the truth, and may you each be brought to know and dearly love Him who is THE TRUTH (John xiv. 6).

Your sincere friend, THE EDITOR.

Are you not surprised to find how independent of money peace of conscience is? And how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and the sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—C. HAMILTON.

Waymarks.

"Search the Scriptures."—John v. 39.

Ecc. xi. 1. Psa. xi. 3. Jude 3, 25, 26. Col. ii. 6, 7.
Phil. iv. 6, 7. Eph. vi. 12, 13. John x. 27, 28. Heb. xiii. 8.

EDITORIAL COMMENTS.

WE are thankful to record particulars of a large gathering of friends from the various Causes in the Black Country, that assembled at "Providence" Strict Baptist Chapel, Rowley Regis, on Thursday evening, January 22nd, for a Meeting held to testify our full belief in the Bible as the Inspired Word of God. The Pastor of this church took the chair, and welcomed his friends in the ministry—Pastors E. A. Brooker (Tunbridge Wells) J. Kemp (Luton), J. T. Sharples (Evington), and F. H. Wright (Rochdale)—who each gave able addresses upon the great subject for which the Meeting was convened. As one or two young friends present kindly made use of their experience in shorthand, we are glad to be in the position of placing these testimonies on record in "Waymarks," and feel sure that this will give pleasure, not only to many who felt it good to be present at this Meeting, but to other readers in different parts who were not similarly favoured. The address given by Mr. Kemp will be found in our pages this month, while the others will follow consecutively in our next three numbers (D.v.). On account of limited space, during the publishing of the addresses by Messrs. Sharples, Wright and Brooker, the monthly articles written by these ministers will be omitted.

As will be seen by the cover, among the acknowledged donations received for "Waymarks" Fund this month, a most helpful collection was taken at the afore-named meeting, for which we are very thankful. After expenses were met, a small balance remained for the publication of this little book, which we trust will ever be a clear witness to the plenary and verbal Inspiration of God's Holy Word. We should be glad to know that similar Meetings to this one held recently at Rowley Regis, were being arranged in many other chapels throughout our denomination.

Does it not seem almost incredible that a nation like ours, favoured so long with an open Bible, a nation which, from its religious circles, has sent so many missionaries to heathen lands, should be faced with **Sabbath-breaking** to the extent that it should be necessary to provide forms for receiving signatures at our chapels, appealing to His Majesty's Government to reject any measure for legalising the Sunday opening of Theatres, Cinema Halls, and other places of amusement? Yet we are being called upon, and rightly so, to lodge our plea with the Government that it will not

sanction, in the least degree, this glaring form of Sabbath desecration.

The Sunday Observance Act of 1781 remains at present still unrepealed, and its main enactment is that any "house, room, or other place which shall be opened or used for public entertainment or amusement . . . to which persons shall be admitted by the payment of money, or by tickets sold for money, shall be deemed a disorderly house or place," so that the keeper of it is liable to be fined. It is grievous indeed that such a large and responsible body as the London County Council should stay their hand in this matter, by granting permission to the proprietors of the Cinematograph Theatre to open their premises on Sunday for cinematograph entertainments, when their obvious duty was to enforce the law. May God grant that the stand taken by the Court of Appeal against this lawlessness may ever be firmly maintained, and may the day never dawn when this Act, forbidding such shocking forms of Sabbath-breaking, shall be modified in the least degree. We need a powerful and extended proclamation of truth in our own land, and this scripture needs to be kept well before our congregations: "Remember the Sabbath day, to keep it holy" (Exod. xx. 8). God save England.

Since we called attention last month to the grievous move among Spiritualists to inject their deadly poison into leaders in the Church of England, our attention has been attracted to the fearless warning given by Dean Inge upon the subject. When one reads of such men, one can only wish they might be brought out of all error and be well instructed by the Holy Spirit at the feet of Jesus, and so become eminently useful and powerful exponents of the doctrines of free and sovereign grace. The Dean asks "why the bishops cannot say bluntly that the Church of England can have nothing to do with it." Why indeed? when God solemnly condemns and forbids it (Deutronomy xviii. 9-12; Leviticus xix. 31; xx. 27). Therefore God help us all to leave this deadly poison severely alone, and save those who are getting dangerously near to the destruction of body and soul by its influence, ere that destruction overtakes them.

"Earthquakes, in divers places" (Matt. xxiv. 7). How solemnly are the signs of the last days being manifested before our eyes! The appalling earthquake disaster in New Zealand is another definite reminder that there is a God who rules in the earth, and among the children of men. We cannot begin to realise what an awful experience the inhabitants of the stricken towns, who have survived, must have passed through; while hundreds have suddenly been hurled into eternity by this divine visitation. The Lord Jesus Christ in the days of His flesh, while speaking of these solemn signs of the coming Day of Judgment, connects pestilences with earthquakes. While we watch events with our eyes on the Book, we see prophecy being fulfilled in this particular, and quote from an article in the daily press which should be compared with Matt. xxiv. 7, by all thoughtful readers. "The New Zealand Government, fearing an outbreak of disease unless

the inhabitants leave as soon as possible, issued last night an order for the evacuation of Napier, the earthquake-stricken town, within forty-eight hours." Would that these judgments of God, which are abroad in the earth, might be the means of bringing the inhabitants of the world to learn righteousness. Yet what will move these rocky hearts of ours, till a divine hand touches them? How truly Hart expresses the case as he felt it:

"The rocks can rend; the earth can quake;
The seas can roar; the mountains shake;
Of feeling all things show some sign,
But this unfeeling heart of mine."

Yet he bemoaned this hardness of heart, and with confession pressed after the remedy, while he continued, thus:

"But something yet can do the deed,
And that dear something much I need;
Thy Spirit can from dross refine,
And melt and move this heart of mine."

The Lord help us to lay these things to heart, and pray earnestly that He will appear in mercy for the relief of those who are bereaved and homeless in New Zealand. The immediate arrangements made, and relief afforded in many directions by the authorities, doctors, nurses and citizens, in this earthquake scene, are highly commendable. Might it please God that these willing helpers may learn, while so nobly engaged, to know Him "who went about doing good," and may we in England be constrained to follow this word: "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).

THE WORD OF GOD:

Its Preservation, Proclamation, and Penetration.

Notes of an Address, given by Pastor J. Kemp (Luton) at a Meeting held at "Providence" Strict Baptist Chapel, Rowley Regis, to testify our full belief in the Bible as the Inspired Word of God.

CHAIRMAN, Brethren in the ministry, and Friends—I feel that personally I can heartily endorse what our friend Mr. Brooker has been saying. Everyone that is taught of the Holy Spirit will fully agree with those things he has set before us.

My business for a few moments is just to bring before you three points in regard to the subject we have in hand to-night. We believe, as we have heard, in the inspiration of the Word of God, and I want, in the first place, to look at the wonderful way in which God has been pleased to preserve His own Word. The first point, then, is: **Preservation.**

As you all know, when God first spake by man—by Moses and the prophets—the words that were spoken through them by the Holy Spirit were committed to a language, and that language was Hebrew. I look upon the Hebrew language as a granary

in which a farmer puts his corn; it is stored up there, it is reserved with a purpose in view—that at some future time it can be taken out and sown. The Lord was pleased to store up in the Hebrew language that precious part of the Word of God which we call the Old Testament. In this way it was preserved safely in the custody of that nation of the earth in whose language it was spoken.

Then about two hundred years before the coming of Christ, a translation was made of the Old Testament into the Greek language. Why was that? what was the purpose? The purpose is wonderful. Alexander the Great had conquered practically the whole known world, and consequently the Greek language had become almost universal in every country; so the Lord raised up His servants to translate the Old Testament into the language which was then being spoken. This was done chiefly for the Jews that lived in Alexandria, but being a port of trade for all nations in those days, it was disseminated by those means, not only among the Jews, but among the Gentiles. By these means the promise of the coming Messiah in Israel was revealed, and many of various nations were looking for His appearing. Such were the wise men of the East.

In that way the Lord preserved the Scriptures in the custody of those two languages; and now at the time when Christ came, and what we call Christianity was being introduced, the old Grecian power had passed away, the empire of Greece having waned. The Greek language was, however, still spoken among the nations, but was fast becoming what we call a "dead language," and the Lord was pleased to use it just at that stage.

Hence the Greek language, just about to die out, in the hands of God was ripe to receive the Scriptures of truth; so we get the New Testament—the history of Christ in the four Gospels, and all the Epistles, with the Book of Revelation—written in this language. It was plastic enough to receive this rich addition to its literature, but at the same time "dead" enough not to admit of any alteration when it had received the Word of God.

Thus we see that God made use, first, of the Hebrew language for the Old Testament, and then of the Greek language to receive the New Testament; and in that way the inspired Word of God was kept and preserved at this period, in its entirety and unchangeable character.

This remarkable thing in the history of the Bible speaks to me with no uncertain voice, and provides evidence that God Himself is the Preserver of it.

Of course, our young people know, as well as the older friends, that the Scriptures were written in manuscript form, and how wonderfully *they* were preserved. Part of the manuscript of the Scriptures is in the Vatican at Rome, the citadel of Popery and of its errors, and yet there are the very books of Holy Scripture as they were written, and embedded, as it were, in the language, and thus preserved.

Secondly, we have: **Proclamation.** God having preserved the Scriptures, He made way for the proclamation of them; and when the apostles went forth preaching the Gospel, the language in which the Scriptures were written was also the language then

spoken. Thus the Lord was pleased to send forth men hither and thither as His witnesses, proclaiming His holy truth, setting forth every part of that precious Word from beginning to end.

But what about other countries, and later stages of time? When the time was ripe the Lord raised up men we call Translators. People generally were not able to read the Scriptures, and so God raised up men to translate them from the original tongue into the tongue then spoken. This is specially true with regard to the English tongue and language.

Among the first men God thus raised up was the venerable Bede. He translated the Gospel according to John, and on his dying bed was dictating to one of his helpers the very last chapter, and it came down to the last verse and the last sentence, and just as he gave the meaping of it to the one writing it down, his spirit passed into eternity. Bede was one of the instruments used by God for the proclamation of the Word.

Then, following on after him, we have John Wycliffe, the Morning Star of the Reformation, a mighty man in two ways—both as a translator of the Bible and as a Reformer. He not only proclaimed the truth by setting it forth in writing, but he proclaimed it with his tongue.

After him we get such men as Miles Coverdale and William Tyndale.

Then another point. By means of the printing press, the Word of God was proclaimed throughout the length and breadth of the English speaking countries. And coming more closely home, through the labours of these men and what they had accomplished, God eventually gave to us the Authorised Version, and I am here to-night, friends, as one who desires to stand firmly upon the Authorised Version of God's Word. I believe this, as long as God has a people in England who love the truth, the Revised Version will not take the place of the Authorised Version, which has become such a blessing to England, and has left such a mark upon its literature, and its civil and religious institutions.

Thus we have been blessed with the proclamation of the Word. The Reformers, the ministers of the Gospel, men that God has raised up in the history of nations and of the Church from time to time, taught by the Holy Spirit—the same Spirit that indited the Scripture—to preach the Word of God, and through the Word, the truth of God to precious souls. Liberty and freedom, and the blessed privileges of the Gospel have come to our nation by the proclamation of the everlasting truth, as revealed in the Scriptures by doctrine, experience and practice. God has never wanted, and never will want, for witnesses to His Word.

I do not want to weary your minds to-night by unduly referring to this Magazine, but may I just put in this one word? We seek by these means, as well as by the preaching of the Gospel, to proclaim the Word of God, and nothing but the Word of God.

My last point is this: Not only is there the *preservation* and the *proclamation* of the Word of God, but there is also its *Penetration*. It penetrates into nations, and into countries. The nation to which we belong can testify, if it will, of the effects of the entrance into this dark benighted country, as it once was, of the Word of God: The greatest blessing God ever gave to a nation

was bestowed when He gave to England the Bible, and made it the home, the granary, and the distributor of it to all parts of the earth.

We are living in a day when the Word of God is denied in thousands of homes. Alas! many relegate the Bible to a back place, and I fear there are many homes in which you will not find a Bible anywhere. Yet this is the country which God has blessed with the penetrating power of the Scriptures of truth. It will be a wonderful mercy if God brings England back again to the Bible, from the King upon the Throne to the peasant in his cottage.

But there is another sense of penetration; it is of an individual character. The penetration of the Word into a man's heart and experience. Why the Word of God is a fire, the Word of God is a sword; and a fire burns, while a sword cuts. "Is not My Word like as a fire?" saith the Lord" (Jer. xxiii. 29.) While our friend was speaking just now, I opened on this verse in Paul's Epistle to the Hebrews: "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12).

Every person here to-night, taught of the Holy Spirit, is a living witness to the penetrating power of the Holy Scriptures. Here, in this blessed Book, is an exposition of the written and the Incarnate Word, which penetrates by the power of the same Spirit who inspired it. So to as many in this chapel to-night, as can bear personal testimony to God's Word, the Spirit of God has accompanied its precious truths with penetrating power.

I hope the Lord's blessing may rest abundantly upon this Meeting.

GEMS FROM NEWTON. (2.)

WE have already seen how Newton recognised the defects of some early zeal. He goes on to point out a few characteristics of the abating of such zeal, with salutary counsel.

"With all their faults, methinks there is something very beautiful and engaging in the honest vehemence of a young convert. Some cold and rigid judges are ready to reject these promising appearances on account of incidental blemishes. But would a gardener throw away a fine nectarine, because it is green, and has not yet attained all that beauty and flavour which a few more showers and suns will impart? Perhaps it will hold, for the most part, in grace as in nature; some exceptions there are; if there is not some fire in youth, we can hardly expect a proper warmth in old age.

. . . While their mountain stands strong, they think they shall never be moved; but at length they find a change. Sometimes it comes on by insensible degrees. That part of their affection which was purely natural will abate, of course, when the power of novelty ceases; they will begin, in some instances, to perceive their own indiscretion, and an endeavour to correct the excesses

of imprudent zeal will often draw them toward the contrary extreme of remissness; the evils of their hearts, which, though overpowered, were not eradicated, will revive again; the enemy will watch his occasions to meet them with suitable temptations, and as it is the Lord's design that they should experimentally learn and feel their own weakness, he will, in some instances, be permitted to succeed. When guilt is thus brought upon the conscience, the heart grows hard, the hands feeble, and the knees weak; the conscience is shaken, the spirit of prayer interrupted, the armour gone, and thus things grow worse and worse, till the Lord is pleased to interpose; for though we can fall of ourselves, we cannot rise without His help. . . . There is a provision in the covenant of grace, and the Lord in His own time returns to convince, humble, pardon, comfort and renew the soul. . . . We are gradually prepared to live more out of ourselves, and to derive all our sufficiency of every kind from Jesus, the Fountain of grace. We learn to tread more warily, to trust less in our own strength, to have lower thoughts of ourselves and higher thoughts of Him.

It is to be lamented that an increase of knowledge and experience should be so generally attended with a decline of fervour. If it was not for what has passed in my own heart, I should be ready to think it impossible. But this very circumstance gives me a still more emphatical conviction of my own vileness and depravity. The want of humiliation humbles me. . . . There are, however, seasons of refreshment, ineffable glances of light and power upon the soul, which, as they are derived from clearer displays of divine grace, if not so tumultuous as the first joys, are more penetrating, transforming and animating. . . .

If the question is, How are these bright moments to be prolonged, renewed, or retrieved? we are directed to faith and diligence. A careful use of the appointed means, a watchful endeavour to avoid the occasions and appearances of evil, and especially assiduity in secret prayer, will bring us much as the Lord sees good for us. He knows best why we are not to be trusted with them continually. Here we are to walk by faith, to be exercised and tried; by-and-by we shall be crowned, and the desires He has given shall be abundantly satisfied."

THE ENEMIES OF THE CROSS. (No. 3.)

BY PASTOR F. H. WRIGHT (Rochdale).

We do not lose sight of the fact that the enemies of the Cross are not simply those who by word and act in the vicinity of the cross revealed a terrible hatred to the Lord Jesus Christ. A disparagement of His Person, a denial of His divinity, or an over-emphasis of His humanity, reveal enmity perhaps worse than that shown by those near the cross. We feel that it is of absolute importance that we should recognise and combat the insidious efforts to rob the dear Redeemer of the glory that belongs to Him in His coming to give Himself a Ransom for His people. **He has a people;** He came definitely to redeem them, necessity was laid upon Him, as was

noticed in a former paper. That this was in accordance with a **Divine Plan** is for us now to notice.

THE GREAT MISSION

is clear in His own utterances; He was *sent* and He *came*. To many it might seem quite unnecessary to emphasize the Scripture references to the coming of Christ, but we hope this Magazine falls into the hands of not a few who may, either by direct contact with some, or unhappily themselves, be inclined to listen with a favourable ear to the plausible statements of many so-called teachers who allege that there is nothing miraculous in the Lord's birth or wonderful in His death. To admit He was a wonderful Teacher, but really died as a consequence of His own tactless attitude to the spirit of His age. These are the real enemies. The Lord Jesus Christ described His mission; let us hear Him speak. "*I am come in My Father's name*" (Jno. v. 43), thus said the Lord to the persecuting Jews, awhile reminding them of those they had been ready to receive, who came with no authority, and sought allegiance with nothing to support their claims thereto. What an assertion to make! To claim relationship, and to allege authority also. In the Temple the Lord knew the Jews sought to kill Him, and knew the hatred they bore towards Him as to an impostor, and false claimant of divine association and authority. "*I am not come of Myself*" He cries (Jno. vii. 48). Instructions for His arrest were given, but the officers returned without Him. His hour was not yet come. Again, in John vi. 38: "*For I came down from heaven not to do Mine own will, but the will of Him that sent Me.*" Here is a direct statement regarding His mission, and also His coming from heaven. No mere man could make such a claim, and authenticate it. Further He declared, "*I and My Father are One*" (Jno. x. 30). Then the Jews took up stones to stone Him; believing Him to be a man, they ranked it as the gravest blasphemy to claim equality with God; and so it would have been, had it not been true. What shall we say of the blasphemy that would make Him man only, no matter how good they deem Him to have been? Again and again we meet the statement, "*My Father*," and in Matthew xi. 27 He declares, "*All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.*" We may feel we believe these sayings, may it be so; and may love to Him, and concern for His glory, give us a quick eye and ear for all that which would rob Him of His glory.

What is the divine will to do with that which was the purpose of His coming? Turn again to the blessed sixth of John: "*And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day*" (v. 39). Let any reader take the seventeenth chapter of John, and look for the words, "send," and "sent." Ver. 3: ". . . the only true God, and Jesus Christ whom Thou hast sent." Ver. 8: "*Thou didst send Me.*" Ver. 18: "*As Thou hast sent Me.*" Ver. 23: ". . . That the world may know that Thou hast sent Me;" and again in ver. 25. Nor is the word restricted to one evangelist. In Luke iv. 18, in the wonderful first recorded sermon of the Lord Jesus, He quotes from the prophet Isaiah: ". . . He hath sent Me to heal the broken hearted. . . And He began to say unto them, This day is this Scripture

fulfilled in your ears." No isolated declaration is this of the Lord Jesus Christ. "I am sent," is the burden of His teaching.

Take the other words "gave," "given." John xvii. must be referred to once more. Ver. 2: "As many as Thou hast given Him." Ver. 6: "The men which Thou gavest Me out of the world." Ver. 9: "Them which Thou hast given Me," are specifically prayed for only, and that they may be kept, in verse 11. He declares such have been kept by Him, v. 12; and prays they may be with Him; "Where I am," v. 24. "All that the Father giveth Me shall come to Me" (Jno. vi. 37).

This was the teaching of the apostles, that Jesus Christ came into the world to save His people. He fulfilled the promise of His Name: "And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt. i. 21). The Scriptures everywhere declare that this same Jesus crucified, risen and exalted, is He whom God sent, who gave Himself, and was given a ransom, the Just for the unjust.

Not only *sent*, and *given*, but clearly is the reason set forth. Not to give an exhibition of holiness and exhort to a similar life, not to infuse His spirit into men, that they might through such imbibing preserve His teaching, but to lay down His life for the brethren. "I lay down My life for the sheep" (Jno. x. 15). "The thief cometh not (how the Lord marked the enemy of the flock) but for to steal, and to kill, and to destroy: I am come that they might have life" (Jno. x. 10). How He speaks of the hour when He should be glorified: "For this cause came I unto this hour" (Jno. xii. 27). What could be clearer than this, "The Son of man is come to save that which was lost" (Matt. xviii. 11)? and the whole redeemed family have said, "All we like sheep have gone astray." "I came not to call the righteous, but sinners to repentance" (Mark ii. 17). "Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark x. 45). We have quoted many scriptures, but surely it is best to let the Lord's words be foremost. If these are not true words then all falls to the ground. Not by specially selected texts to support a theory, or by isolated ones to destroy the teaching of the Scriptures would we teach, but simply show how the Lord was *sent* for a people *given* unto Him: "Thine they were, and Thou gavest them Me;" and that He *came* obedient as a servant, though He were a Son, and completely fulfilled all that His Father gave Him to do. What He knew this coming would effect we must notice later, if the Lord will.

GOD'S WITNESSES (Elijah, the Tishbite).

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

AHAB, king of Israel, is branded with this everlasting infamy, that "he did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him," and in the early days of his reign, when idolatry prevailed and wickedness increased, owing chiefly to his evil influence and sway, then it was that the Lord sent His servant, Elijah the Tishbite, with a solemn message, and he said to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

(1 Kings xvii. 1). The apostle James informs us that the time was three years and six months, and that Elijah had prayed earnestly that it might not rain (Jas. v. 17). A singular prayer! But Elijah was the Lord's prophet, and his eyes were pained daily and his soul grieved by the prevailing sinfulness of his countrymen: and may we not reasonably suppose that he had constantly denounced their grievous practices? The Holy Spirit stirred him up in prayer,—“he prayed earnestly”—and now he was commissioned to go to the king and deliver the aforesaid message, as God's judgment upon the people. What a bold step this was! But he was fortified by the power of God;—“grace made him strong, and made him bold, and it sufficeth still.” If Israel, then, will not learn wisdom in their outward prosperity, but continue in their evil ways, then they shall be taught it by the severity of adversity. Elijah knew this; hence his prayer, and the coincidence of God's purpose in it, for “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Is. xxvi. 9).

Elijah having delivered his message, the Lord preserved and hid him from the wrath of Ahab, by sending him to the brook Cherith, and there (wonderful to read) the Lord commanded the ravens to feed him, “And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook” (v. 6).

“ When the Lord's people have need,
His goodness will find out a way.”

What an impossible thing, on all natural grounds, that these birds should, contrary to their natural instincts, be made to minister to the needs of the prophet! He was safe in his seclusion there, and comfortable too (we believe) in thus waiting upon God. “He that watches God's providence, shall never want a providence to watch.”

But in time the brook dried up, and again the Lord, in His wonderful way, provided for His servant: “Arise, get thee to Zarephath . . . and dwell there! behold I have commanded a widow woman to sustain thee” (ver. 9). And as the Lord commanded, Elijah obeyed. The word “Behold” signifies something of a surprising nature as used by God Himself. He is a wonder-working God, as the sequel proves. Now the widow, to whom the prophet was sent, was reduced to the last stage of extremity, and when Elijah arrived at the gate of the city, she was gathering a few sticks, and he said to her, “Fetch me, I pray thee, a little water in a vessel that I may drink,” and as she went to do so, Elijah made a further request, “Bring me, I pray thee, a morsel of bread in thine hand.” Peter, in writing to the “elect strangers,” says, “Love as brethren; be pitiful; be courteous” (1 Pet. iii. 18). And what a noble example of godly courtesy and respondent kindness is exemplified in this meeting; first by the prophet in the sober use of the words, “I pray thee,” twice uttered, and then the widow's readiness to minister to a stranger, and wayfaring man. Weighed down under the pressure of her present circumstances, she might, with some irritation of spirit, have disregarded the stranger's request. But this meeting was of the Lord's arranging, and His providential goodness abounded in its timeliness and other accompaniments.

Now let us listen to the widow in her reply to the prophet's second appeal; and she thus answered, “As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in

a cruse ; and behold I am gathering two sticks, that I may go in and dress it for me and my son that we may eat it and die." What a pathetic utterance ! What a desperate state ! What a remarkable scene to behold and ponder ! The destitute widow in dire need, helpless and hopeless on every hand (except one) and in expectation of death ! And standing there the great Elijah, with the word of God in his mouth—the Lord's message to the despondent widow—" Fear not ; go and do as thou hast said ; but make me thereof a little cake first and bring it to me, and after make for thee and thy son. For thus saith the Lord God of Israel : the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth (vs. 13, 14). And accordingly she did, and all came to pass as Elijah had said, " and she and he and her house did eat many days." " Thou art the God that doest wonders " (Psa. lxxvii. 14).

" God moves in a mysterious way, His wonders to perform."

" Ye fearful saints, fresh courage take, the clouds ye so much dread,
Are big with mercy, and shall break in blessings on your head."

The poor widow did not die as she feared, but lived to rehearse the wondrous works of Israel's God. " When the Lord turned again the captivity of Zion, we were like them that dream " (Ps. cxxvi. 1). And what a host of thoughts and feelings must have occupied her mind and heart while she was making the " little cake ; " had not Elijah said, " Fear not," and strengthened the words with the solemn sanction,— " For thus saith the Lord, the God of Israel." What a change, a transformation scene, must have been hers, as the prevailing power of God's Word carried all before it ! And as the weeks and months passed by, she was living in a new world, while attending to the prophet, conversing with him, and listening to his words. She baked him many cakes during his sojourn there. It was a service of love. " And the barrel of oil did not waste, neither did the cruse of oil fail."

This Old Testament incident still conveys its freshness and message of hope to the tried and troubled, and to the " poor and needy." The Lord Himself has erected this memorial by the wayside, so that His weary pilgrims may pause and ponder over the inscription thereon written by the finger of God,— " Jehovah-Jireh," and this glorious name pledges His faithfulness, and embraces all the concerns of all His people in all things temporal and spiritual. Our extremities are God's opportunities to make a highway for His glory. And since that far-off event, what countless multitudes of His people have proved the truth of the words, " Fear not; the Lord will provide." It may not be in my way, nor may it be in thy way, but certainly it will be in His way, in His manner, and in His time.

" Though cisterns be broken, and creatures all fail,
The word He has spoken shall surely prevail."

And may every heart that has learned this truth by experience in the school of Christ cast its mite, its tribute of praise, into the Church's treasury, to the glory, honour and faithfulness of the God of Israel.

(To be continued, G.w.)

GLORY ANTICIPATED.

" Then face to face." —1 COR. xiii. 12.

OH, how the thought that I shall know
The Man that suffered here below,
To manifest His favour
For me and those whom most I love ;
Or here, or with Himself above,
Does my delighted passions move
At that sweet word, for ever !

For ever to behold Him shine,
For evermore to call Him mine,
And see Him still before me !
For ever on His face to gaze,
And meet His full assembled rays,
While all the Father He displays
To all the saints in glory,

Not all things else are half so dear,
As His delightful presence here :
What must it be in heaven !
'Tis heaven on earth to hear Him say,
As now I journey, day by day,
" Poor sinner, cast thy fears away,
Thy sins are all forgiven."

But how must His celestial voice
Make my enraptured heart rejoice
When I in glory hear Him !
While I, before the heavenly gate,
For everlasting entrance wait,
And Jesus, on His throne of state,
Invites me to come near Him !

" Come in, thou blessed, sit by Me,
With My own life I ransomed thee :
Come, taste My perfect favour ;
Come in, thou happy spirit, come,
Thou now shalt dwell with Me at home ;
Ye blissful mansions, make him room,
For he must stay for ever."

When Jesus thus invites me in,
How will the heavenly hosts begin
To own their new relation !
Come in ! come in ! the blissful sound
From every tongue will echo round,
Till all the crystal walls resound,
With joy for my salvation.

JOSEPH SWAIN, 1792.

GLEANINGS FROM THE PSALMS. (No. 3.)

By PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM ii., verse 7. The King, the Lord's Anointed, now speaks, "I will declare the decree." Kings are established by law, and every king at his coronation takes the oath of fidelity to the kingdom over which he rules, and thus *declares* the decree under which he is appointed and affirms his determination to administer the decree thus entrusted to him. The counsels of eternity constitute the law ordaining the Lord's Anointed, and, being crowned with glory and honour, He declares the decree under which He is appointed. "Lo, I come . . . I delight to do Thy will, O My God, yea, Thy law is within My heart." The first declaration of this decree (Gen. iii. 15) affirmed the ultimate triumph of the Redeemer's kingdom, and the final overthrow of all that "rage" against it. Faith in the prophetic declaration of the decree in the Old Testament inspired the saints whose persecutions are recorded in Hebrews xi., whereby they "subdued kingdoms," etc. Yet a haughty Pharaoh (Ex. v. 3) exclaims, when the claims of this King are set before him, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go;" and Nebuchadnezzar, intoxicated with the glory and pomp of Babylon, and enraged beyond measure by the resistance offered to *his* decree, enquired of the three Hebrew worthies, "And who is that God that shall deliver you out of my hand?" When the Lord's Anointed trod this earth, and "declared the decree" with His own holy lips, the same separating power divided the children of men; and we read in John vi. 66—69, a vivid description of the effect it produced. Some "went back, and walked no more with Him," whereas others exclaimed, "to whom shall we go, Thou hast the words of eternal life." Pilate was more or less convinced of the Redeemer's Kingship, when the decree was declared before him in these immortal words, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth (Jno. xviii. 37); and the effect of this conviction was witnessed when the Roman Proconsul said unto the Jews, "Behold your King!" The echoes of the murderous response, "Away with Him, away with Him! crucify Him! will reverberate throughout the world down to the end of time. When, under divine authority, the apostles "declared the decree," some "were *pricked in* their heart," whereas others "were *cut to* the heart," and the "declaration of the decree" has ever since aroused the love or hatred of men, but mostly the latter. Perhaps some who may read these lines have, through sovereign grace and mercy had this decree declared unto them by the Holy Ghost, and express their consequent joy in language like this:

"Hail, sovereign love, that first began the scheme to rescue fallen man!
Hail, matchless, free, eternal grace, that gave *my* soul a hiding-place!"

And they express their amazement in being so signally favoured thus:

"Why was I made to hear Thy voice, and enter while there's room;
When thousands make a wretched choice, and rather starve than come?"

But some who may read them may neither know nor care anything about it. For any such we would fervently pray that their speedy and saving experience be to realise,

"But thus the eternal counsel ran, 'Almighty love, *arrest that man!*'"

for unless, through mercy, we are so arrested, the final declaration of the decree (when the Son of Man shall come in His glory) will find us calling to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, *and who shall be able to stand?*" (Rev. vi. 16, 17).

Not only does the Lord's Anointed "declare the decree" but He also proclaims His unique qualifications to hold such an exalted office, saying, "The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee" (the *day* here alluded to being the day of eternity, as in Isaiah xlivi. 13). We thus find that the Psalms, in perfect unison with the remainder of Holy Writ, affirm the Eternal Sonship of the Lord Jesus Christ,—a vital doctrine which we would ever seek to lay fast hold of, and to reverently cherish. Here is One, then, "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 6), and to whom was given "dominion, and glory, and a kingdom; . . . His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed" (Daniel vii. 14). All mankind, who of necessity derive their very being from their Creator (and by whom it could at any moment be withdrawn), are by their very nature excluded from such a holy and sacred appointment. It needed One who was the brightness of God's glory, and the express Image of God's Person, to occupy *such* a throne, for none other could ever possibly conquer sin, and death, and hell. Every man, being a *sinner*, must *die*, and nothing can save him from dropping into *hell* but the intervention of the Lord's Anointed. Therefore it needed One who could and would *covenant* to be "*set*" upon the holy hill of Zion.

We are next told (verse 8) the nature and extent of His kingdom. The Jews regarded everyone outside their own nation as a heathen, but (amazing mercy) some amongst such a people as this are *given* to the Lord's Anointed for His inheritance, and as the precise number of those thus "*given*" is never stated, who need despair, among the heathen, of finally, "lifting up their head with joy among the sons of God"? Commonly, a gift implies three things—a giver, a recipient, and a purpose. The Giver and the recipient are here stated, but what of the purpose? At the very best we do but see this purpose "*through a glass darkly*" and know it but in part. The dear Redeemer Himself declares the purpose thus: "I am come that they might have life, and that they might have it more abundantly" (Jno. x. 10); and again (in Jno. xvii. 2): "That He should give eternal life to as many as Thou hast *given* Him;" and one reflecting upon this purpose says,

"If my immortal Saviour lives, then my immortal life is sure."

The declaration of the decree is not to be limited in its scope, for we are further told, "And the uttermost parts of the earth for Thy possession;" and this is blessedly re-echoed by the prophet Isaiah (xlv. 22): "Look unto Me, and be ye saved, *all the ends of the earth*, for I am God, and there is none else." The Lord in mercy grant that any "*ends of the earth*" sinner into whose hands this may fall, may hear the voice of the Son of God, for they that hear shall live.

That all the heathen are not given for this inheritance is obvious from verse 9: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel"—denoting the total and irreparable destruction of all that live and die in "*rage*" and in

" setting themselves against the Lord, and against His Anointed." The impenitent can never say they have never been fully and constantly warned against the issues of their lives and deeds.

The forbearance of God is manifest in verse 10. So far from swallowing up all rebels in His wrath without the opportunity of reflecting upon their blind folly, He exhorts them as follows: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth." Kings are appealed to as leaders of the people, and as examples to their subjects; and judges, as those appointed by kings to administer justice impartially to all. Would to God that the kings of the earth at the present time were blessed with this wisdom, and made willing to receive it, and that judges were all under this divine instruction. The schemes of kings and ministers of state to secure national and international tranquility and prosperity, are doomed to failure, except they receive and act upon this wisdom. We do not despise the *principles* upon which the League of Nations is based, but how can its activities possibly prosper, unless the "judges of the earth" who seek to administer its principles, act upon the "instruction" here urged. We fear they regard their own wisdom as amply sufficient for every emergency, literally interpreting this Scripture, "In the multitude of counsellors there is safety."

Be it ours, through grace, to comply with the closing verses: "Serve the Lord with fear, and rejoice with trembling." Only as godly fear is in exercise can the Lord be served with reverence and true humility—let us ever remember this—and may our rejoicing in His Name and mercy ever be tempered by tremblings of gratitude, felt unworthiness, and self-abasement. "Kiss the Son;" to kiss a person when appointed king, was among the Eastern people an act of homage. We have sometimes longed to kiss the dear Lord's feet in company with the poor sinner in the Gospel. "Lest He be angry," etc. All who will not bend to His decree, nor submit to His rule and dominion, may now smile at the mention of His anger, and shake their puny fists at His throne, but "when His wrath is kindled but a little," there will then be with them "weeping and wailing and gnashing of teeth," and they will eternally "perish from the way" of salvation.

Well might this Psalm conclude with "Blessed are all they that put their trust in Him," for to them belong the whole of the Beatitudes pronounced in Matthew v. 3—12. Whilst they are on earth, they will be hated of all men for His Name's sake, but they will all endure as seeing Him who is invisible, and of them it may be truly said:

"Poor and afflicted,' but ere long
They'll join the bright celestial throng;
Their sufferings then will reach a close,
And heaven afford them sweet repose,"

proving that "His servants shall serve Him, and they shall see His face" (Rev. xxii. 3, 4).

FROM THE PAGES OF HISTORY.

THE SCOTTISH COVENANT.

THE activities of the Covenanters in the 16th century have been recognised in a former number. It is well for those who may feel that

historical matters are dry, to reflect how, what appears now as an uninteresting record to them, was the very strength and foundation of privileges now by us enjoyed, but alas, scarcely recognised and sometimes abused. During all the years of endeavour to thrust upon the people an unwelcome form of religious observance, with the appointment of heads and leaders who were obnoxious to men that feared God, the Reformers were resisting with courage the assaults of the enemy. There were, of course, secessions from their ranks under the influence of bribe or threat. In the protests they opposed men in high position, and exhorted many to remember always "that there is no absolute or undoubted authority in the world except the sovereign authority of Christ, the King, to whom it belongeth as properly to rule the Kirk according to the good pleasure of His own will, as it belongeth to Him to save the Kirk by the merit of His own sufferings." The attempt to impose Laud's liturgy gave the opportunity for an outburst of discontent. A tablet erected to the memory of Janet Geddes records that "she struck the first blow in the great struggle for freedom of conscience." She will be remembered as the woman who flung a stool at the head of the officiating Dean. To us this might seem very unseemly, but we must recollect that an endeavour was being made to force the people to ceremonialism and hated forms of religion; their minds were incensed: there was no indifference to produce a sense of propriety.

The movement to oppose prelacy expanded and found expression in the renewal of the Covenant on February 28th, 1638. The Covenant was transcribed into hundreds of copies carried throughout the country, and subscribed everywhere. The King's fury was terrific, and he gave instructions to his followers to use all power against the "refractory and seditious." However the King himself soon surrendered to the Covenanters, and abolished courts, canons, liturgies and articles, besides consenting to the holding of the General Assembly, the first free one in Scotland for 42 years.

In England Charles II. endeavoured to secure the recognition of his absolute monarchy, rigorously demanding submission to despotic claims, abolishing Parliaments, annulling charities, setting up the Star Chamber, and generally introducing a reign of terror. The oppressed people turned to the Covenanters of Scotland for counsel and sympathy, and negotiations resulted in the preparation of an international league in defence of religion and liberty. Religion and liberty do not appear to be the questions about which international agreements are formulated to-day, but in those stormy times the people knew what privilege was, and against the banner of the King was raised the banner of the Covenant. A new Bond was drawn up which condemned the papal and prelate system, pleaded for a constitutional monarchy, and outlined a programme for future efforts in extending the principles of the Reformation. On September 25th, 1643, it was subscribed in St. Margaret's Church, Westminster. Members of Parliament and the Westminster Assembly of Divines stood with uplifted hands, and as article after article was read they took this oath to God. The Parliament and Westminster Assembly issued instructions for its subscription throughout the Kingdom, and the people of England, Scotland, and Ireland received it with gladness.

It has been said that the spirit of the Covenanters was one of particular antipathy towards four despotisms, viz.: Papalism in the

State in the ascendancy; absolute Monarchism in the State; Secularism in the State; Polytheism in the State. These are four despotisms, and must be flung with detestation out of all Christian lands.

The Covenanters scarce had time to enjoy the benefits of their conquests before a tempest burst that threatened the destruction of all they had attained. With the restoration of the Stuart dynasty and Charles's return to the throne, began a period of attempt to extinguish every spark of liberty. The reign of terror began, and amidst the burnings of the Covenant, the Covenanters worshipped in moorlands and dells, setting a watch for the dragoons of Claverhouse. For thirty years the persecution lasted, but the doom of the House of Stuart was proclaimed when, on June 22nd, 1680, the Sanquhar declaration, disowning Charles Stuart, was read. The doctrines and principles of the Covenanters are to-day despised, yet there are still those who love them; may they cleave to them with purpose of heart.

The Westminster Confession is often referred to, and a short description of its origin and construction may be of interest. We propose to consider it next month, if the Lord will.

GOOD COUNSEL.

"Christ can no more do without you, than you can without Christ."

Sutton, October 28th, 1830.

My dear Brother.—I arrived safely at Sutton on the Saturday afternoon. I saw Mr. de Merveilleux, and had a little conversation with him. I believe him to be a lover of gospel truth, and I hope that you will call upon him when you go to Stamford. I met a few friends at his house, and spoke a few words to them. They seemed very desirous to hear, and, I trust, are spiritually hungering after the bread of life. My friend Philpot is ill, and not able to preach. He is coming to see me next week. He is a dear child of God.

I shall be glad to hear in your next letter what advances you are making in religion. I hope that you read your Bible much, and talk with those that fear the Lord. You will find much opposition, both within and without, against a spiritual work; but if it is the Lord's work it will surely be carried on. You will be surprised to find so much enmity against the gospel; but the word of God shows clearly it must be so. The learned and great find the doctrines of grace great foolishness, and they are constrained to bear a testimony to the truth by saying so. If I found many, of any description, speaking in favour of the doctrines I maintain, it would excite a doubt in my mind whether they were true. You will be perplexed with many favourite texts of the Arminians; but the Lord in due time will make them plain to you and consistent with the doctrines of grace.

Do not be disturbed because you have not much knowledge of divine things. Knowledge profiteth not unless it is given by God the Holy Ghost. "The kingdom of God is not in word, but in power." All knowledge avails but little, if there be not a knowledge of Christ Jesus. It is not receiving the gospel in word only, but in power, and in the Holy Ghost, and in much assurance which saves. You will find that the grace of God which brings salvation will teach you to deny

ungodliness and worldly lusts and to live soberly, righteously, and godly in this present evil world. You will appear to yourself and others a new creature. Many have a single eye, but is not to God, but to money. But as a child of God you will be constrained by the love of Christ, to give up everything for His sake, who died that you might live.

Do not imagine that a mere knowledge of the plan of salvation is salvation. If rightly taught, you will be led to rejoice in Christ as the Pearl of great price, to love the brethren, and to do many things which the world hates and condemns. As a child of God you are not of the world, but are chosen out of it. You are only a stranger and a pilgrim here. You are looking to the glorious moment when you are to be delivered from the bondage of corruption; for to die, and be with Christ, is far better than to live in this vain world. Remember that all that you suffer and lose in the cause of Christ, you are to consider gain. Rejoice to think that you are counted not only worthy to believe in Him, but also to suffer for His sake. Light hath no communion with darkness, and the believer hath no part with the infidel. Having an interest in Christ, and knowing it, you are rich indeed; you are a son of God; you have a glorious mansion prepared for you; and you are sure to have it, for Christ can no more do without you, than you can without Christ. Your security is in Him. "Your life is hid with Christ in God." Because He lives, you shall live also.

In one sense, you are saved by good works, because Christ's good works are your good works, because you are one with Him. It is this glorious union between Christ and His church which gives such consolation and joy to the members of His body. "As Christ is, so are we in this world." "For we are made to sit together in heavenly places" with Christ Jesus, and are "blessed with all spiritual blessings in heavenly places in Him." May we go on in the narrow way rejoicing in our great Captain, who will see us safely landed on the heavenly shore. "He is faithful that has promised," and He will never leave the work of His own hands. Blessed be His Name for ever!

There is but little salt anywhere, and it is much scattered. You will find it difficult to give up your own religion. May the God of peace and love be with all His dear sheep in Oakham, &c.; and that you may abound in faith and love, is the sincere prayer of

Your affectionate Brother,

WILLIAM TIPTAFT.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Let us seek to continue our theme of last month, by saying a little more to you in reference to what God's Word reveals concerning **The Mouth**. The Psalmist makes this declaration: "Out of the mouth of babes and sucklings Thou hast ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger." (Psa. viii, 2.) No doubt David was vividly reminded, while inspired thus to write, of the way in which God gave him, as a ruddy youth, strength to speak to and overcome the giant Goliath. Turn to the

first book of Samuel, look at the seventeenth chapter, and there you will find two kinds of strong language: 1. There is the strong language of the giant who was greatly opposed to God and His people. When the Philistine saw David with his simple means of warfare, he said: "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (v. 43, 44). What a wicked speech! But hear the young stripling's reply: "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, Whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel," v. 45, 46. What a different tone there is about this language, is there not? And why? Because, out of the mouth of this ruddy youth, God had ordained strength, that He might make His power to be known in stilling this enemy and avenger—the giant of Gath. Now dear young people, turn over the pages of your Bibles, which we hope you have open while reading our letters, and you will find that the Lord Jesus Christ referred to this very portion of Scripture which we have quoted concerning the "the mouth of babes"—in the days of His flesh. In the Gospel according to Matthew, chapter twenty-one, we read of the sore displeasure shown by the chief priests and scribes, when they saw the wonderful things that Jesus did, "and the children crying in the temple, and saying, Hosanna to the Son of David," v. 15. Then came this reply from the lips of Jesus: "Yea, have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" v. 16. So you see it does not require natural strength to speak well of the Lord Jesus Christ, neither do we find that the praises of God are confined to men and women. "God hath chosen the weak things of the world to confound the things which are mighty," (1 Cor. 1, 27), and blessed be His Name, He has often taken children aside to call them by grace and teach their tender lips to lisp His praise. It was so with Samuel and Timothy; may it be so with our boys and girls. "God's Spirit must the work perform, for it is all of grace,"—whether in the heart of a babe, a youth, or a man or woman. A very touching incident is recorded in verse, of a dear little one who was found in a dying condition in the slums of London and removed to a neighbouring hospital. It illustrates what we have been saying, and you will be interested to read the verses (written by Mrs. M. A. Chaplin), so we gladly give them:

"ME'S COMING, JESUS."

A TINY little London child of three years old or more
Was burned or trampled on amid the dwellings of the poor :
Breathing, but senseless, it was laid upon a snowy bed
In an adjacent Hospital until it should be *dead*.

There never came a conscious time, for mortal love to bless,
Though hour by hour the nurses watched with anxious tenderness :
They heard the breathing fainter grow, they saw that death was nigh,
And others gathered by the cot, to see the baby die.

Up flew the little hands, at last, and open wide the eyes,
Gazing with recognition sweet at something in the skies ;
Awe-struck and glad, the watchers heard, instead of dying groan,
" Me's coming, Jesus," and the child was lifted to His throne.

Who taught it ?—not its mother, sure ; and not the squalid throng
Of half-clothed children in the court, and not the father's song ;
Who told it it was dying *then*, and that beyond the sky
A home, a *God*, was *waiting* for the ransomed when they die ?

God knows ! 'Twas evident the child both *knew* and *loved* the Lord,
Untaught by man, and all unknown the letter of the Word,
While those who heard that rapturous cry could very plainly see
It would not be a stranger, where the " many mansions " be.

They felt, too, that the Lord Himself was somewhere *very near*,
Beckoning the child ; no *sceptic* breathed within *that* atmosphere ;
Unaided by a human voice, th' unconscious babe was taught
The " blessed hope," for which some saints have all their lifetime
sought.

Precious little one. Its ransomed spirit has long been before the
throne of God in heaven, where

" Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy, band."

And while we write, although on the other side of thirty years of age,
we can and do say, out of a full heart before this same dear Jesus,—
" Yes Lord, we do want to be found among the **children** whose sins
are all forgiven, a holy, happy, band." Oh how wonderful it will be,
if by divine grace, both readers and writer are presently brought safely
to heaven,—there, where sin will be for ever gone, to have our mouths
opened wide in singing the song of Moses and the Lamb.

Your sincere friend, THE EDITOR.

A DUMB BOY'S EXAMINATION.

A CLERGYMAN once paid a visit to a deaf and dumb asylum in London, for the express purpose of examining the children in the knowledge they possessed of the Scriptures. A little boy, on this occasion, was asked in writing, " Who made the world ? " He took up the chalk, and wrote underneath the question, " In the beginni^{ng} God created the heaven and the earth." The clergyman then enquired in a similar manner, " Why did Jesus Christ come into the world ? " A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, " This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." A third question was then proposed, " Why were you born deaf and dumb, while I can hear and speak ? " " Never," said an eye-witness, " shall I forget the look of holy resignation and chastened sorrow which sat on his countenance as he took up the chalk, and wrote, " Even so, Father, for so it seemed good in Thy sight." !

Waymarks.

"Search the Scriptures."—John v. 39.

Compare Psa. xci. 1 with Psa. xxxii. 7.

," 2 Tim. iii. 14 with 2 Tim. i. 13.

," Exod. xx. 8 with Lev. xix. 30.

," 1 John.iv. 2, 3, with 1 Tim. iii. 16.

SINCE we last went to press, the Government has decided to introduce, at an early date, a Bill to amend the Sunday Observance Act of 1780. This Bill, which is to be drafted and introduced very soon, will make it legal for all theatres as well as cinemas to open on Sundays. Boxing, and other forms of indoor entertainment, will also, we understand, in all probability be permitted on the Lord's Day, if this Bill goes through. Can these unspeakably appalling proposals be emanating from those who profess to govern this nation, which has been blessed for so long with the great privilege of an open Bible and wholesome laws founded thereon? Can it be possible that men in high places, who, at all costs, should repel every attempt to amend the regulations of 1780 for Lord's Day observance, are ready to lead the way to such unprecedented profanation of the Day of Rest? What the issue will be, God alone knows. He is able to prevent, but if this Bill is passed, undoubtedly heavy judgments must be in store for England. May much prayer be given and answered for our deliverance.

It would be well for us all, at this critical juncture, to examine our attitude towards the Lord's Day, seeing that the foregoing alarming prospect is but the outcome of sinful cravings that have arisen as the outcome of a long series of deviations from the divine law concerning the Sabbath. How stands our case, dear readers, in the light of this scripture?—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. lviii. 14).

Do we "honour Him" by attending the means of grace twice each Sabbath, or do we find our own pleasure by listening to a service on the wireless, taking a walk, spending the day or part of it in the car, or entertaining friends to tea who detain us from the House of God? Let us come face to face with these important questions, and seek to give an honest answer. How many there are who go once only to chapel on Sunday. Well might the

question be asked, "Are such people alive or dead in the things of God?" How dare they raise their protest against the legalising of Sabbath desecration? What would it be worth? God Almighty open their eyes in mercy to their own sin. But to return to our Government. Oh that the Lord would raise up men in high places who, by divine grace, would dare to hold an open Bible before this nation, and again declare boldly that a nation's strength lies in a reverent adherence to its inspired pages. Never mind about what men want who want not God. Away with all attempts to please the multitude, when the multitude says: "Away with God's Word." England! hands off the Sunday Observance Act of 1780.

On February 19th, a most blasphemous publication was brought forth, against which every real Christian will raise a solemn protest. We refer to the English translation of a German book by Dr. Robert Eisler, entitled, "The Messiah Jesus and John the Baptist." This book purports to give contemporary accounts of Christ, as quoted by the historian Josephus, in "uncensored" versions only recently discovered. We shrink from naming some of the leading utterances which brand this book, and condemn it without the slightest reservation. The horrible description given of the Person of the dear Lord Jesus, the charging of Him with breaking the law and the Sabbath, and the unthinkable way in which Dr. Eisler explains away the Resurrection, shows us only too plainly that the book is another masterpiece of Satan. It even appears that the author himself had some consciousness of the fact that his miserable writings would create a thrill of uncomfortable amazement, for he admits that his statements will be "surprising and, for many readers, shocking." Yet he would have them think the book deserves and requires the most careful examination before its conclusions are rejected. It is only too obvious that, although Dr. Robert Eisler is considered a specialist in the history of the Roman Empire and early Christianity, he is out to strengthen the hands of the enemies of our blessed Lord, and to appall the hearts of His humble followers. The Apostle Paul describes such evil seducers in his Second Epistle to Timothy, and prophesies of their appearance in the last days. He calls them "resisters of the truth," "men of corrupt minds, reprobate concerning the faith" (margin, "of no judgment") (2 Tim. iii. 8). Dear readers, may we be enabled to look prayerfully at this word regarding all such men and their works, and act accordingly: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it; turn from it, and pass away" (Prov. iv. 14, 15). And may these grievous things done against the adorable Son of God, His Name, His character, His Person and His work, be the means of stirring us up to "continue in prayer," that we may know Him and be found in Him, whom to know is life eternal.

We may rightly feel agitated and apprehensive concerning the fact that some in high places would like to see the Thirty-Nine Articles removed as the official test of doctrine in the

National Church. Equally will God-fearing people, who desire to come to the light, resent with abhorrence the suggestion of the Bishop of London relative to this question. We fear it is typical of a great deal of religious teaching to-day. The Bishop says that all that is desired is a re-writing of out-of-date phraseology! The doctrines of grace, expressed in the Thirty-Nine Articles, will never require different language to express their teaching. It is a pity such men will not say plainly: "Away with them;" for that is what is meant undoubtedly. Better by far that all such people quietly resigned their positions.

We pause here to ask a question. Can it be out of place, while we strongly protest against all doctrines which accord with God's Word being tampered with by the Church of England, to ask the question: Are we, as Strict Baptists, generally speaking, sufficiently urging the necessity of proclaiming the absolute need of a heart knowledge of sound doctrine? Are we, too, as loyal as our principles demand we should be? If the Thirty-Nine Articles are the official test of doctrine in the National Church, what about those Articles of Faith to which many of us have publicly professed allegiance? Luther said, "Doctrine is heaven." God help us to be faithful, and graciously loyal, living as though we heartily acquiesce in Luther's language, with a sincere desire to walk more closely with Luther's God. May all unfaithful dealers with sound doctrine be mercifully shown the error of their ways.

Very much sickness abounds, and death has made its demands in many homes. Our congregations have been thinned by these sad circumstances. Some of our friends we are hoping to see in their places once more, in our various chapels, and pray that to this end the kind and good Physician will grant to them a restoration to health and strength. Others have been called hence to be no more, and they will be for ever missed from our assemblies and homes here below. May the God of all comfort, bind up the broken hearts of all bereaved ones, and lead them in these hours of loneliness and sorrow to "consider Him" "who ever liveth," and whose love can never die. A wise man will consider in these circumstances, and ask himself the question:

"Am I ready to meet God?
Am I made a real Christian,
Wash'd in the Redeemer's blood?
Have I union
To the Church's living Head?"

He will also desire, when immune from sickness, to be thankful for health, and strength. His further ambition will lie in the direction of being the means of affording some solace, relief and comfort, to those around him who may be in distress and affliction.

"Heart and tongue must go together; word and work, lip and life, prayer and practice, must echo to one another, or else thy prayers and thy soul will be lost together."—BROOKS.

THE WORD OF GOD:

Its Inspiration, Profit, and Perfection.

Notes of an Address, given by Pastor E. A. Brooker (Tunbridge Wells) at a Meeting held at "Providence" Strict Baptist Chapel, Rowley Regis, to testify our full belief in the Bible as the Inspired Word of God.

DEAR Mr. Chairman and Christian Friends,—I do from my heart hope that all that is attended to at this Meeting may be in strict harmony with the Word of God. With regard to my own part in it, I would pray with the Psalmist in the nineteenth Psalm, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer." The eye of Almighty God is upon each one of us now in this house of prayer. We desire to testify as to what we have tasted, handled and felt of the good Word of life.

I will base the few remarks the Lord may help me to make upon this scripture, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17); and I will endeavour to speak from it under three headings: Inspiration, Profit and Perfection.

I stand before you as a fallen man, and with that solemn fact in my mind and upon my heart, and feeling thereby that here I have no continuing city, yet desiring to seek one to come, I need an infallible guide to direct me through the wilderness, I shall need an infallible Word to sustain my sinking heart in death, and an infallible Word to acquit me at the right hand of God.

Now a merciful God has been pleased to give to a godless world the gift of His own infallible and inspired Word. I believe with all my heart in the verbal and plenary inspiration of the Holy Scriptures, and will tell you why. No mortal knows my thoughts, no mortal knows my feelings, no mortal knows the hidden depths of my heart, but I find my thoughts and my feelings expressed, and the hidden depths of my heart discovered, within the covers of God's eternal Book. Some people say that the Bible is merely a collection of books written by various men. But is it possible for David to have known what my thoughts would be in this year of grace, and in what various channels my thoughts would flow, when he penned the Psalms? and how could David possibly discover and express what I know is hidden in the depths of my heart? As I read this blessed Book, it lays bare before my eyes my inmost intents and secret fears. We judge inspiration by the effects it has upon our own hearts. I know a fire is warm because I *feel* its warmth penetrating into my being. Were I to see a picture of a fire, it would not warm me at all; but if I stand before a fire I feel its warmth. Therefore a Book which turns me inside out, sets my heart sins before me, and which, by a power I cannot resist, makes me *feel* my lost and ruined condition, must have its origin far beyond and above the wit or wisdom of the creature. I do not despise the testimony of man, but I know that no testimony of man, *as man*, will ever

humble me before my Maker, or prepare me for a dying hour. The words of this Book, when applied by their divine Author, humble me before my Maker, and they will prepare me for that solemn hour. This testifies, unmistakably, that the Bible is the inspired Word of God. It is the only Book that brings to man's poor heart the assurance of immortality. I speak here with feeling, my friends. From a child I have been accustomed to read this Book, and for years its truths left me unmoved; but the time came when the application of this scripture made me tremble: "The Lord hath made all things for Himself: yea, even the wicked for the day of evil" (Prov. xvi. 4). I had read this scripture dozens of times before, but it left me cold; but now it entered my heart as an arrow. I *felt* it was not the word of a man, but the word of the living God. This word in its shattering power never really left me until another portion of inspired Writ was sweetly applied to my heart in a way of deliverance and restoration, and that portion was, "And the angel answered and said unto the women, Fear not ye; for I *know* that ye seek Jesus, which was crucified" (Matt. xxviii. 5). Further, every person who, by divine grace, is brought under the power of the inspired Word finds in the Scriptures his meat and his drink. Is there any word of man that can bring light in darkness, comfort in sorrow, support in affliction, or encouragement in despair? Thank God for the proof He has favoured us with that His Word accomplishes all this, and this Word which we have received will stand us in good stead when we appear before the Throne. The inspired Word of God, as unfolded and sealed home by its Author, will grant light unto us through life, be our stay in the article of death, and a support in the river, and will present us faultless before the throne.

I do here testify before my God, and before you, my unwavering trust and firm belief in the inspiration of the Word of God. One more thought: many tell us that *parts* of the Bible *may* be inspired. Well, if that be true, who is to judge between inspired and uninspired Scripture? It is a most solemn matter for men to sit in judgment, and to pass judgment upon the Word of God, and to attempt to foul with their unholy feet the living spring of divine truth. We say from our heart, with the Apostle Paul, "Let God be true, but every man a liar" (Rom. iii. 4). My friends, a book that is only *partially* true will not do for me.

"On the Word Thy blood has sealed,
Hangs my everlasting all."

The Bible is the only Book that can truly and savingly profit a man, and that profit (as the scripture upon which I am basing these few remarks testifies) is in doctrine, reproof, correction, and instruction in righteousness. The doctrine of the Fall puts man in his right place, and this is profitable, inasmuch as it puts a priceless value on the doctrine of the Atonement (which beforehand may have been merely a theory); and as that profit is realised by the blessed application of it, every doctrine in the Scriptures enriches the soul with true knowledge and understanding, and faith draws continually from the unsearchable riches of Christ. Moreover, as these doctrines are unfolded by the Spirit

of God, they will administer reproof, correction and instruction in righteousness; in fact, every dispensation of the Word is fraught with some profit; every dispensation brings a deeper knowledge of self, or of Christ, or both; every dispensation takes us a step further away from hell, and a step nearer to our desired haven; and the profit thus derived will be a firm rock beneath the believer's feet, and a never-failing treasury in a dying hour. Bless God for any profit we have been permitted to gain from and by the Scriptures of truth, and for any hope possessed, that when we see the Lord of glory face to face, that profit will be crowned by the longed-for welcome, "Come, ye blessed of My Father," and its revenue will then be enjoyed to all eternity.

Not only does the believer profit by the Word of God, but he is perfected (or matured) by it, and the seed (which is the Word of God) which is sown in the heart of man at conversion, ripens under the profit derived by a living experience of its power, and his heart becomes "throughly furnished unto all good works," he being a *doer* of the word, as distinct from a *hearer* only. Every promise of the Gospel, every precept followed, every commandment obeyed in faith and love, every invitation brought into the heart, every warning heeded in godly fear, brings with it a meetness for heaven, and will ultimately bring the Christian to his grave "in a full age, like as a shock of corn cometh in in his season."

We seek to disseminate this teaching through the instrumentality of "Waymarks," and we earnestly pray that the God of the Bible will abundantly bless the Magazine, its Editor, those who contribute to its pages, and all into whose hands it may come.

GOD'S WITNESSES (Elijah, the Tishbite).

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

WHEN drought and famine had almost consumed the land, the Lord told Elijah to go forth and meet Ahab, and inform him that He would send rain upon the earth. Now singular to relate, the man who was ruler of Ahab's house was Obadiah, and this peculiar honour is bestowed upon him: "Now Obadiah feared the Lord greatly" (1 Kings xviii. 3); and Ahab and Jezebel, his wife, had a living example of godliness exhibited before their eyes daily in the person of Obadiah. It was he who rescued and preserved the Lord's prophets from the blood-thirsty Jezebel. When Elijah met Ahab, the king charged the prophet, "Art thou he that troubleth Israel?" What a shameless inquiry! If all accusations were true, who would be innocent? But Elijah replied, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (ver. 18). Now Elijah was emboldened to do a great thing, wherein the honour and the faithfulness of his God were to be proved and demonstrated before an apostate people and their lying prophets. At Elijah's request, Ahab sent and gathered the children of Israel and their prophets—four hundred and fifty—to Mt. Carmel, and then Elijah fearlessly proclaimed,

" How long will ye halt between two opinions ? If the Lord be God, follow Him; but if Baal, follow him." The people were awed by the powerful challenge, for " they answered him not a word."

Now we come to the crucial test. Two bullocks were chosen as burnt-offerings, " and the God," said Elijah, " that answereth by fire, let Him be God;" and the people answered, " It is well spoken" (ver. 24). So the priests of Baal dressed their bullock, put it on the wood of the altar, but no fire was placed beneath, as Elijah had spoken. Then began the insane practices of the false prophets. " O Baal, hear us!" " O Baal, hear us!" was their cry. They leaped upon the altar, cut themselves with knives and lancets until the blood gushed out; but there was no voice, nor any that answered. Thus they proceeded in their madness most of the day; and standing by, watching their degrading folly, was the calm Elijah, who grieved and sickened with their antics, mockingly answered them as fools according to their folly. Common sense, one might suppose, would save people from the delusions of false worship. All the religion in the world may be classified under two heads, and only two—that that belongs to God, which is spiritual, reverent and soul-humbling; and that that is Satanic, which is carnal, self-sufficient, presumptuous, and is delightfully gratifying to the " natural man." Paul gives us a solemn word for consideration in 2 Tim. ii. 26: " They are taken captive by the devil at his will;" and is he not called the " God of this world"? Any religion pleases him as long as it is not the truth.

But to return. It must have been a painful experience to Elijah to remain there and watch the pitiful proceedings of the Baalite priests—from morn to noon, and from noon to the time of " the offering of the evening sacrifice"; and what a peculiar scriptural appropriateness in that phrase! It was the Lord's time, and He determined to confound the lying prophets, honour His servant, and verify publicly His own truth. Elijah built an altar " in the name of the Lord," made a trench round about, dressed the second bullock, and laid the parts on the wood. Then four barrels were filled with water and poured upon the burnt-sacrifice and the wood; and this was done three times, and the water filled the trench around the altar. *Then*, Elijah called upon *his* God—the God of Abraham, Isaac and Israel—" and the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God." And as the people had previously been awed by the words of Elijah, now they were visibly overpowered by the majesty of the Lord, and the glorious vindication of His own worship. But as yet the work was not complete; God's judgment fell upon all these false prophets. By command of Elijah, they were taken to the brook Kishon, and there slain, and the land was, in some measure, cleansed of idolatrous rebels and defiers of Israel's God.

After these things, Elijah said to Ahab, " Get thee up, eat and drink; for there is a sound of an abundance of rain." God was going to perform another wonder. The sky was cloudless; there was no

outward evidence to confirm the prophet's word; but there was a "sound"—a divine intimation that God would perform His promise, "I will send rain on the earth." And Elijah went again to the top of Carmel, and there cast himself down upon the earth, and put his face between his knees, and thus prayerfully waited on God. Then he sent his servant to look toward the sea, but he returned and said, "There is nothing." The waiting time is the watching time, the testing time, and the trying time of faith. How often does the Lord keep His praying people here, looking out, longing; but as yet "there is nothing." Will God's promise fail? No; "God cannot lie." "Go again seven times," said the prophet. "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." And the little cloud spread, and covered the whole sky, and "there was a great rain." Thus God established His promise, and honoured His servant a second time.

In the days of Jeremiah, when drought, famine and death desolated the land, the prophet, in making his plaintive appeal to God, said: "Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers?" (Jer. xiv. 22.) Does nature or natural law supersede the providential rule of God? Or does nature act independently of Him? The lessons of Carmel and Jeremiah's inquiry, and the invariable language of the Word, forbid the folly of such a conclusion. And yet, "the fool hath said *in his heart* (is he ashamed to speak what he inwardly thinks?), There is no God" (Psa. xiv. and liii.). "But our God is in the heavens." "He watereth the hills from His chambers" (Psa. civ. 13), and, as is explicitly declared by Christ; "He sendeth rain on the just and unjust" (Matt. v. 45). "God in all things," is a great truth, but "All things in God" is greater.

In reading the Word observantly, we find that rain also is symbolical of spiritual blessings, and one's mind turns to that precious word of promise in Ezek. xxxiv. 25, 26: "I will make with them a covenant of peace . . . and I will cause the showers to come down in his season; there shall be showers of blessing." The living church of God is longing in these days for a real revival of godliness. Believers are saddened by the many so-called gospels of the day which are both graceless and Christless; and as for the sovereignty of God, it is ignored and contemned. Man-made attempts, with all their mechanical efficiency and organisations, are only the contrivances of the flesh; for that which is born of the flesh is still flesh, and can never rise above itself; but that which is born of the Spirit, is spiritual, efficacious and divine. Natural religion is seated in self, and operates from within; but *grace* descends from above, like the showers that water the earth, and causes it to bring forth, "first the blade, then the ear, and after that the full corn in the ear." Thus all His works praise Him and His saints bless Him. Zeal without knowledge is "as sounding brass or a tinkling cymbal." O that the Holy Spirit might descend with His powerful and prevailing grace; then sin will become "exceedingly sinful," and Christ will be "All in all."

(To be continued, G.w.)

DESIRE.

LORD JESUS, wash my guilty soul
In Thy atoning blood;
And in Thy perfect righteousness
Present me to my God.

Oh plant Thy fear within my heart;
From evil may I flee;
And in the shadows of my path
Thy lovingkindness see.

Oh, let me feel Thy holy eyes
My inmost thoughts can read;
Oh let me feel restraining grace
I every moment need.

Temptations meet me in the world,
But oh, worse foes I find;
A mighty fount of deadly sin
E'er rises in my mind.

Oh help me patiently to bear
The cross Thy hand has giv'n,
And by it raise my weary soul
To seek her joy from heav'n.

O Christ, on Thee my hopes are fix'd;
Sustain me through the strife;
And, when Thy blood-bought saints are crown'd,
Give me the crown of life.

ISA.

THE ENEMIES OF THE CROSS. (No. 4.)

BY PASTOR F. H. WRIGHT (Rochdale).

PUBLIC opinion is admittedly an important factor in our national life, but often has an importance attached to it, it does not desire. Men pleasers are concerned about popularity, and it is sad to reflect that in the sphere of religion there should be those who are bent on obtaining it; we hear, as a consequence, of popular preachers, popular services, popular sermons, and much else that is merely natural and flesh pleasing. We propose to consider some aspects of the Lord Jesus Christ in the light of

HIS RECEPTION AMONG MEN.

From His own words we have seen the necessity of His coming and the fact of His mission. How was He received? When He was born at Bethlehem, angels sang His praises, wise men from the east brought gifts of gold, frankincense and myrrh; shepherds paid their tribute. In the temple mature age blessed Him; when He entered the ministry excitement was soon aroused; enmity was not seen at once. Deep in the mind of the great antagonist of the Lord Jesus Christ was many a proposed assault on the Lord of life and glory; but as is evidenced from Mark's narrative, enthusiasm was the accompaniment of the Lord's appearing. Take for an example the descriptions of the Lord's ministry in the first three chapters of the Gospel according to Mark; we

will enumerate eight. "And immediately His fame spread abroad throughout all the region round about Galilee" (i. 28). "And all the city was gathered together at the door" (i. 33). "They said unto Him, All men seek for Thee" (i. 37). "They came to Him from every quarter" (i. 45). "Many were gathered together insomuch that there was no room to receive them" (ii. 2). "The multitude resorted unto Him, and He taught them" (ii. 13). "A great multitude from Galilee followed Him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon" (iii. 7, 8). "The multitude cometh together again, so that they could not so much as eat bread" (iii. 20). Men flocked from all quarters to see and hear this wondrous One; various motives governed them, but He knew what was in man. The Lord Jesus Christ was never deceived by the crowd; its fickleness did not surprise Him, nor its shallowness catch Him unawares. *Disappointed* is a terrible word to use regarding Him, but it has been used, and very wrongly, concerning Him who knew that those who shouted for Him to be crowned would also hail Him as worthy of death. An observer might have remarked on the value of His healing and feeding power, or might have suggested that nothing but love and amity would result from His teaching. The Lord, however, did not come to bind men into one tremendous brotherhood. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. x. 34—36). "I am come to send fire on the earth. . . . Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Luke xii. 49—53). We shall have occasion to consider more fully these words of the Lord Jesus Christ, but mention them now to point out that the dear Redeemer was not elated by the enthusiasm His acts produced, or deceived by the attitude of the multitude. Let us keep before our minds always *the work* He came to do. Men have desponded as they have experienced the declining favour of former adherents, have become cynics under the chilling influences of rivals attracting their former followers; but the Lord was not affected in this sense by the cooling ardour of so-called friends, or the clamour for His words and works. "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him" (John vi. 64).

We must pass to notice the attitude of some towards Him, and the reception He received at their hands. There were those who felt a responsibility for the Lord Jesus Himself, and thus they considered themselves the custodians and guardians of the religion of the people. We will say nothing of the motives of the individuals concerned, having in mind the evil one who inspired the hostility, for such it was. Under the disguise of fraternal concern we have an expression of anxiety and irritation on the part of His relatives. We quote again from Mark (iii. 21): "And when His friends (kinsmen) heard of it they went to lay hold on Him; for they said, He is beside Himself." We can think a little on their purpose; what would it have meant had it been possible

to have carried it out. The Lord Jesus Christ under the supervision of men, as an imbecile, or one devoid of mental power! He was not Himself; they would take the responsibility of restraining Him! It is evident that the reports of His ministry affected them to such an extent that they deemed some protective steps should be taken. We remember that John Baptist sent a message, "Art Thou He that should come, or look we for another?" evincing a staggered mind; and the relatives of Jesus were no exception to others in regard to faith, "For neither did His brethren believe in Him" (John vii. 5). In after days we have to read concerning the upper room: "Mary the mother of Jesus, and with His brethren" (Acts i. 12—14). This same mighty power that had brought many to the feet of Jesus brought the brethren, and what a variety of emotions have been experienced as they have contrasted the attitude of the "brethren" in John vii. and Paul's interview with James, the Lord's brother (Gal. i. 19). Much has been talked of "the holy family," but strictly there is no such thing; all that are included in the word "friends" of Jesus, needed to be redeemed by His blood, and regenerated by the Holy Spirit, as did and do any others of the Lord's family. "After that He was seen of James" (1 Cor. xv. 7), is a passage so full of grace that we cannot refrain from quoting it here. In nature misrepresenting the Lord Jesus, deeming Him to be dominated by an insane eagerness, and then after the Lord had suffered He was seen of James.

Quite another attitude is that of the scribes, who considered themselves in charge of the religion of the community. They went so far as to declare that Jesus was possessed: "He hath Beelzebub, and by the prince of devils casteth He out devils" (Mark iii. 22). The Pharisees also made the same allegation (Matt. xiii. 24). The chief of the devils said they supplied the power by which He performed His mighty works. How hard put to it to discover something against Him when they made Satan the origin of His wondrous acts of love! Madness and wickedness then were the dominating factors in the ministry of the Lord Jesus according to the judgment of those who observed Him the closest. To be forcibly restrained or punished as a blasphemer! In each case a check on His activities was intended; with each the intent at the back, even though they may have been unconscious of it, was a purpose to prevent His carrying out His work. What is the judgment of unbelief, but that it is madness to follow the Lord Jesus Christ? Festus attributed Paul's madness to much learning, meaning undue study. It was of Christ that he spake his words of truth and soberness. "Men that have turned the world upside down," is the description given to followers of the meek and lowly Jesus. Forget not when men shall revile and charge with fanaticism, the madness attributed to the dear Redeemer. Religionists said He had a devil, and that the chief of them. Truly the enmity began to shew itself long before the order for His arrest, or an easily led crowd cried "Crucify Him!" Herod, representing the world power, Scribes and Pharisees, as belonging to the religious world, the "friends," as they reflect private and domestic life, are alike in proving the scripture concerning the carnal mind which is enmity against God, and consequently against His Son also.

GEMS FROM NEWTON. (3.)

MANY of our readers may be familiar with those remarkable letters of Newton in which he penned his views regarding the progress of grace in the various stages of a believer's experience. He speaks of three characters, A, B, C, answerable to the distinctions the Lord teaches us to observe in the growth of corn: "First the blade, then the ear, after that the full corn in the ear" (Mark iv. 28). Newton addresses his correspondent thus:

"By A, I would understand a person who is under the drawings of God, which will infallibly lead him to the Lord Jesus Christ for life and salvation. The beginning of this work is instantaneous. It is effected by a certain kind of light communicated to the soul, to which before it was an utter stranger. The eyes of the understanding are opened and enlightened. The light afforded at first is weak and indistinct, like the morning dawn; but when it is once begun, it will certainly increase, and spread to the perfect day. We commonly speak as if conviction of sin was the first work of God upon the soul He is in mercy about to draw unto Himself. But I think this is inaccurate. Conviction is only a part, or rather an immediate effect of that first work, and there are many convictions which do not at all spring from it, and therefore are only occasional and temporary; though for a season they may be very sharp, and put a person upon doing many things.

"In order to a due conviction of sin we must previously have some adequate conceptions of God with whom we have to do. Sin may be feared as dangerous without this, but its nature and demerit can only be understood by being contrasted with the holiness, majesty, goodness and truth of the God against whom it is committed. No outward means, no mercies, judgments, or ordinances, can communicate such a discovery of God, or produce such a conviction of sin, without the concurrence of this divine light and power to the soul. The natural conscience and passions may indeed be so far wrought upon by outward means as to stir up some desires and endeavours; but if these are not founded in a spiritual apprehension of the perfections of God, according to the revelation He has made of Himself in His Word, they will sooner or later come to nothing; and the person affected will either return by degrees to his former ways (2 Peter ii. 20), or he will sink into a self-righteous form of godliness destitute of the power (Luke xviii. 11). And, therefore, as there are so many things in the dispensation of the gospel suited to work upon the natural passions of men, the many woful miscarriages and apostasies amongst professors are more to be lamented than wondered at. For though the seed may seem to spring up and look green for a season, if there be no depth for it to take root, it will surely wither away.

"We may be unable to judge with certainty upon the first appearance of a religious profession, whether the work be thus deep and spiritual or not, but the Lord knows them that are His, and wherever it is real, it is an infallible token of salvation. Now as God only reveals Himself by the medium of Scripture truth, the light received this way leads the soul to the scripture from

whence it springs, and all the leading truths of the Word of God soon begin to be perceived and assented to. The evil of sin is acknowledged, the evil of the heart is felt. There may be for a while some efforts to obtain the favour of God by prayer, repentance and reformation; but, for the most part, it is not very long before these things are proved to be vain and ineffectual. The soul, like the woman mentioned (Mark v. 26), wearied with vain experiments, finds itself worse and worse, and is gradually brought to see the necessity and sufficiency of the gospel salvation."

(To be continued.)

"ONE TO ANOTHER."

A letter from a mother, written a few weeks before her death:

76 Cromwell Road, Luton, Beds.

My dearest Ada,

January 1st, 1909.

I know you are longing for a letter from me. Well, it is not that I do not think of you. I think of you day by day, more or less, and should only be too pleased if I could see your face to-day (Sunday), but I know that cannot be. We have entered on another year, and another year has gone. Many things in it I have had to pass through, and some have been painful. I have not had a happy time to-day, and I wonder sometimes why it is that the path is so trying. Then again I think there is a needs-be for all these things to take place. I know the Lord does all things well, and I shall not have one trouble too many. How many times I have had to say, "Dear Lord, undertake for me." I know He is able to do all things; what should I do if I had not a God to go to? Yet I wonder sometimes after all, Am I ready for death? Oh, how important that question is! How many there are that seem to live for a name only! Well, I have thought much about death of late. It seems sad about Mr. H., but his time had come. I hope he was right. Mr. L. went to see him a few weeks ago, and asked about his state of mind, and Mr. H. said: "This is the place to make you think, but I am on the Rock." I did not really know him, as I go out so little, and have so little spare time; but, my dear Ada, I have much to be thankful for, as you know.

Your dear Mother,

M. A. JOHNSON.

From an aged Pastor and loved friend:

Hampden Park, Eastbourne.

My dear R.,

February 24th, 1931.

Mrs. Popham and I were very pleased to see you here last week; for we both are deeply interested in M. and yourself, with the children. I am pleased to hear you felt helped and comfortable when at Grove Road last Wednesday evening. Lately I have been exercised about the worries of a Pastor. . . . These things, with others, were much in my mind last week, and having three pastors before me, I endeavoured to speak for their comfort. I feel much for young pastors. For myself it matters little; I am

so near the end of my journey. My dear R., may the Lord ever keep you faithful, with low views, not of the ministry, but of yourself;—one of the least, that Jesus Christ may ever have the pre-eminence. The lines you quote, "My soul anticipates the day," etc., are very sweet. I felt a tearful response in my own heart to your expression of warm love, and I believe Mrs. Popham feels the same. We are both so near the end. We desire to end our days in peace, and so finish our course in peace with God and good men. . . . I enclose herewith a 10s. note for your Magazine Fund, with many good wishes. I shall be pleased to hear from you, and I will endeavour to write you in reply. Mrs. Popham unites with me in love to M. and yourself, hoping you are each well; the children also.

Your affectionate friend, H. POPHAM.

At the service referred to in the foregoing letter, Mr. Popham preached from 3 John 4. The sermon was clear and good; its language breathing instruction, a sense of weighty concern about the labours of a pastor, mingled with exhortation and comfort.—S. R. H.

From a valued, weather-beaten friend in church fellowship:

Blackheath, Staffs.

February 19th, 1931.

Dear Pastor and, shall I say, Brother in the path of affliction and tribulation?

I do firmly believe afflictions are our legacies to the kingdom above. Then why should we murmur when trials are near, seeing they are all weighed out to us? As you have been much upon my mind since Sunday, I felt that I would send just a line to enclose in my husband's letter to you. I was very pleased to hear from your letter to us, that you have been helped in delivering your Master's message. If it could be consistent with His holy will, may He put His broad seal of approbation upon all your labours, at home and abroad. Of late I have had a little sweet access at the throne of grace, therefore would like to remind you of the path of sorrows that our dear Lord and Master, whom we profess to love and serve, trod on our account while here below. His way was much rougher and darker than ours; thus, in our measure, if we would be humble followers of this meek and lowly Jesus, we must expect to be sharers of His sorrows. His dear sacred feet have trodden down the keen edge of the briars and thorns of the wilderness for us; then let us not fear to tread the thorny maze. The land of Canaan lies in front. If we are called upon to pass through the dark avenues of life's trying providences, behind all these dark dispensations He still hides a sweet smiling face. He has said, and He will be as good as His Word, "I will never leave thee, nor forsake thee;" and again, "Casting all your care upon Him; for He careth for you." He is the great Burden-Bearer, or I should have sunk under my burdens long before this day had arrived. . . . I do trust the change has done you some little good. We shall be pleased to welcome you back into our midst again, and still hope

there is a harvest of wheat at Rowley for you to gather in, by His grace. Now may the dear Lord bless you abundantly as the Pastor, and us as a Church. Thus may we be sharers of each other's sorrows and joys, till we shall have an abundant entrance given into the Canaan above.

So prays your unworthy friend,

A ROWLEYITE.

FROM THE PAGES OF HISTORY.

THE WESTMINSTER ASSEMBLY.

ON the first of July, in the year 1643, during the turbulent reign of King Charles I., a great gathering, called by both Houses of Parliament, met for the purpose of formulating a national system of faith and worship. It was termed the Westminster Assembly. One hundred and twenty men of repute and learning constituted this body, which included in its number thirty laymen (ten lords and twenty commoners), and leading divines whose literary works were considerable, and whose writings, at least some of them, are with us to-day. Such names as Thomas Goodwin, Edmund Calamy, Jeremiah Burroughs, Joseph Caryl, Obadiah Sedgwick, Samuel Rutherford and Alexander Henderson, of Scotland, remind us of an age rich with its Puritan literature, and to these men was committed the task of drawing up some settled form of government and clear statement of doctrine. The promise or vow taken by each of the members of the Assembly is here given: "I do sincerely promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory and the peace and good of this Church."

One cannot help reflecting on the vast difference between the spirit of these men, the purpose they had in view, the deep sense of their responsibility before God, in their deliberations, and that which is evident in the discussions of the so-called spiritual leaders of our own time. Whether in the National Church, or what is called dissent, there appears to be an absence of that solemnity, concern for God's honour, and upholding of the authority of His Word, that is apparent among those seventeenth century divines. No complete agreement appears to have existed as to Church government; some contended for freedom from all bishops, synods and ruling powers. Exhortations were given, and sermons preached by various ministers, their discourses being printed by order of the House of Commons. Happily many of these are still extant, and some of our readers may have read them. A tremendous concern for the promotion of the practice of real religion pervades these utterances, and the men spoke mightily to the nation concerning its sins. These were mighty men of learning, it must be remembered, and reasoned out of the Scriptures as they enjoined those who heard them to remember the Lord God. It is interesting to note that each member of the Assembly was granted out of public money the sum of four shillings a day during their attendance, and for ten days before and after the calling together and closing of the gatherings. But we must see what was done by them.

The Confession of Faith is prominent. This was agreed to, and consisted of thirty-three articles, beginning with the first, "Of the Scriptures," and concluding with, "Of the Last Judgment." What we know as the Doctrines of Grace are clearly set forth, but space will not allow of making quotations therefrom. These men had no doubts as to the eternal decrees of God, or of the Fall of man, whilst in eight paragraphs they set forth clearly the work of Christ the Mediator. What is known as the Larger Catechism precedes the Shorter, which was intended as a directory for catechising such as were of a weaker capacity. In these catechisms, in the form of question and answer, are embodied the doctrines set forth in the Confession of Faith. The Solemn League and Covenant was agreed upon and subscribed by all ranks in England and Scotland, and subsequently taken and subscribed by the King in 1650 and 1651. One would commend the reading of the "Directory for the Public Worship of God," agreed upon by the Assembly. Notice is taken of the offence occasioned by the misuse of the Prayer Book, and directions given to correct these. Strange to some ears would sound the admonitions as to how the people should assemble for worship. The manner was to be grave and seemly, without irreverence, and all whisperings and private consultations were to be abstained from. Things have changed with time, but a consideration of the decorum that is due when assembled for worship might not be out of place to-day. We do not worship buildings, but at least we should remember the purposes for which we meet. Reading the Scriptures, public prayer, preaching the Word, are set forth clearly as being the ordinances when meeting for worship.

Nor is family worship overlooked; there was also approved by the Assembly a Directory for Family Worship. "Besides the publick worship in congregations, mercifully established in this land in great purity, it is expedient and necessary that secret worship of each person alone, and private worship of families, be pressed and set up; that with national reformation, the profession and power of godliness, both personal and domestick, be advanced." Then follow fourteen specific directions as to private and family worship.

Very briefly has been sketched the great work of the Westminster Assembly. Much of its labour might be criticised by many, but it must be admitted that there was an honest desire to seek the glory of God and the profit of souls.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

This month, as the Lord may graciously direct our thoughts, we desire to follow up our previous messages to you concerning the MOUTH, by speaking about The Mouth of the Lord Jesus Christ. Unlike the mouth of mortal man, it never was in the least degree corrupted by sin; for, as Peter speaks, He "did no sin, neither was guile found in His mouth" (1 Peter ii. 22). In that sublimely written part of the Bible, called the

Song of Solomon, the Church says concerning this blessed God-Man: "His mouth is most sweet: yea, He is altogether lovely" (Song v. 16). That word expresses the unanimous testimony of all God's people concerning the mouth of their best Friend. Why do they say His mouth is sweet, and more than sweet—most sweet? Let us try and tell you.

i. Bitterness never proceeded from it. Some things that are sweet may be made bitter if they are poured from an embittered vessel. But never was there the slightest suspicion of bitterness found in the nature of Jesus. The nature of the truth spoken, as well as the nature of Him who always spoke it, entirely lack bitterness. When His words are severe, they are always holy and just; no bitter motive ever prompted one of them.

ii. "His mouth is most sweet," because words of a most sweet description are poured from His lips. Hark how He speaks to little children, when the disciples rebuked those that brought them to Him. Jesus was much displeased at their rebuke, and said: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" (Mark x. 13, 14). Perhaps some dear little ones, who may hear this letter read aloud by their parents, have thoughts at times like these, about Jesus, whose mouth is so sweet:

"I think when I read that sweet story of old,
When Jesus was here among men;
How He called little children as lambs to His fold,
I should like to have been with them then;
I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto Me.'"

Do you wish very earnestly that He would place His arms of love around you, and speak to your hearts? Listen, then, to some of those words of a most sweet nature that He still speaks to children, and older people too, who by His grace desire to know Him. The first word we will mention is this one: "I love them that love Me; and those that seek Me early shall find me" (Prov. viii. 17). Oh, it is a wonderful thing, and so heart-warming to godly parents, when they see their dear children taught by the Holy Spirit to seek Jesus early in life. Such a sight makes praying Sunday School superintendents and teachers glad, also. It is a mercy to feel your need of Him:

"This He gives you,
'Tis His Spirit's rising beam."

Now you know you can never love Jesus before He loves you. Therefore, real love felt towards Him is His own gift. John says: "We love Him, because He first loved us" (1 John iv. 19). Our hearts by nature are closed to Him. He alone can open them, as in Lydia's case (Acts xvi. 14), to attend to those gracious words which proceed out of His mouth. Again Jesus says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh

it shall be opened" (Matt. vii. 7, 8). How glad we are to hear of children, young men and young women, asking their way to Zion with their faces thitherward. They cannot ask in vain.

Just another word. iii. "His mouth is most sweet," because of the kisses it gives. What do you understand by a kiss? Do not your parents kiss you, and sometimes say while they do so: "I love my little girl," "I love my little boy"? And when they speak thus, as they kiss you, how happy you feel, do you not? How your hearts throb with love towards them! Now Jesus kisses His people, and says: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3). Then they are so happy, though feelingly so unworthy to be kissed by Him, that they can say with Peter: "Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi. 17).

"His mouth is most sweet," and His children know it. The Lord give you each a place among them, and teach you to pray: "Let Him kiss me with the kisses of His mouth;" for a kiss from His blessed lips, received by faith, is worth more than all the kisses in the world. It means SALVATION, and presently HEAVEN.

Your sincere friend, THE EDITOR.

THE BIRMINGHAM THIEF AT OLD HILL CHURCH.

BY THE LATE JAMES ORMISTON.

THE usual weekly vestry meeting for prayer was held on Tuesday, March 13th, 1877. The blessing of God the Spirit was desired on behalf of the forthcoming Sabbath meetings. . . . While the above prayer-meeting was being held at Old Hill, and God's people were engaged in pleading for a blessing on their pastor and his ministry, the wonder-working Jehovah was dealing mysteriously with a young man many miles away, whose feet He had ordered should on the following Sabbath tread the courts of Old Hill Church, and whose conscience should then quail under the sound of the preached word.

At the very moment when the divine mercy-seat was surrounded by the Lord's remembrancers, imploring that the scattered sheep of Christ's flock might be gathered into the fold of salvation, the hand of the Most High was guiding an erring soul along the perilous path into which, as a backslider from the narrow way of obedience, he had strayed.

An extensive robbery had been committed at Birmingham in the establishment of a well-known watch-maker and jeweller. Amongst the staff employed was a young man. He had worked there for three years past, and had always borne a good character. Indeed, he was a professing Christian and a Sabbath School teacher.

For some time property was missed by the manager of the firm, but suspicion did not fall upon this youth. However, on Monday morning, the 12th of last March, he suddenly disappeared. A sovereign which had been placed in a box in the workroom

was taken, and other property also. The police were communicated with, and steps were promptly taken to prevent escape from the country. No doubt seemed now to exist that the youth in question had been robbing his masters, and diligent examination of the stock-in-trade was made in order to discover the amount of the loss, and with a view to tracing the articles stolen.

The following Sunday, March 18th, found the erring youth at Old Hill. Having suddenly left Birmingham, taking with him a watch and the sovereign before alluded to, he set off by rail into Gloucestershire, where a relation lived whom he much revered. To this aged Christian he confided the fact of his guilt. This done, he started off to a place in Shropshire, hoping to elude the police authorities, who, he guessed, would be soon on his track. It should be mentioned, that in order to raise money for his flight he disposed of the watch which he had stolen. Thus two or three days passed, and he was still successful in his efforts to defeat the ends of justice.

As the close of the week approached, it was laid on his mind with much force to write to a young person in Birmingham to whom he was deeply attached, and who, he feared, would be broken-hearted on hearing of his crime. He dreaded, however, that his hiding-place might be discovered if a letter were traced. The post-mark might afford the police a clue.

When, then, must he do? He would disguise himself, and walk into Birmingham, steal an interview, and creep out again. It was a desperate venture. He therefore shaved himself closely, and set out on his perilous walk of twenty-four miles. Strange to say, he passed through the streets of Birmingham in open day, obtained the desired meeting, and left the town entirely unnoticed.

Thus brought back by a forcible impulse upon the scene of his guilt, it became a question of the first moment what step must be taken next. Whither should he now proceed? Where could he hide himself? It was Saturday afternoon. He thought carefully and anxiously for a while, when it was powerfully laid upon his mind that he should go to Old Hill. He parted with his friend without disclosing his movements. On the evening of that day (March 17th) the unhappy fugitive reached Old Hill, and sought a bed in Bank Street.

Sunday morning came with its hallowed associations. The summons to attend the worship of the Most High sounded forth from the tower of our Parish Church. As usual, hundreds of Sabbath scholars, attended by their kind teachers, wended their way through the village, and took their places with the assembled congregation. In the midst of that congregation was a young man—a stranger. But in so large a gathering as every Sabbath attends on the ministry of God's Holy Word at Old Hill Church, the stranger was not observed. Some mighty operation of the divine purpose had led that youth to come into our midst.

Now, let the reader note well how the heart-searching God dealt with that young man's soul on that Sabbath day. The text given out by the Vicar was one he had got after much waiting upon his divine Master. It was taken from the first lesson for the morning's service, Exodus iii. 2: "And the angel of the Lord appeared unto him (Moses) in a flame of fire, out of the midst

of a bush, and he looked, and behold the bush burned with fire, and the bush was not consumed." The preacher proceeded to open out the comforting teaching of this wonderful passage.

He pointed out how Moses had grown up in the palace of Pharaoh, and was now a learned man of about forty years of age. He was, moreover, a gracious man. And the hardships of his brethren, the Jews, moved him to seek their deliverance. He went out, therefore, from the king's palace, and by faith preferred to share the troubles of his own people than enjoy the sinful luxuries of the court, even with a prospect of one day sitting upon the throne of Egypt.

But like all God's people, Moses was frail and liable to err. When, therefore, he one day found an Egyptian striking one of his Jewish brethren, the sinful blood of his fallen nature was roused, and the fearful thought was by Satan put into the mind of God's servant that he would murder that Egyptian man. "And he looked this way and that way"—ah! guilty conscience—"and when he saw that there was no man"—he forgot the all-seeing eye of God!—"he slew the Egyptian, and hid him in the sand."

Then what followed? Could God use such an instrument for the holy work of delivering His enslaved people? Would He, could He, justify this fearful act of blood? Was that back-sliding servant of the Lord in a frame of mind to enter upon the divine service, at that time? But did the Lord cast off that unworthy follower of His? The answer to these questions was to be found in the dealings of the Lord with Moses during the next forty years.

Pharaoh heard of the murder. Moses fled. But the God of mercy and forgiveness led him. Yes. Moses was led by the Lord into the desert. Then for forty years the man of learning and wisdom, he who had lived a life of luxury in kings' houses, had day by day to fulfil the duties of a shepherd, far from the society of man, and with the guilt of murder on his conscience! Yet that God who giveth no account of His matters, was working out His own all-wise purposes. Thus it was at the end of forty years' hard discipline—for while God forgives the guilt of His penitent people's sins for Christ's sake, yet He often severely chastises His pardoned ones in this life—a marvellous token of the unchanged grace and purpose of the Lord was granted to the back-sliding Moses. Then was fulfilled that blessed word, "I will heal their backsliding; I will love them freely; for Mine anger is turned away from him" (Hosea xiv. 4).

. . . Thus, then, let the backsliding ones present at church that day be comforted and encouraged. Let such see how the Lord deals with them. He did not cut off. He pardoned the guilt, but He chastised after, nevertheless. And it was while the pardoned sinner was under such painful discipline that he learned his most lasting lessons. In brief, then, the above was the line the preacher took on that eventful morning. There was one, unknown to him, to whom the words were personal, pointed and piercing. The Holy Ghost was making the King's arrows sharp in the poor sinner's heart.

(*To be continued.*)

Waymarks.

"Search the Scriptures."—John v. 39.

"Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord."—Lev. xix. 30.

"O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. iii. 2.

"Preach the Word."—2 Tim. iv. 2.

"And I will shake all nations."—Hag. ii. 7.

"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted."—Psa. xlvi. 6.

"The Lord God omnipotent reigneth."—Rev. xix. 6.

EDITORIAL COMMENTS.

The Sunday Cinema Bill.—The Home Secretary has now introduced this Bill into the House of Commons, and a first reading for it has been obtained. From a human standpoint the decision on the Bill will be left to a free vote of the House, and we greatly fear the issue, apart from divine intervention. In the language of the Psalmist, we would cry continually unto the Lord, and earnestly pray, "Give us help from trouble: for vain is the help of man" (Psa. cviii. 12). And further, we crave the blessing of heaven to rest upon every righteous protest made, of a public character, both by way of speech and signature, with a view to staying the hands of our Government from weakening the Sunday Observance Act of 1780 in the slightest degree.

"I will shake the heavens, and the earth" (Hag. ii. 6).—And what power has man to withstand the awful hand of the Almighty when He ariseth to shake terribly the earth? We cannot begin to imagine the horrors of the recent earthquake in the capital of Nicaragua. Swift destruction to such numbers of our fellow-creatures was the solemn result, while the works of man were crumbled up in a few moments of time! Yet, how many are beholding these tremendous events as signs of the last days? Is not the voice of God saying very plainly in these repeated visitations, "Come, behold the works of the Lord, what desolations He hath made in the earth"? (Psa. xlvi. 8.) Oh for grace to be found among the wise virgins who, with oil in their vessels in their lamps, will be ready to go forth to meet the Bridegroom when the last solemn moment shall come, and He appears in the clouds of heaven with power and great glory.

"Revivals."—While days are dark and a true revival is longed for by the people of God, we are sickened by the accounts given of two great "Revival" Meetings held recently in the Albert Hall, London. After the Lord Jesus had told His dis-

ciples that, before the end of all things, there would be "earthquakes in divers places," He said, "Many false prophets shall rise and deceive many" (Matt. xxiv. 11), and, "If it be possible, they shall deceive the very elect" (Matt. xxiv. 24). Truly many people were deceived in this immense Hall, when Pastor George Jeffries proclaimed his "Foursquare Gospel." No less than 10,000 persons comprised the audience, and no fewer than 200 men and women "converts" were baptised. We cannot forbear to warn our friends about this "faith healing" business, because we know that the "signs and wonders," prayers and speeches of these "faith healers" have attracted (and in some cases pleased) people in our own beloved denomination. What grievous language, in the place of the glorious gospel of the blessed God, did that vast crowd sit and listen to from Pastor Jeffries! Said he: "Will you become friends of God to-night? We are offering you eternal life at this Meeting!" God says, "It is not of him that willetteth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 16). What will has a man who is "dead in trespasses and sins," to turn to God, repent, and believe? The power of God, by which alone His people are made willing, is surely ignored by such preachers. And when they profess to "offer" eternal life, what is done with that glorious commission given by Jesus Christ Himself to His disciples when He rose from the dead: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned" ? (Mark xvi. 15, 16.) Jesus never tells His servants to "offer" the gospel, which He alone can make room for in a sinner's heart. Its glad tidings are to be preached (or proclaimed), and the result left with God, who has ordained that the two-fold effect of its faithful proclamation, by His servants, shall always be "the savour of death unto death" "in them that perish," and the "savour of life unto life" "in them that are saved" (2 Cor. ii. 15, 16). How truly do these lines express a sinner's state by nature, and Christ's resurrection power which still accompanies the clear sound of the gospel trumpet, when that sinner is pricked in his heart by the Word—

"The sinner sleeping in his grave
Shall at My voice awake,
And when I once begin to save,
My work I'll ne'er forsake."

He does not "offer" His sheep eternal life, but says: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28). When the gospel is "offered" indiscriminately to all, many imagine they "accept" it who know nothing of their need, the worth, or the terms of the gospel, and such "have no root in themselves, and so endure but for a time." Presently they reject what they never truly received or understood. History in these matters solemnly repeats itself. The words of Christ produce the same effect as when He first spoke them in the days of His flesh. Many of His nominal disciples went back and walked no more with Him, when told that: "It is the Spirit that quickeneth; the flesh profiteth nothing" (John vi. 63, 66); while those who were disciples

indeed were pained at the question, "Will ye also go away?" (ver. 67), and Peter expresses his grief at the thought of turning back by saying, "Lord, to whom shall we go? Thou hast the words of eternal life" (ver. 68).

Just a word concerning the other "Revival" Meeting, and a few necessary remarks upon the whole matter must suffice. In this same Hall, a few days later, we learn that Gipsy Smith conducted a service in connection with the London Youth Evangelistic Campaign. Every God-fearing reader will be horrified to know that 5,000 people were addressed at this Meeting, by speakers who dared to combine prayers, tears and jokes in the proceedings! And there were those present who imagined they felt the approving presence of God! The warning aspect presented by this Meeting is one which speaks loudly to those who have ears to hear, concerning the awful position of all who think that a holy God is altogether such an one as themselves. It shows that where false prophets do not substitute the false fire of creature-power for the proclamation of a **discriminating gospel**, they will dare to make a wicked attempt at lowering a **holy gospel** to the level of the carnal mind by the most ungodly trifling. And all under the pretence of gaining "converts"!

Dear readers, may the Lord give us wisdom to consider these comments by way of gleaning some sober instruction concerning the will of God in the services of His House, and the conduct of religious teaching in our Sabbath Schools. Apart from the presence of glaring evils in the name of religion, apparent in the account of these "Revival" Meetings, a grievous **absence** of the very essentials of spiritual worship obviously exists. What are those essentials? We name them: 1. The Fear of God. 2. The Honour of God. 3. The Truth of God. 4. The Command of God. 5. The Glory of God. 6. The Worship of God. 7. The Approval of God. We need scarcely add that the number 7 in Scripture signifies perfection or completeness. Can we, beloved friends, stare these seven essentials in the face, and, longing for their presence in our public assemblies, plead with the God of Bethel for a rich bestowal of them among us? Depend upon it, wherever they are earnestly sought, they will be freely given; and living souls will be constrained to say, when and where their holy influence is felt: "This is none other but the House of God, and this is the gate of heaven" (Gen. xxviii. 17). Real revivals will then be known, and a Triune Jehovah shall have all the glory.

King Alfonso's Abdication.—Events move so rapidly, and tidings of affairs all over the world reach the people so quickly, that from the time of writing to this being in the hands of our readers, a matter seeming important may easily be forgotten or regarded as stale. But as these lines are being penned, the world is stirred by the startling downfall of the monarchy in Spain. Many may have expected the setting up of a republic in that country, but with its political affairs we have little or nothing to do. What we do note with regret, is the easy unconcern with which such matters as affect our Protestantism are treated. We remember quite well the consternation which the renunciation of

Protestant principles on the part of the ex-Queen of Spain caused in this land. We wonder if that lady, in the midst of her many trials, and they have been heavy, has ever given a thought to that terrible act of declaring the religion of her house and native land to be a thing to be repudiated. Much sympathy is felt towards exiles, and our sympathy goes out also to our own Royal House amidst their many trials; but the fact remains that a country whose national religion has been forsaken is to give asylum to those who, for personal gain and glory, were parties to a fearful denial.

Further, whilst deplored the apathy about such matters in the great multitude of the people, we view with some alarm the effect on society in general, and in high places in particular, of those who, holding a religion in opposition to that of the country in which they find sanctuary, do not appear to be foremost in that which makes for a nation's welfare. We hold loyal views regarding our King and Queen, but regret that there is no indication of any felt necessity of humiliation before the King of kings. Our beloved land seems to be heading for disaster, yet God's name is continually blasphemed. Is our Protestantism, which cost so much to establish, becoming a name only?

Our King.—Thanks be to God for His goodness in restoring our King from his recent illness. What an infinite mercy it would be, if this second restoration from illness granted to him within a comparatively brief period, might be the means in the Lord's hand of causing him to feel his deep need of the blood of Jesus Christ, God's Son, which cleanseth from all sin. Our King will then know Him who alone can heal the diseases of soul and body, and who still says: "By Me kings reign, and princes decree justice" (Prov. viii. 15). "God save the King."

THE WORD OF GOD: Promises and Performances.

Notes of an Address, given by Pastor J. T. Sharples (Evington), at a Meeting held at "Providence" Strict Baptist Chapel, Rowley Regis, to testify our full belief in the Bible as the Inspired Word of God.

MR. CHAIRMAN and dear Friends,—I am pleased to be here this evening on this important occasion, and the subject on which I have to speak is God's "Promises and Performances," and in reading the Word of God, you will find abundant proof of this great truth, that God is not only a promise-making, but a promise-performing God.

Let us begin by turning to that first great promise in Gen. iii. 15, made by God Himself when our first parents had sinned: "I will put enmity between thee and the woman, between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." These words are both a prophecy and promise, and are the first gracious utterance concerning Christ, who was to be the Seed of the woman. I was especially pleased to hear Mr. Wright speak so well of Christ, for does He not fill the Book with His infinitely blessed and glorious personality and work? His greatness is

great in the Old Testament. The saints in those ancient times saw Him by faith, and this passage in Genesis serves as a text, and the prophecies and promises, the types and shadows, serve but to unfold progressively the meaning of this first promise. Here you have the gospel in embryo. And when we turn to the New Testament, we see that promise perfectly fulfilled by the actual appearance, by the life and death of the promised Seed; and this after the lapse of about four thousand years. Time does not invalidate God's word; "He is faithful that promised." "Hath He said, and shall He not do it; or hath He spoken, and shall He not make it good?" When we return home this evening, may God give us to think more highly of His Word and its certainty, and of Christ who is the outstanding glory of it.

Let us take another promise. Abraham was promised that he should have a son; he was seventy-five years old at the time. Abraham's faith was severely tried, as twenty-five years passed by, and now when Abraham and Sarah were old, and too old on natural grounds to become parents; then God renewed His promise, a son was born, and his name was to be called Isaac—the son of laughter—a very lively type of Christ, who is the source of all spiritual joy in the Church of God in all ages.

Now let us turn to Jacob. He had to leave home under sad circumstances. After the first day's journey, he lay down in the open country, took a stone for his pillow, and that night he had a wonderful dream; a ladder stretched from earth to heaven, and the angels of God ascended and descended upon it, and above it the Lord stood and gave him this promise: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Now this was fulfilled in a remarkable way. In returning, twenty years after, he learns that Esau is coming with four hundred men to smite him; and at Jabbok, we read that there wrestled a man with him until the breaking of the day, and He said, "Let Me go, I pray thee; for the day breaketh;" and Jacob said, "I will not let Thee go, unless Thou bless me." "And He blessed him there;" and Jacob was enabled to say, "I have seen God face to face, and my life is preserved;" and as he went forth "the sun rose upon him." A most astonishing utterance! But the "Sun of Righteousness" was shining, too, upon his heart; it was a time of assured deliverance and joy in the Lord. When the brothers met, "Esau ran to meet Jacob, embraced him, and fell on his neck and kissed him, and they wept." The promise was given twenty years before, and God was true to His word. Now Jacob has this special honour assigned to him for all time: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." This God is the God of all who fear His Name, and love and respect His Word. And if God is thus for us, who can be against us? and if He is against us, who can be for us?

Let us now look at a promise in Psalm 1. and verse 15: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." What an encouragement to His troubled ones, and what an appeal to His fearing ones! And what countless numbers have proved this word true, and God faithful to His word. "Prove Me now herewith," says the Lord. The way to

the kingdom is one of tribulation, more or less; but, blessed be God, He has said, "I will never leave thee, nor forsake thee." How true, too, are the words of the poet:—

"The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

Now, last of all, let us turn to the New Testament. And what does the blessed Jesus say?—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest," etc. May this be a word to our young people, and to all others as well. In Him, rest of heart, rest of mind, peace, joy and satisfaction. Real happiness can only be found where God has placed it, and never elsewhere. "I will give you rest," says the divine Jesus, the greatest of all preachers.

In conclusion, I will quote a few verses written by Toplady:

"Happiness, thou lovely name, where's thy seat, O tell me
where?"

Learning, pleasure, wealth and fame, all cry out, 'It is
not here.'

"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."

I have now a pleasant duty to perform, and that is to express our heartiest thanks to the Church and Pastor for their kindness in allowing us the use of the Chapel this evening.

A POETICAL LETTER TO A FRIEND IN A PAINFUL ILLNESS.

BE still, and know that He is God, my soul,
His hand which smites thee now will make thee whole;
Adore His sovereign will, and passive lay,
Remember He's the Potter, thou the clay,
He is all-wise, nor can mistaken be,
And He's too good to be unkind to thee.
In His severest strokes, He smiling says,
'I'll surely do thee good in all thy ways,'
'Tis but, if needs be,—think of that, and sing,
For every stroke does but thee nearer bring
To God thy Father, whose paternal care
Thou still dost kindly, daily, sweetly share.
The hottest furnace, or the heaviest cross,
Shall but refine thy soul, and purge thy dross;
Shall brighten all thy graces, and thou'l see
'Twas all in very faithfulness to thee.
However dark the storm appears in view,
Still on Him cast thy care, He'll bring thee through;

Strong is His arm, and faithful is His word,
And He is still thy kind, thy gracious Lord.
Then in Him trust, nor faint beneath His rod;
Thy Smiter is thy Friend, thy Father, God!
In His all-holy, wise and gracious choice,
In faith, and love, unfeignedly rejoice.
Yes, I'll rejoice, in spite of all my pain,
Rejoice in Jesus, nor of Him complain;
I'll bow submissive to His holy will,
And praise, and love, and thank, and bless Him still.
It can't be long ere I, through grace, shall be
From pain, and sin, and sorrow, ever free;
Shall see His face, and triumph in His love,
Among His saints in that bright world above,
In joyful raptures there my soul shall tell,
How heavenly wisdom ordered all things well;
How sovereign love and faithfulness divine
Did through the whole of all my trials shine;
How the longsuffering patience of my God
Spared me, and blessed me, while I felt His rod;
How the Almighty hand, which held me up,
Divinely sweetened sorrow's bitter cup,
There, above all, my happy soul shall prove
The boundless glories of redeeming love;
There my enthroned Saviour shall I see,
And kiss those hands and feet that bled for me.
Prostrate before His high and holy throne,
His lovingkindness I'll for ever own;
And with the harps, and songs, and choirs above,
Sing in immortal strains, ETERNAL LOVE.

S. MEDLEY.

A FEW THOUGHTS ON A GREAT SUBJECT.

BY THE LATE MR. G. BURRELL, OF WATFORD.

"The precious blood of Christ."—1 PETER i. 19.

THE blood of Christ is precious to every ransomed sinner who has felt his need of it, and realised the application of pardon by it; but how doubly precious (if possible) it must seem to the soul of a fallen saint who, like Peter, may have denied his Lord and Saviour in language borrowed from hell itself, "with oaths and curses." The sovereignty, as well as the eternity and depths, of the Saviour's love, the apostle Peter was favoured to realise in the sweetest assurance of a full pardon; while Judas the traitor, who betrayed Christ, was suffered to fill up the measure of his iniquity, and went to his own place. "The Lord turned and looked upon Peter," and that look penetrated his soul, pierced it with loving reproof, and broke and healed his heart at the same time. When the Saviour told him that Satan had desired to have him, that he might sift him as wheat, he little thought what havoc he would make with him when he got him into his sieve; neither then could he fully understand the importance of the Saviour's declaration, "I have prayed for thee." Peter did not think or

believe he could be so weak, or so wicked, to act as he afterwards did; but his fall made both manifest, and likewise the wonderful love and grace of the dear Lord in pardoning and healing his broken heart; and Peter "wept bitterly," but Judas "repented himself," it is said, "and went out and hanged himself;" sin when alone will harden and drive to despair, as in the case of Judas, but "Peter went out and wept bitterly." It was love, blood, and grace, pardon and forgiveness, that produced Peter's tears of contrition and godly sorrow; and, as it were, doubly endeared his great and compassionate Saviour to his heart, and qualified him specially to comfort the feeble-minded, and to "strengthen the brethren." The Lamb, with him, was indeed "eaten with bitter herbs;" and as Christ had manifested His love to him in so special and signal a manner, and so fully confirmed to him a full and free forgiveness of his sin, He was, when he spoke of Him, a precious Christ; His promises were precious, he had realised their fulfilment; the faith He had given him was proved to be precious; it had been tried in a hot fire, and came out real gold; and the blood of Christ was "precious blood" that could pardon and wash and save so vile and black a sinner as Peter felt himself to be.

In our text he calls the attention of the "elect strangers," to whom he wrote, to this great subject, using it as a most mighty and effectual argument for holy and consistent walking, namely, that they "were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

Let us, then, in contemplating this great subject, endeavour to shew, in the first place, wherein the preciousness of the blood of Christ appears. Second, To whom this blood is precious.

1st. Wherein is the blood of Christ precious blood?

1. In its incalculable value; its intrinsic worth, which arises out of the infinite dignity and value of the glorious Person whose blood it was. The devil knows this, and therefore with all his power and malice has always aimed, as far as he can, to undermine the foundation on which the Church of Christ is built and founded, namely, His essential and eternal Godhead, and His perfect humanity, both being really necessary, for had Christ been God, and only God, there had been no blood to shed; and if man, and only man, however good and great, His blood, as being the blood of a creature, could never take away sin. But "as for our Redeemer, the Lord of Hosts is His name; the God of the whole earth shall He be called;" His blood therefore is incalculably precious in itself, because it is "the blood of God." It is so called by the Holy Ghost in the Word: "Hereby perceive we the love of God, because He laid down His life for us" (1 John iii. 16): Again, "Feed the church of God, which He hath purchased with His own blood" (Acts xx. 28). Therefore this precious blood is of infinite value, there is an infinity of merit in it; all created things are nothing in comparison with its preciousness, it is infinite. O blessed fact to realise by the poor despairing sinner!

"Great was the price to Justice due,
When Jesus would redeem His Bride;

Nothing but precious blood would do,
And that must flow from His own side."

2. Eternity is in it, and hence it is called "eternal redemption." Eternal value, power and preciousness is in that blood that was shed on Calvary. "The eternal God is our Refuge," and our Refuge is Christ; hence all the sins of God's elect through all the ages of time were atoned for by that precious blood, which was the blood not only of the infinite, but of the eternal Son of God.

3. Holiness was in it, and all the holiness of God, which is the very glory of God. His infinite and spotless purity in conjunction with the spotless purity of the human nature of Christ was all in this blood. All the love of God is in it; divine love, bleeding love. O what a mighty mystery! Hence the preciousness of the love that flows through blood, that passeth for ever all knowledge!

4. Omnipotence is in it—the omnipotence of God, whose greatness is unsearchable. Mountains of sin and guilt by its omnipotent power are hurled into the depths of the sea.

It is "precious," therefore, in the *first place*, because of the glorious Person who shed it. *Secondly*, in its glorious results. It is

Atoning blood; the wrath of God, incurred by God's elect, was charged upon the spotless Lamb of God: "All Thy waves and Thy billows are gone over Me." He has covered all their sin, and taken away all thy wrath: "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. xxxii. 1). It is

Reconciling blood, bringing all apparently conflicting attributes in God together in sweetest harmony; "justice and mercy," God and the sinner reconciled—at one, at peace: "He is our peace, who hath made both one" etc. It is

Redeeming blood; from sin, the curse of the law, from all iniquity, from eternal death: "Bought with a price." It is

Pardoning blood for the vilest of sinners; that can fully and freely, and yet honourably and righteously, acquit the guilty: "Who is a pardoning God like unto Thee?" Or, "Who has grace so rich and free?" It is

Cleansing blood: "The blood of Jesus Christ His Son cleanseth us from all sin;" washed away out of God's sight, out of God's book, out of God's memory. Cleanses from all sin; original sin and actual transgression; from the first breath to the last groan; and cleanses the guilty conscience daily. On the cross sins once and for ever were blotted out, and yet constantly and daily there is a blotting out and forgiving. It is

Healing blood; healing perfectly the direful disease of sin. This "precious blood" is a balm, softening and subduing the hardest heart and humbling the proudest sinner. It is

Speaking blood: it "speaketh better things than that of Abel." It speaks in the gospel, speaks in the heart, and speaks in life and in death.

2nd. To *whom* and to *what* is the blood of Christ precious?

1. "Precious" to God the Father and to God the Holy Ghost: "This is My beloved Son, in whom I am well pleased."

"It pleased the Lord to bruise Him." "He gave Himself an offering and a sacrifice to God for a sweet smelling savour"—a savour of rest. This is the wine that cheers the heart of God and man. God looks at the blood, and not at us; not at our sins: "When I see the blood I will pass over you." He sees infinitely more in the blood of His dear Son to save than in sin to damn. Nay, He sees sin no more, but looks on the Substitute, the Representative, and His blood.

2. It is "precious" to the Holy Ghost; the only balm He uses to bind up and heal the broken-hearted. He kills by the law, but makes alive and well by an application of the blood of atonement, spoken of in the gospel: "He shall take of Mine, and shall shew it unto you." The Holy Spirit reveals the malady, and then leads to and applies the great and precious remedy. Christ opened the fountain actually and meritoriously on Calvary; the blessed Comforter opens it efficiently to faith, and plunges the guilty soul therein:

"He never moves a man to say,
 'Thank God, I'm made so good;'
But turns his eye another way,
 To Jesus and His blood."

3. It is "precious" therefore to the poor, sensible sinner, and "precious" to the saint; "precious" when first applied, and "precious" also as again and again applied; "precious" as a shield to quench the fiery darts of the devil, to overcome the world, and to give victory over all foes; "precious" in life and death, and "precious" for ever and ever. Amen.

THE ENEMIES of the CROSS OF CHRIST (No. 5).

BY PASTOR F. H. WRIGHT (Rochdale).

WHAT is commonly known as a printer's error crept into the article in this series last month, due perhaps to faulty penmanship. We should have been made to read that public opinion often has an importance attached to it it does not "*deserve*," instead of "*desire*." The mistake was fairly obvious, but we take the opportunity of making the correction.

This month our purpose is to deal somewhat with the ORIGIN of the enmity to the Lord Jesus Christ. Reading an article recently, the writer thereof referred to a period (regarded as past) when a belief in a personal devil was much in evidence, and spoke of such a belief as a superstition. Many things in the Scripture are lightly put aside in this day of so-called enlightenment, and this is one of them. We fear that the devil is regarded as a joke, and in many circles little credence is given to the Biblical record of his existence and works. That Satan exists the people that fear God and know their own hearts have no doubt. Let us examine some evidence of

SATAN'S WAR ON JESUS CHRIST.

We are familiar with the narrative of "The Temptation in the Wilderness," and have observed how frequently reference is

made to Satan in the course of the teaching and journeys of the Lord Jesus Christ. He was recognised of devils; in the synagogue was a man with an unclean spirit, and the cry is, "Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (Mark i. 24). The disciples were humiliated when confronted with the man having a lunatic son, out of whom they were unable to cast the devil, notwithstanding their commission. "Jesus rebuked the devil, and he departed out of him" (Matt. xvii. 18). In the parable concerning the tares it is: "the enemy that sowed them is the devil" (Matt. xiii. 39). Opposition is traced to Satan: "Ye are of your father the devil" (John viii. 44); and the last act of Judas in reference to the arrest of Jesus is attributed to Satan: "The devil having now put it into the heart of Judas Iscariot, Simon's son, to betray Him" (John xiii. 2).

It is, however, in the wonderful twelfth chapter of Revelation that we see Satan's animosity against the cross of Christ revealed. Variously described, because variously active, we can trace his movements directed against the dear Redeemer. "Red Dragon," "Serpent," "Satan," "Accuser," "Devil"—these are not terms invented to fright the timid, or to scare the superstitious. All too well do they set forth the peculiarity of the great enemy. "There was war in heaven." Not the abode of the blessed; not that glorious place to which the ransomed of the Lord shall come and behold the glories of the Lamb; but heaven as it is set forth in Matt. xiii.: "The kingdom of heaven," the dispensation of the gospel; the kingdom of grace and mercy. It is in this mystical heaven that "a woman clothed with the sun" appeared; the primitive church shining forth in the dispensation of the gospel, and "the dragon stood before the woman, to devour her child as soon as it was born" (Rev. xii. 4). History tells us of the attempts to destroy the gospel by persecution, and yet despite the power of the dragon Christ is brought forth. No reference is made here to Christ's birth of Mary, but to the bringing forth of Jesus in the gospel.

"War in heaven"! There never could be battle and confusion in heaven as we understand it, but in the mystical heaven, in the spread of the gospel, there is always strife between the powers of light and darkness. Satan has not relinquished the warfare. We have seen him in the garden, and arrayed against the "seed" all through the Old Testament. We have gazed on the scene at Calvary, and know also that as the apostles went everywhere preaching the gospel, so also Satan went forth, determined to root out this, to him, obnoxious thing. The blood of martyrs was shed; at times it would seem as if the Church would be brought down completely. Its light nearly extinguished; its witness nearly removed; Satan was ready to gloat over the destruction of the "man child." How gloriously the gospel has been upheld in every age; true the dragon fought and his angels, and prevailed not.

We sometimes deplore the smallness of the Church as it would appear to us, but look at its beginning! When the disciples were gathered with closed doors, fear in their hearts, and certainly no realisation of the triumphs the gospel would gain! Every device has been tried in 1900 years. Fire and sword, ridicule and

scorn, but the words of the Apostle are still true: "Nay, in all these things we are more than conquerors through Him that loved us." Only in a general sense can we now speak of the terrible war of Satan against the Church in all the ages. It is a warfare directed against Christ and His people, and still continues.

We would, however, view the enmity in its bearing on the individual believer. The Lord's people have to experience the truth contained in Rev. xii. 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." One of the titles given to the greatest of enemies is that of "Accuser." Now "the accuser of the brethren is cast down, which accused them before our God day and night." Every believer does not feel this (that he is cast down), neither is it always recognised that his accusations are but a manifestation of the hatred he bears to the Lord Jesus and His seed. He brings his charges, and there are certain ways that can be adopted when a charge is made. One of them is to deny and disprove the charge. Alas! how often when the accuser makes his allegations, we have to bow our heads, so to speak, with shame because they are true. If the charges were untrue, if we could deny and disprove the accuser, his hold would not be so great; but so frequently in the court of conscience we can do nothing but own the charges to be true. Perhaps in regard to the world there may not be much that he can say against some but it is before God he accuses the brethren. When he faces us with our ingratitude, carelessness, rebellion, coldness of heart, indulgence, and encouragement of our own spirit; even in regard to the workings of the mind when in His courts, who would declare that Satan has no grounds for his charges? The spirit that loves sin and hates the precept of His Word. The wise man tells us of "six things that the Lord hates, yea, seven are an abomination unto Him." What a list, and especially the last! (Prov. vi. 16—19.) Sometimes Satan urges to despair with the law, or urges strong reasons why one should be condemned as a hypocrite. True, many are so hard, they neither feel their sins or the charge. A terrible thing it is to be given over to hardness by the Lord; may we be saved from that. Far better to be bemoaning than to be like adamant; but bemoaning of itself, without seeking that whereby the accuser is overcome, is of little, if any value. Still the accuser is cast down; defeat may have been experienced by the believer more than once; our falls and defeats seem to suggest that Satan is conqueror, that the enemy is triumphant, but he is not. Three wondrous weapons are mentioned: "The blood of the Lamb," "The word of their testimony," and the spirit of the martyr. Should Satan accuse, what is the remedy but this: to own his charges when they are true; but as Berridge puts it, "Let Jesus answer them." We cannot disprove them, but the Lord has given grace at times to own the truth of them, and when the Spirit shines upon the Word, and the blood that has been shed, and the sacrifice that has been offered is known and applied, Satan can no longer stand, but flees away. A manifestation of the precious blood of Christ will put Satan to flight. By their testimony to God's faithfulness, by the power of God's testimony to them, the Accuser has fled. A great

weapon is this—the Word of God: “He that hath received His testimony, hath set to his seal that God is true.” It is then the spirit of the martyrs is known; weak and feeble, yet many cling to the Lord Jesus. The world and all its inducements is nothing compared to Christ. They have tasted both, and although tripped up, ensnared, and oftentimes at a loss to know where they are in divine things, they are brought again and again to this, that whilst they do not get all they seek or enjoy as much as they would, they know that only in Christ is found that which they long after. Thus is the Accuser cast down.

GEMS FROM NEWTON. (4.)

WE continue our extract from Newton's letter on “Grace in the Blade”:

“A” may soon be a believer thus far: That he believes the Word of God, sees and feels things to be as they are thus described, hates and avoids sin, because he knows it to be displeasing to God, and contrary to His goodness; he receives the record which God has given of His Son, has his heart affected and drawn to Jesus by views of His glory, and of His love to poor sinners; ventures upon His name and promise as his only encouragement to come to a Throne of grace; waits diligently in the use of all means appointed for the communion and growth of grace; loves the Lord’s people, accounts them the excellent of the earth, and delights in their conversation. He is longing, waiting and praying for a share in those blessings which he belieyes they enjoy, and can be satisfied with nothing less. He is convinced of the power of Jesus to save him; through remaining ignorance and legality, the remembrance of sin committed and the sense of present corruption, he often questions His willingness; and not knowing the abounding of grace, and the security of the promises, he fears lest the compassionate Saviour should spurn him from His feet.

While he is thus young in the knowledge of the gospel, burdened with sin, and, perhaps, beset with Satan’s temptations, the Lord, “who gathers the lambs in His arm, and carries them in His bosom,” is pleased at all times to favour him with cordials, that he may not be swallowed up with overmuch sorrow. Perhaps his heart is enlarged in prayer, or under hearing, or some good promise is brought home to his mind and applied with power and sweetness. He mistakes the nature and designs of these comforts, which are not given him to rest in, but to encourage him to press forward. He thinks he is then right because he has them, and fondly hopes to have them always. Then his mountain stands strong. But ere long he feels a change; his comforts are withdrawn; he finds no heart to pray; no attention in hearing; indwelling sin revives with fresh strength, and perhaps Satan returns with redoubled rage. Then he is at his wits’ end; thinks his hopes were presumptuous and his comforts delusions. He wants to feel something that may give him a warrant to trust in the free promises of Christ. His views of the Redeemer’s grace-fulness are very narrow; he sees not the harmony and glory of the divine

attributes in the salvation of a sinner; he sighs for mercy, but fears that justice is against him. However, by these changing dispensations the Lord is training him up and bringing him forward. He receives grace from Jesus, whereby he is enabled to fight against sin; his conscience is tender; his troubles are chiefly spiritual troubles; and he thinks, if he could but attain a sure and abiding sense of his acceptance in the Beloved, hardly any outward trial would be capable of giving him much disturbance. Indeed, notwithstanding the weakness of his faith, and the prevalence of a legal spirit which greatly hurts him, there are some things in his present experience which he may perhaps look back upon with regret hereafter, when his hope and knowledge will be more established. Particularly that sensibility and keenness of appetite with which he now attends the ordinances, desiring the sincere milk of the Word with earnestness and eagerness as the babe does the breast. He counts the hours from one opportunity to another; and the attention and desire with which he hears may be read in his countenance. His zeal is likewise lively; and maybe, for want of more experience, too importunate and forward. He has a love for souls and concern for the glory of God, which, though it maybe at some times create him trouble, and at others be mixed with some undue motions of self, yet in its principle is highly desirable and commendable (John xviii. 10).

The grace of God influences both the understanding and the affections. Warm affections without knowledge can rise no higher than superstition; and that knowledge which does not influence the heart and affections will only make a hypocrite. The true believer is rewarded in both respects; yet we may observe that though A. is not without knowledge, this state is more usually remarkable for the warmth and liveliness of the affections. On the other hand, as the work advances, though the affections are not left out, yet it seems to be carried on principally in the understanding. The old Christian has more solid, judicious and connected views of the Lord Jesus Christ and the glories of His Person and redeeming love; hence his hope is more established, his dependence more simple, and his peace and strength more abiding and uniform, than in the case of a young convert; but the latter has, for the most part, the advantage in point of sensible fervency. A tree is most valuable when laden with ripe fruit, but it has a peculiar beauty when in blossom. It is springtime with A.; he is in bloom, and by the grace and blessing of the heavenly Husbandman will bear fruit in old age. His faith is weak, but his heart is warm. He will seldom venture to think himself a believer; but he sees, and feels, and does those things which no one could, unless the Lord was with him. The very desire and bent of his soul is to God, and to the Word of His grace; his knowledge is but small, but it is growing. . . . The spirit of bondage is gradually departing from him, and the hour of liberty, which he longs for, is approaching, when by a further discovery of the glorious gospel, it shall be given him to know his acceptance, and to rest upon the Lord's finished salvation."

FROM THE PAGES OF HISTORY.

THE Holy Spirit has often used the dealings of God with His people in past ages to bless them in the present. To see how He has maintained His word and work in times of darkness and trouble may, under His teaching, cheer the souls of some in distress. We are apt to speak of the good days as if there were never any dark ones; to speak of days of prosperity, of hungering after the Word, and clinging to divine truth; but as in the days of Elijah, so since, the light of truth has seemed to be well-nigh obliterated. We propose to survey the period in this country immediately following the times of the Covenanters.

Freedom from persecution seemed to cast a blight upon religion. The Puritans had gone to prison, some to the stake, for those truths which in the early part of the eighteenth century seemed absolutely forgotten. Those who have given no attention to the matter can have no conception of the darkness that prevailed in this country little more than 150 years ago. A land of the open Bible, and declaring Protestantism, appeared to be plunged into the thickest gloom. This was the period of departure from preaching *distinctive doctrines*. Morality was exalted in the pulpit, but there was very little in the streets. The literature of any age is some index as to the mind of the people—a fact we should do well to note; and in the time we are dealing with, coarseness and vulgarity were common. In church and chapel alike, experimental religion was practically a stranger, sermons were not calculated to awaken or warn, being mere moral essays or dry discourses on natural theology. The land was deluged with infidelity and scepticism, a powerful comment on preaching. Preaching to-day is regarded by many with disfavour, but when a nation loses its preachers, it becomes poor indeed. Christianity was denounced as priestcraft, the miracles of the Bible as impositions or allegories. It is recorded of one of the great men of that age in the early part of the reign of George III., that he went to hear every clergyman of note in London, but did not hear a single sermon which had more Christianity than could be found in the writings of heathen philosophers; it could not be discovered whom the preachers believed in.

Here is the view of an important personage of that time: "An open and professed disregard of religion is become, through a variety of unhappy causes, the distinguishing character of the age. Such are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance and fearlessness of committing crimes in the lower part, as must, if the torrent of impiety stop not, become absolutely fatal. Christianity is ridiculed and railed at with very little reserve, and the teachers of it without any at all." This is not a description of 1931, but of 1760, or thereabouts. A description of the state of religion declared "the clergy are dead and lifeless, the most remiss in their labours, and the least severe in their lives." "The relaxation and decay of the discipline of the Church, the disregard to all religious places, persons and things, had scarcely had a parallel in any age." Another writer declared: "The religion of nature makes up the darling topic of our age, and the religion of Jesus is valued only

for the sake of that, and only so far as it carries on the light of nature, and is a bare improvement of that kind of light. All that is distinctively Christian, or that is peculiar to Christ, everything concerning Him that has not its apparent foundation in natural light, or that goes beyond its principles, is waived and banished and despised." Even the King reproved an archbishop for the levities and vain dissipations carried on at the archbishop's palace at Lambeth, and requested him to desist. An illustration of the ignorance prevailing is seen in the fact that a local preacher was summoned for swearing, because in preaching he had quoted, "He that believeth not shall be damned." Six students were expelled from Oxford University for meeting in private houses to pray, read and expound the Scriptures. The worst of vices were the fashionable practices of the people, and from a religious and moral point of view England was sound asleep.

It is often thought, and the idea is expressed, that our own days are evil, and they are; but that they are the worst that have ever been known can scarcely be upheld. The period we have briefly described was black in the extreme, as students of history are aware. Whether the Lord will raise up men as He did in the early part of the nineteenth century, to declare His Word and rebuke the sins of the people, we cannot say; but meanwhile, let us thank God if He has given us any light. Be it ours to uphold His Word and ways in a dark and evil day, and to humbly beg that we be not left to the spirit of this age. He has always maintained a seed; men have set up their banners in His Name, even though despised for doing so, and seemingly a small company, to be bold for the truth.

Next month we hope to see how the Lord shone in the dark place of England's blackness.

"No man getteth Christ with ill-will; no man cometh and is not welcome; no man cometh and rueth his voyage, all men speak well of Christ who have been with Him; men and angels who know Him will say more than I can do, and think more of Him than they can say."—RUTHERFORD.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

We feel disposed, in writing to you now, to give an outline of the Address delivered on Easter Sunday at "Providence," Rowley Regis, to our young friends there. The subject taken was, "The Sepulchre"; and after making a few remarks concerning "the place where the Lord lay," we sought to impress those remarks upon our listeners, by way of an Acrostic on the word—**SEPULCHRE**.

Now, if we look at the word **SEPULCHRE**, it will be seen that there are nine letters in it, and those nine letters are reminders of nine things that will always be associated with the tomb of the Lord Jesus. Let us take these letters one by one, and notice what they spell:—

S Stands for SORROW. Sorrow is always connected with the graves of those we love. We weep over the graves of our loved ones, and rightly so, for nature mourns. Jesus wept at the grave of Lazarus. "Mary stood without at the sepulchre weeping" (John xx. 11), but was comforted, first by the Angels, and then by Jesus Himself. All who sorrow after a godly sort, are comforted by Christ.

E Stands for ENMITY. There was Enmity among the chief priests and Pharisees who dared to say—"We remember that that deceiver said, while he was yet alive, After three days I will rise again." Thus the enmity shown around the Cross of Jesus, was also manifested at His tomb, and alas is still shown in spirit by many, around both places.

P Stands for POWER. The Power of God and the power of man, is seen at the sepulchre. Pilate said to these chief priests, "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. xxvii. 65, 66). But presently the keepers shook, and became as dead men, when "there was a great earthquake," and "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. xxviii. 2). What is the power of man, before OMNIPOTENCE!

U Stands for UNION. Here God's people see why Jesus went into the grave. He went there to rob it of victory for them, and to soften their graves, for "Where should the dying members rest, But with their dying Head?" Christ and His children are One.

"One in the tomb; one when He rose;
One when He triumphed o'er His foes;
One when in heaven He took His seat,
While seraphs sang all hell's defeat."

This is a most wonderful and blessed UNION.

L Stands for LOVE. There was Love in the sepulchre while Jesus was there, and there was love around it. Joseph lovingly carried the body of the Lord Jesus to the tomb he lovingly provided in his own garden. It was love too, that brought the women there with sweet spices. (Mark xvi. 1).

C Stands for COWARDICE. This evil trait of character was basely shown by the chief priests and elders when the watch came into the city, and showed them all the things that were done (Matt. xxviii. 11). Money and lies were resorted to in cowardice, "The governor's ears" were to be persuaded by these cowards! What wickedness! Boys and girls, LYING and COWARDICE go together. Shun them.

H Stands for HAPPINESS. Sorrow was turned into joy at the sepulchre. For we read that the women, after hearing these comforting words from the angels, concerning the resurrection of Jesus, "departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word" (Matt. xxviii. 8). Happy are they who, like these seekers of Jesus (v. 5), share in the solid happiness that is alone to be found in a Risen Christ.

R Stands for RESURRECTION. Never can the sepulchre, wherein the Lord Jesus lay, be rightly viewed apart from His resurrection. A grand truth, never to be dissociated from Him who is the "Resurrection and the Life." Said the angels—"He is risen" (Matt. xxviii. 6). And His dear people know it.

E Stands for EMPTYNESS. Remember that the angels not only said—"He is risen," but first of all said—"He is not here." There are, alas! people who do not believe in the 'empty tomb.' Such deny the resurrection and know nothing of eternal life, which a living Christ alone can and does give to His sheep. Yes, indeed, the grave of the Lord Jesus is EMPTY, for ever EMPTY. "The holy, harmless Son of God, could no corruption see."

The sepulchre, it should be noted, was a cavern carved out of a rock, with a great round stone rolled before the recess made. The Lord Jesus was there for three days and nights, according to His own words while here on earth, and He was laid in this particular tomb, which was in the garden of a rich man, named Joseph of Arimathea, so that the scripture might be fulfilled which you will find in the prophecy of Isaiah, chapter liii., verse 9: "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." All that is included in the life, death, resurrection, ascension into heaven, and intercession there of the dear Lord Jesus Christ, and a vital knowledge of the same is essential to salvation. May each of our dear readers, young and old, with the writer, be found among that happy number who are enabled to say:

"Jesus, our dear Redeemer, died,
That we might be forgiven;
Rose that we might be justified,
And sends the Spirit from heaven."

Now, boys and girls, read this acrostic very carefully, and commit to memory these nine things which were and are associated with the SEPULCHRE. Friends and enemies gathered around the cross and the tomb of the Lord Jesus, and still there are two classes of people in the world, and only TWO, who are friends or foes of the Son of God. These two classes will meet one day before the great white throne, and the final separation will then take place. While we think upon these things, may prayer be indited in our hearts to Jesus, that we may know Him and the power of His resurrection. Then when the great division is made, we shall be found at His right hand.

Your sincere friend, THE EDITOR.

THE BIRMINGHAM THIEF AT OLD HILL CHURCH.

(Continued from page 80.)

THE congregation on the evening of that Sunday was very large, and power attended the preached word. The keynote was sounded when the Vicar gave out the familiar hymn:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Amongst the assembled crowd that evening again appeared the youth of whom I have spoken. The above hymn, as we shall presently see, made a deep impression on his mind. But the mysterious dealings of the Lord became still more wonderful to him when the preacher resumed his subject—the history of Moses—taking his text from Exodus v. 22, 23, vi. 1: "And Moses returned unto the Lord, and said, Lord, wherefore hast Thou evil entreated this people? Why is it Thou hast sent me? For since

I came to Pharaoh to speak in Thy Name, he hath done evil to this people, neither hast Thou delivered Thy people at all. Then the Lord said unto Moses, Now shalt Thou see what I shall do unto Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."

The aim of the discourse was to show how, as Moses pleaded for Israel to be delivered out of the hand of the king of Egypt, so Christ prevailingly pleads for His people—how the Lord faithfully appears for His tried ones when they are "at their wits' end"; and how it is *His* concern to put down all the enemies, troubles and difficulties of His exercised Israel.

The service over, the Vicar retired to the vestry. Mr. Samuel Mason then informed me that a young man, a stranger, wished to have an interview. There then entered the vestry a respectably dressed youth—probably about twenty years of age—who, in a soft, low voice, said, "You have spoken much to-day, Sir, about backsliding. I am a backslider. What you have said has made a deep impression on me, and I should like to tell you my trouble. It is a long story, but perhaps you will allow me to state it all."

I remarked that I felt very thankful to my heavenly Master that He had been pleased to speak any word by me to the conscience of the stranger, and proceeded to dwell briefly on the precious encouragements held out to the repentant backslider by the God and Father of our Lord Jesus Christ. It would give me great pleasure, I added, to hear all his narrative of the way by which God had led him hitherto, and if I could be of use to him under the divine blessing, I should indeed rejoice. By an arrangement mutually satisfactory it was finally determined that on the morrow morning my young friend should have an opportunity of stating his experience.

We met. I found in a short time that he had been fairly educated. His story was as follows: He had been brought up, not by his parents (his father died early), but by a godly grandmother. The prayerful teaching of this aged person appears to have made some impression on him. He spoke in the most affectionate terms of her. But the hour at length came when he had to go out into the world to earn his bread. His taste led him to adopt the trade of a watchmaker.

Leaving his grandmother when he had reached his sixteenth year, he bade farewell to T—in Gloucestershire, and sought work in the busy and populous town of Birmingham. Employment having been found in the firm of an extensive watch and clock maker, he entered upon his duties as a steady, well-conducted, and promising young workman. Some uncertainty seems to have existed in his mind as to what place of worship to attend. Led, as alas! too many of the rising generation are in these sensuous days, by the outward show of Ritualism, he cast in his lot at one of the unsatisfactory churches of the town, and found himself presently exposed to the false sacramental teaching of the place.

A curate connected with the church in question having on one occasion boldly stated the way of salvation to be sacramental, his mind, as grounded in the simple Bible truths which he had received from his godly grandmother, revolted, and he left the church. He then was providentially brought in contact with the ministry of an

Evangelical clergyman in Birmingham, and was led, as stated, through deep heart-need to seek and to find the Lord Jesus.

The subject of our narrative then stated to me that under the gospel teaching of his new minister he was led to become a teacher in the Sunday school connected with the church. He was fully recognised by those who knew him as a true disciple of Christ.

But Satan had already desired to have this youth, and to sift him as wheat. Did ever the work of God's grace in the heart of a poor sinner escape the fierce temptations of the devil? Alas! the quiver of the great enemy of souls is still well filled with poisoned arrows and fiery darts. He knows, too, where the weak joints are to be found in the armour of Christ's followers.

The young man had become a total abstainer. He had faithfully kept his pledge thus far. His abstemious habits, too, had led him away from the company of the giddy and the worldly. So he knew little of the exciting temptations of the gambling table, and the terrible evils to which it rarely fails to lead its unhappy votaries. Upon this untried spot, then, Satan fixed his malignant eye. He would aim at the overthrow of this unsuspecting soul by means of an only too generally successful temptation.

It seems that circumstances arose which shifted the lodgings of my strange acquaintance, and he found himself under another roof. His new landlord was a man of the world, and one fond of its follies. On a certain evening, not long after my informant had taken up his abode in his new quarters, he returned home and found that his landlord had gathered together a number of worldly friends to celebrate his birthday. The company was engaged in playing cards. They invited the youth to join them. He at first firmly refused, and revolted at the thought. Continued attempts to get him to alter his mind, followed by jeers and taunts, at last led him to waver.

He then consented to play—one game. He played—and won. The devil's plot had succeeded. Success spurred on this poor erring one, and he played again. The excitement was novel, and he threw himself into the temptation. The first wrong step was taken, the habit of playing cards soon grew upon him, and a love for the stimulant of drink trod closely on the heels of this new excitement. But drink had to be paid for, and frequent losses at the gambling table made heavy charges on his slender wages. The train was fired, and more fuel had to be found somewhere, either honestly or otherwise. Honest means soon failed. Money had to be forthcoming. Whence could it be found? How could it be raised?

Meanwhile the Sunday school and the means of grace on the Lord's Day were less and less enjoyed. The backslider was not seen so frequently in his place at church and amongst the children of his Sabbath class. Those who had walked with him as a humble follower of Jesus missed his company. The clouds of darkness thickened round his soul. The first wrong steps had been taken, sin had been trifled with, and now there was pleasure found in the pursuit of it. He must therefore learn in bitterness of soul to know that "the way of transgressors is hard."

(To be continued, G.w.)

Waymarks.

"Search the Scriptures."—John v. 39.

"I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."—Ezek. xxi. 19, 20.

"Earthquakes, in divers places."—Matt. xxiv. 7.

"Endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

"Touch no unclean thing."—Isa. lii. 11.

"Be ye therefore followers of God, as dear children; and walk in love."—Eph. v. 1, 2.

"Kept by the power of God through faith unto salvation."—1 Pet. i. 5.

EDITORIAL COMMENTS.

The Sunday Cinema Bill.—No lover of God's infallible Word can feel the slightest hesitation in expressing unqualified disapproval and righteous indignation at the result of the free vote taken in the House of Commons in reference to the above Bill. No indistinct sounds will proceed from the lips of Bible-loving people by way of excusing in the least degree this public exhibition, from men in high places, of indifferent regard to that Holy Book as it affects their responsible position of leading this nation. "Common sense," we are told, scored the victory, when the second reading of the Sunday Performances (Regulation) Bill was carried, on a free vote. We pity that "common sense" that ignores the Giver of all our mental powers and reasoning faculties, and in so doing, entirely forgets that He says, "By Me kings reign, and princes decree justice" (Prov. viii. 15). Surely it must far more correctly be said that folly reaches its height when the clay takes up the presumptuous position of dictating to the Potter. "The most dramatic moment" in this voting, we are told, was when Sir John Simon, appealing for freedom for poor people living in one-roomed houses, demanded where a girl could go on a wet Sunday night, if the cinemas were closed. "Will you say," he demanded, "because of a sheaf of post cards, 'You will stay in this room'?" Well might the answer be given, "Lo, they have rejected the Word of the Lord; and what wisdom is in them?" (Jer. viii. 9.) We have reason to believe that the "sheaf of post cards" came from the Lord's Day Observance Society, a Society that has been instrumental in getting literally miles of signatures of men and women, who do not approve of rejecting the Word of

the Lord. This is His word: "Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord" (Lev. xix. 30). What man who stands in the responsible position of representing this Protestant nation has any right, in the face of this solemn word, to even suggest the alternative of the Picture House for the House of God? The girl in the one-roomed house has an immortal soul, and so has Sir John Simon. Both, with us, must one day stand before the Great White Throne. What will "common sense" do for leaders and led who forget God, in that awful moment?

May the further stages of this Bill be stamped with such defeat as was granted from on high when this nation was delivered from the legalising of Prayer Book Revision. "Lord, save us: we perish" (Matt. viii. 25).

An Earthquake in Lancashire.—On two previous occasions we have had cause to comment upon earthquakes which have taken place abroad. Now we have solemnly proved that "earthquakes, in divers places," is a prophetical word which does not exclude this beloved land of ours. Oh England! what will God do with thee? What will become of us, a guilty, God-dishonouring nation? Hundreds of people ran panic-stricken into the streets at 9.30 in the morning of Sunday, May 3rd, when an earthquake shook East Lancashire for an area of twenty miles around Manchester, and damaged two hundred houses. And was it a chance that this earthquake took place on the Lord's Day? Nay, but a plain reminder from heaven that the God of the whole earth is angry with England's desecration of the Sabbath. "He that hath ears to hear, let him hear" (Matt. xi. 15).

Ourselves.—We speak of the nation, of its glaring sins, and of the hand of God which surely is lifted up. We regard the future (though may we be preserved from prying into it) and wonder what the Lord will do with such a nation as this. But what of ourselves? We are Strict Baptists, and truly many of us can say we humbly believe God has made us Strict Baptists in heart and practice. Yet who is there among us whose heart and conscience has been wrought upon by divine grace, that can contemplate the future of our beloved denomination with any well-grounded feelings of undisturbed peace and hope? That the people of God will be safe, we know; that their God will not fail them in times of great need, we are well assured; but what we as a denomination and as individuals have yet to undergo by way of solemn purging, God alone knows. We view the grievous departure from the Bible all around us in the professing Church and the world, but, although this blessed Book is held by faithful Strict Baptists as the Word of the living God, surely we come very, very short of walking diligently in its precepts, and after Him who left us an example that we should follow His steps. Sound doctrine must be earnestly contended for, and never can it be belittled by those who fear the Lord, but may we not, beloved readers, be left for a while to forget Him who says: "My doc-

trine shall drop as the rain, My speech shall distil as the dew"? (Deut. xxxii. 2.) How solemn is the character described in the Parable of the Sower who is likened unto the rocky ground, which, when it received the good seed, was unproductive "because it lacked moisture"! (Luke viii. 6.) How true is it that:

"Dry doctrines cannot save us,
Blind zeal or false devotion;"

while many a living soul can testify to the refreshing seasons enjoyed when Jesus has come down like rain to refresh his weary earth. Then there is fruit—humility and love is seen.

"Then is it Christians all agree,
And let distinctions fall;
Then nothing in themselves they see,
And Christ is All in all."

Oh for more nearness to Him; for more of those refreshing seasons which are so enlivening, so establishing in doctrine, so enlarging, and so humbling. We do most earnestly crave a large outpouring of such refreshing showers upon the denomination to which we belong. The effect, we are persuaded, will produce what nothing else will. Separations would undoubtedly ensue, but would in every case, under such blessing, be of a definitely gracious character. Union and sweet fellowship would be enjoyed, and many unlawful hindrances would be removed.

Obedience to His Commands.—It does us good to know that, although days are dark, the Lord is at work with some of our young men. How abiding, and pregnant with constraining power, is the word of the Lord Jesus: "If ye love Me, keep My commandments" (John xiv. 15). There is a great shrinking and fear with all who truly fear God, concerning obedience in reference to the solemn ordinances of His House, especially with men, until the word of personal direction is given. Then comes from the trembling, yet willing heart, the eager response; "Hinder me not." As we write, a letter is in front of us from a dear young man in the north, to whom the Lord has been graciously pleased to speak through us. His letter says, "I feel compelled to write to you, and again thank you for your instrumentality in bringing my unworthy self to declare what Jesus has done for me." Our heart feelingly responds:

"While the benefit is ours,
The glory, Lord, be Thine."

As this young man passes through the sacred ordinance of Believer's Baptism with a friend of his, may both young men realise the sweetness of the words of the Psalmist concerning the commands of the Lord, "In keeping of them there is great reward" (Psa. xix. 11). We sincerely wish them both well, and cannot give them better advice for the future than may be found in the following lines:

"So souls that would to Jesus cleave,
And hear His secret call,
Must every fair pretension leave,
And let the Lord be all."

'Keep close to Me, thou helpless sheep,'
The Shepherd softly cries;
'Lord, tell me what 'tis close to keep,'
The listening sheep replies.
'Thy whole dependence on Me fix;
Nor entertain a thought
Thy worthless schemes with Mine to mix,
But venture to be nought.
'Fond self-direction is a shelf;
Thy strength, thy wisdom flee;
When thou art nothing in thyself,
Thou then art close to Me.'"

And may we not add, "Of real help and blessing to the Church at 'Zion,' Accrington, that has been joined"? God Almighty crown the union with His richest blessing.

THE BEST INSTRUCTION, TEACHING AND GUIDANCE.

Notes of a Sermon preached by Mr. J. Kemp (Pastor) at Ebenezer Strict Baptist Chapel, Luton, on Lord's Day, January 4th, 1931.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."—PSALM xxxii. 8.

OUR first hymn (777, Gadsby's) struck a good keynote this morning.. We asked the Lord for a New Year's gift. As that hymn was being sung, I looked at the first verse of this Psalm, "Blessed is the man whose transgression is forgiven, whose sin is covered;" and I said, "Lord, let that New Year's gift come to-day to us." We are apt to pray for things as though the answer is at a distance. Sometimes the Lord answers even while we are yet speaking. Oh I do want to realise that there is such a thing to-day as an answer to prayer. I know there has been in the past. I am a living witness that God has answered prayer even during the past year. We want to realise that the Lord will answer prayer even in His House this day. Then the second hymn has asked for a cluster of New Year's gifts (515, Gadsby's). What a bunch of them it contains! If those blessings came down it would indeed be a shower of blessing. What has the Lord promised? Has He not said that He will make His hill, and the places round about His hill, a blessing? Has He not said there shall be showers of blessing, and have not the prayers of the brethren this morning gone up to the Lord at the prayer-meeting that this should be so, and has not God said, I will be enquired of by the house of Israel to do these things for them? May the Lord give us faith to believe that we shall have what we ask for.

Now let us look at what I regard as a New Year's promise. It is a very blessed one, which contains three things that we all need, and some of us feel to need them. How many of us this morning realise our need of the things contained in this promise?

The promise of the text is threefold. Therein is promised: INSTRUCTION, TEACHING and GUIDANCE.

I. Instruction. God from the beginning of creation has been pleased to be the Instructor of His people. He placed Adam in the garden of Eden. Adam was an upright man, and without sin, but he was not above the need of instruction, and God told him what to do and what not to do. All mankind are in need of God's instruction, and even sinless Adam needed it; but he disobeyed God's instruction, and the result was ruin and degradation. The second Adam came, the Lord from heaven; and He also had instruction—the perfect God-man, who had nothing that was lacking in His Godhead, or in His perfect humanity, yet He had instruction. "Though He were a Son, yet learned He obedience by the things which He suffered." In the Scriptures can you find a single man of God that did not need instruction? Moses needed eighty years of instruction before he was qualified to be the leader of Israel. How many years has God been instructing some of us? You have been waiting perhaps for a certain thing the Lord has laid on your mind; it may not be the ministry, or it may be, the Lord knows, or some other thing that has to do with your own private path, or in relation to the Church of God, and you have been waiting for years for the thing to come to pass. It must have seemed a long time to Moses; forty years of his life was spent in the court of Egypt, then he thought the time had come, but he had to turn away from the time that seemed ripe, and realise it was not come, and have forty years of instruction in the desert of Arabia—eighty years of instruction, then, before he entered upon his forty years of service. Two-thirds of his life was spent in learning to serve God the remaining third. Some of us naturally want to be doing things before we get old. We think that we shall be too old if we wait for certain things, but the Lord knows better. Moses was not too old when God's time came. God knew just how old he must be to make use of him, and how long He would need him before he died.

I want you to take notice, that as God instructed Israel, so God instructs His people now. We read these words in Deut. xxxii. 10: "He led him about, He instructed him." What kind of instruction did God give Israel? It was very *inclusive*. It included their physical, moral and spiritual instruction. God instructed them by the laws given to Moses in regard to their bodies, in regard to morality, and He instructed them as to their souls by the types and sacrifices. He taught the necessity of bodily cleanliness. Some quote, "Cleanliness is next to godliness," as if it is a Bible phrase. It is not so, but cleanliness is taught in the Bible. It was a part of God's instruction to His people to be clean physically, as well as morally and spiritually.

Secondly, this instruction that God gave Israel was *exclusive*; it excluded them from various things that were polluted. For instance, the instruction about food. They were not to eat any unclean thing. God tells them the names of all the unclean things which are to be held in abomination. There is no law to-day that forbids us to eat those things that were unclean to Israel, but the precept stands spiritually, and I would ask everyone that is a seeker after God's mercy, What is the food you desire to live

upon? God has instructed His people in regard to their spiritual food, and that instruction will exclude the novel and the literature which is at variance with the Word of God. God instructs His people in regard to the pure food of the gospel, and it excludes everything else. Whatever is offered you, my young friends, which has no standing in the Word of God, renounce it; say, I have no room for that in my house, I have no room for it in my mind. It makes one sad at heart to go into the houses of some professedly godly people and see the literature on the bookshelves, much of which is unclean so far as the spiritual mind in concerned.

He instructed in regard to their raiment. They were forbidden to wear a mixed garment of linen and woollen. I know that instruction is typical, and to do with righteousness, for it excludes creature righteousness. One of our hymns speaks about the "linsey-woolsey garment," but I suppose none of us have outlived our own self-righteousness, have we? We sometimes make our prayers our garment, and we sometimes make our regular attendance at the house of God a garment; we do all kinds of things which are right and lawful, but we put them in the wrong place.

Now God instructs His people to understand the meaning of this line:

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

Then God instructs in regard to *fellowship*. What did God say about the surrounding nations? They were not to mix with, or be united to, them; they were to be a separate people from all people on the face of the earth. You see how exclusive the instruction was. They may say about us, "You are not sociable; you do not mix up with us." We desire to be sociable in a right and proper manner, to show a friendly spirit toward the ungodly; but so far as fellowship—having things in common, having the same pleasures, and the same pursuits—we cannot live thus if we are the children of God. The Lord says, "Come out from among them, and be ye separate; and touch not the unclean thing." God excluded Israel from having any fellowship with the heathen nations round about them, because of the danger of being drawn away from the pure worship of God. Some of you know the danger; have you not felt it? You have a week of contact with the ungodly in your business, and what does it do for you? Does it not deaden the spirit; does it not seem to draw aside the heart from the Lord? God also instructed them about marriage. They were not to marry one of another nation. The apostolic injunction is in harmony with the Old Testament instruction: "Be ye not unequally yoked together with unbelievers." If there is a young person here this morning with the grace of God in the heart, do not forget this instruction, and that this is God's word, not mine. Plausibility will not take away the responsibility of the instruction. Bear with me, young friends, when I say, "Be not unequally yoked together." Do not forget it.

(To be concluded.)

THE WORD OF GOD : Its Position, Person, and Precepts.

Notes of an Address given by Pastor F. H. Wright, of Hope Chapel, Rochdale, at a Meeting held at "Providence" Strict Baptist Chapel, Rowley Regis, to testify our full belief in the Bible as the Inspired Word of God.

THE speaker, having expressed pleasure at participating in a gathering of that character, and noting the gratifying attendance and high order of addresses, proceeded to deal with the Word of God from the view-point of the **Position** it holds, the **Person** it reveals, and the **Precept** it teaches.

I want to speak to-night a little concerning the **Position** the Word of God holds. In many a house, and many a public building for that matter, the Bible is kept in the background. Instead of it having the prominence it should receive, it is either hidden away or misrepresented, and its contents received with scorn. There are occasions when we are brought to reflect upon the solemn fact that Almighty God looks down from heaven, and beholds the manner in which His own Word is received, its declarations ignored, or its language taken upon lips with but one purpose, and that to deride or, as it is called, to criticise. Some regard this blessed Book as a relic of those days when men governed by a superstitious regard for the religious, accepted its contents, but by reason of ignorance and the absence of the knowledge of a so-called enlightened age, they blindly acquiesced in the declaration of its truthfulness. However, we are glad there are still those who have warrant to declare with one of its inspired penmen, "The word of Thy mouth is better unto me than thousands of gold and silver." Let us look at this Word.

It comprises 66 books, divided into two parts containing 37 and 29 each; in one of them there are no less than 150 compositions. We have various accounts given by writers who were not in a position to confer one with the other as to what should be written; under the inspiration of God they spoke as they were moved, and recorded matter on every conceivable subject. Narrative, historical records, poetry, letters to communities and letters to individuals, and no branch of literature is left untouched. There is no book like it; it is absolutely unique. None can produce a book covering such a period, dealing with the history of a remarkable people over a period of 1,500 years, and setting forth God's dealings with them. Its structure is wonderful. For a considerable period this book was held in custody by a race of people in an obscure part of the earth; presently it is sent forth, and in a short time becomes known throughout the world. The Book is in the grasp of a multitude. The position of the Word of God is unique, inasmuch as we have instances of men and women, looked upon as illiterate, devoid of knowledge in the world's sense of the word, yet poring over this Word, often in an attitude of devotion; and, at the same time, men of brilliant intellectual attainment, admired for their mental grasp and tremendous knowledge, humbly owning themselves to be fools before this Book. What a Word for bringing high and low together! what a leveller

or equaliser! The world's magnitude forgotten for the time being, distinctions broken down under the power of the Spirit, who prompted one to cry, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Men of all races, colour and tongue, brought under its sway; one shall be meditating upon it in our country, and away in the dark places of the earth, a heathen —a savage, as he may be termed in his own, but reading the words of life. How apt for every condition, how suitable for each state, and how accurate in its description of human nature in all nations and in all times! No other book is like it. Under God, it holds a place in the heart of men taught by the Spirit, which none other possesses. Like some tremendous rock it stands fast, in spite of the attacks, varied though they be, made upon it by all sorts in all ages. Yea, its greatest enemies have frequently been overcome by it.

Look at the Person it reveals. One wondrous Person is set forth in it. The Word of God is not merely a collection of facts, or an arrangement of historical data, it reveals Christ; throughout it is clearly set forth the Lord Jesus Christ. You do not begin at the Gospels to read of Christ; or dwell upon the words He spake and the acts He performed; many of them are there. In a much greater sense than a mere declaration of word and deed is it true: "In the volume of the Book it is written of Me." In the beginning, Genesis, and on through all the rites and ceremonies, prophets and poets set forth the Lord Jesus. Men under a sense of sin, and realising need under the convincing power of the Holy Ghost, seek for Jesus in this Book and find Him there. The glories of Emmanuel are brought before their eyes, and from the lips of the Apostle they hear a word that had been spoken all through the Book: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." It sets forth Christ, the blessed eternal Son of God.

The importance of the Word of God is not to be disregarded as to the Practice it enjoins. We trust that to-night we may honour God in the emphasis we lay upon His Word, what it reveals, its power among men, the glory of its Author, and the beauty of Him whom it sets forth, but we would humbly regard its precepts. There is a tendency to assume that we are put in possession of the truth of God when we are brought into the liberty of the gospel. Truly there is an anointing that teaches. Many are well instructed in the letter of the Word regarding Christ's sayings on earth, the sermons He preached, and the kindly acts of healing and provision performed by Him; we pray we may be led to contemplate the Word in the light of the practical demonstration it emphasises. Remember that God's Word is given to us not simply to describe His dealings in other days, not only to record His way with other people, nor to reveal the fact only of His all-sufficiency and suitability in every time of need. The word speaks to us of following Christ, taking up the Cross, denying self, mortifying the deeds of the flesh, following after peace and holiness, without which no man shall see the Lord. It tells His children what manner of men they should be, and how they should be in the seeking after godliness. Not a lip service, not a mere profession, but an obedient yet loving service. We hear much of

these dark days, and they are such, but His people are to be light-bearers. We are known as Protestants; but let us bear in mind that Protestantism consists not merely in objecting to error, and protesting against practices contrary to the Word of God, but in a practical witness to the truth of His Word. On occasion we may find satisfaction in our insignificance, and be content to hide as nobodies; but let it not be used as a cloak for evading the solemn responsibilities and privileges of service in the name and fear of the Lord. The Word reveals our shortcomings; we are rebuked, but this also is in His Word: "Grow in grace;" we are to seek after that which will conduce to it. Many of us believe that through the medium of "Waymarks" true Protestant testimony can be given. We pray God will bless it, and bless us, and that the Word of God may have a place with us, not simply because it is the divine Word, but because of its influence in heart and life.

GOD'S WITNESSES (Elijah, the Tishbite):

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

ELIJAH is specially mentioned in the Word, and God conferred upon him special honour. He did not die an ordinary death, but was translated to heaven in "a chariot of fire, and horses of fire," God hereby giving testimony that death is not the end of life. Then John the Baptist is likened unto Elijah. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 5). When Christ took three of His disciples, Peter, James and John, up into a high mountain, called by Peter in after days, "the holy mount," there appeared with Christ, Moses and Elijah, who were talking with Him about His death, "which He should accomplish at Jerusalem" (Luke ix. 31). What a glorious sight it must have been! Surely that mountain summit was holy ground (as Jacob found it at Bethel); and there Christ visibly displayed His divine glory, for He was transfigured before them, and His face did shine as the sun, and His garments became "white and glistening." The all-glorious Christ, the great centre of interest! Moses glorified! Elijah glorified! And three sinful men (but saints, too, by God's grace) as awed spectators, full of wonder, fear and solemn interest. Peter did say, as well he might, "Lord, it is good for us to be here;" and, doubtless, he was expressing, too, the deep feelings of James and John. Here they had an impressive glimpse of the glory yet to be for all the redeemed. And many years afterwards, when John was an old man, in writing his First Epistle under inspired guidance, he penned these words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2). What a holy and heavenly joy must have animated his soul as he wrote them! Had he not seen something of the glory of Emmanuel in the mount?—certain pledges of the saints' resurrection life in Moses and Elijah, "who appeared in glory"? (Luke ix. 31.) Would he, could he, ever forget that memorable scene, and the memorable words, "This is

My beloved Son, in whom I am well pleased; hear ye Him"? (Matt. xvii. 5.)

"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?"

And as they came down from the mountain, Jesus charged His disciples not to tell the vision to any man, until the Son of Man be risen from the dead. Then the disciples inquired why the Scribes should say that Elijah must first come. Accordingly Jesus explained that John the Baptist was the promised Elijah. Here we have a key which unlocks many of the mysteries of the typical and figurative language of the Old Testament; but prayerful care and spiritual guidance are necessary, lest we should press matters unduly, as a type can never be more than a shadowy outline of the antitype.

Before we turn again to the Old Testament narrative, James has an instructive word for us to ponder in his Epistle (Jas. v. 17), lest possibly we at the present day, or others in other days, might suppose or conclude that these great and good men, whom God so greatly used and highly honoured, were not sinners like ourselves. They needed, just as we need, the same God to give both grace and glory. "By grace are ye saved," is, from the first entrance into the world of sin and death, an unchangeable and everlasting truth. James then says, "Elijah was a man subject to like passions as we are." Let us not overlook this; James says "we," not "you." Now let us see how this truth was verified in the person of Elijah.

Elijah on Mount Carmel was as bold as a lion, and "strong in the Lord, and in the power of His might;" and how fearless, too, in the execution of the Lord's commission! Soon afterwards, however, when Ahab told Jezebel, his wife, how Elijah had slain all the lying and idolatrous prophets with the sword, she waxed wroth, took an oath that she would make his life like one of theirs by to-morrow. Now when Elijah heard of this, he arose and fled for his life to Beersheba, and leaving his servant there, he himself went a day's journey into the wilderness; here he cast himself down under a juniper tree, and in much heaviness and anguish of spirit, poured out in despondent tones this singular request to God: "It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings xix. 4). Here we have presented to us a soul full of trouble; and though he fled from Jezebel for fear of his life, yet now he entreats God to take it away: "It is enough; let me now die by Thy hand." He felt that the burdensomeness of his calling was too much for him. What a contrast between Elijah on Carmel and Elijah under the juniper tree, *alone*, in the wilderness. *There*, he was the Lord's servant; *here*, he is himself—worn, tempted, tried, ready to halt, and distressed with fear, and yet (be it said to the honour and glory of God) still looking up. That short phrase, "O Lord," may be a gasping utterance (like David, as "the panting hart"), but there is there grace, as well as faith and hope. It has been well said that "the best of men are but men at best." And if the preacher, or the believer, is enabled to review his past experi-

ences, will it not be found true that sometimes he, too, has sat under the juniper bush? One is reminded by this incident of Moses (Numbers xi. 15), of Jeremiah (Jer. xx. 7-9), and of Jonah (Jon. iv. 3). "What is man that Thou shouldest magnify him?" (Job vii. 17.)

But the Lord did not take Elijah's life; He had more work for him to do. Instead, He provided for his present need, by sending an angel, who wakened him from sleep and said, "Arise, and eat;" and when the prophet looked, "Behold, there was a cake baken on the coals, and a cruse of water at his head." Elijah was far from human help, and the Lord provided for him in this unexpected and wonderful way. "When the Lord's people have need, His goodness will find out a way." Again his next meal was supplied in the same way, and Elijah went in the strength thereof, forty days and forty nights, to Horeb, the mount of God.

(To be continued, G.w.)

"WIT'S END" (Psalm cvii. 27).

ARE you standing at Wit's End Corner,
Christian, with troubled brow ?
Are you thinking of what is before you,
And all you are bearing now ?
Does all the world seem against you,
And you have to battle alone ?
Remember that Wit's End Corner
Is just where God's power is shown !
Are you standing at Wit's End Corner,
Blinded with wearying pain ;
Feeling you cannot endure it,
You cannot bear the strain ;
Bruised through the constant suffering,
Dizzy, and dazed, and dumb ?
Remember that Wit's End Corner
Is where Jesus loves to come !
Are you standing at Wit's End Corner,
Your work before you spread,
All lying, begun, unfinished,
And pressing on heart and head ;
Longing for strength to do it,
Stretching out trembling hands ?
Remember at Wit's End Corner
The Burden-Bearer stands.
Are you standing at Wit's End Corner ?
Then you're just in the very spot
To learn the wondrous resources
Of Him who "faileth not" !
No doubt to a brighter pathway
Your footsteps will soon be moved ;
But *only* at Wit's End Corner
Is the "God who is able" proved.

—From an old Magazine

GLEANINGS FROM THE PSALMS. (No. 4.)

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

PSALM iii.—This Psalm, in the Authorised Version, has this heading, “The security of God’s protection,” and is entitled, “A Psalm of David, when he fled from Absalom, his son.” Thus early in this remarkable part of the Scriptures we glean the sobering and humbling fact that although the righteous are the special objects of God’s distinguishing favour, and are even, whilst on earth, the subjects of an everlasting kingdom, and are destined to eternal glory, they are not immune from “oppression, affliction and sorrow,” whilst they “work out their own salvation with fear and trembling,” as God “works in them to will and to do of His good pleasure”; but, on the contrary, we find that trouble and persecution constantly attend them. When the redeemed enter their heavenly rest, we are told, Rev. vii. 14: “These are they which came out of *great tribulation*;” and it has pleased the Holy Spirit to describe in detail, in the Psalms, much of this “great tribulation”; yet not this solemn phase of the Christian’s pilgrimage only, but also the secret exercises and heart breathings of those who thus suffered, together with the deliverances wrought for them by their King, the Lord’s Anointed, and the divine comfort whereabouts they were sustained. What a sweet scripture is that recorded in Exod. iii. 7, 8: “And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; *for I know their sorrows*, and I am come down to deliver them;” so that, although

“They may on the main of temptation be tossed,
Their sorrows may swell as the sea;
Yet none of the ransomed shall ever be lost,
The righteous shall hold on his way.”

This Psalm opens with a sore complaint, “Lord, how are they increased that trouble me; many are they that rise up against me.” It was bitter to David to discover the base treachery of his favourite son, but it was crushing to find the bulk of his subjects in open sympathy with the traitor. Whilst in the body, and thus often under the deadening nature of sin, we often *ignorantly* and *unfeeling*ly sing the songs of Zion—honouring God with our lips when our hearts are far from Him—but every glorified sinner that will hereafter sing the “song of Moses and of the Lamb,” will know and feel *what* he sings and *why* he sings. David had passed through many sorrows before Absalom’s revolt, and when driven hither and thither by them said in his heart, “I shall now perish one day by the hand of Saul” (1 Sam. xxvii. 1), but he lived to see the death of Saul, and to ascend the throne of Israel; yet He that “sits as a refiner and purifier of silver” (Mal. iii. 3) still perceived some dross in David’s heart, and administered this heavy purging potion. Nature’s ties are tender, but they form no bulwark against the subtleties of Satan, who is sometimes permitted to cruelly snap them. Micah bears testimony to this (vii. 6), and the King Himself confirms it in Matt. x. 21. David’s discipline is not necessarily our discipline, but if the King’s separating mark has been placed upon us, we shall surely find with Paul “our flesh

has no rest; but we were troubled on every side; without were fightings, within were fears" (2 Cor. vii. 5). The point is that David's trouble brought him to the Lord, and is associated with such a measure of faith that he tells his Lord his troubles, and when he finds an unnatural arm raised against him, he seeks the sustaining and delivering support of an Almighty arm.

The hour of tribulation is eagerly waited for by the enemy of God and man, and he, being the prince of darkness, is permitted to surround what we sometimes feel to be dark providences with a deeper gloom, and then the enemies of our souls, be they human or infernal, cry out in unison with their master, "There is no help for him in God" (verse 2); and if not in God, certainly not in man. But when Satan is at his worst, God is still able to preserve His people. Did not our blessed Lord say to Peter before he so solemnly sinned, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: *but I have prayed for thee, that thy faith fail not*" (Luke xxii. 31, 32); and a faith supported by the prayer of its divine Author is one that Satan cannot overthrow, although he may at times shake it.

David was certainly sifted in his distress, but his Master's prayer preserved his faith; for we find it blessedly in exercise in verse 3, when he says, "But Thou, O Lord, art a shield for me; my glory and the lifter up of my head." Faith thrives under exercise, and yet how we shrink from that exercise. Mark the language: David did not say, "Thou *hast been* a shield for me;" but, "Thou *art* a shield for me." Well might Hammond sing,

"Unchangeable His will, whatever be *my* frame;
His loving heart is still eternally the same;
My soul through many changes goes; His love no variation
knows."

It is the saints' mercy (although not always realised by them) that the Lord is a Sun and *Shield*, and what He was in the beginning; He is now, and ever will be; and it is also a mercy that "if we believe not, yet He abideth faithful: He cannot deny Himself" (2 Tim. ii. 13). David appeals to the faithfulness of his God. O for grace ever to follow his example! remembering that "whatsoever things were written aforetime were written for our *learning*, that we through patience and comfort of the scriptures might have hope" (Rom. xv. 4).

Even in his distress and humiliation David does not forget that God is his glory. Satan and his seed may rob us of all earthly comfort, but cannot rob us of our God.

"And if our dearest comforts fall before His sovereign will,
He never takes away our all—Himself He gives us still."

David was favoured with a measure of earthly glory in being raised to the throne of Israel, but he realised that his exalted position was not attributable to his own strength and power, but attributable to a series of signal interpositions of God on his behalf. The work of God may always be safely gloried in, but whatever providential blessings we may be favoured with, or whatever our temporal estate may be, these things afford no ground for glorying, as they are transient, and, for the most part, only serve an earthly

purpose. The true subject of the Lord's Anointed realises more and more that "*in the Lord* shall all the seed of Israel be justified, *and shall glory*" (Isa. xlvi. 25).

Affliction, *in itself*, is an oppression, and a source of dejection and depression, and afflictions are dispensations which mortals can neither alter nor remove; they may sympathise, but they cannot relieve. Affliction, and especially humiliating affliction, will cause a man's head to hang down; but even in this mortifying experience David ascribes divine and effectual sympathy to his God—"and the lifter up of my head"—and, further, he is possessed of a confidence that his God would vindicate his cause, and remove his reproach from him. The Lord knows when His children suffer unjustly, and has said, "Vengeance is Mine; I will repay;" and He further says, Psa. xii. 5: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him." Every head that is thus bowed down the Lord will lift up.

Next David relates his experience of the efficacy of prayer: "I cried unto the Lord with my voice, and He heard me out of His holy hill" (vers. 4).

" Though the Lord awhile delay,
Succour they at length obtain;
He who taught their hearts to pray,
Will not let them cry in vain."

Affliction sometimes empties us of all our resources but prayer, and this remaining resource is an imperishable link which holds the soul to God; one of His own providing, and consequently a means of deliverance.

" Prayer was *appointed* to convey
The blessings God designs to give,"

and the effect of all this is given in verse 5: "I laid me down and slept; I awaked, for the Lord sustained me." This experience is a confirmation of Isa. xxvi. 3: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Prayer can indeed bring relief in deepest straits, and the power of the Name invoked in prayer can indeed "calm the troubled breast." Sometimes one sleeps through sorrow, as the disciples did in Gethsemane (Luke xxii. 45), but the Psalmist's sleep was not due to the absorption of his physical or mental powers in dejection or grief, but the product of a blessed confidence in his God. May it be ours ever to prove that our religion, and all the things that accompany our salvation, proceed from the same source as David's. We shall not all have David's tribulation, his temptations, or his sorrows, and we shall not have David's grace; but if we be in the footsteps of the flock, we shall experience, more or less, the persecution of the world, the flesh and the devil, and as we shall never be able to avoid this, in our measure, may it be ours, under all circumstances, to have fellowship with David in "coming boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16).

GEMS FROM NEWTON. (5.)

WE have reproduced Newton's letter dealing with Grace in the Blade under the title of A. We now come to that entitled,

B, OR GRACE IN THE BLADE.

' The manner of the Lord's work in the hearts of His people is not easily traced, though the fact is certain, and demonstrable from Scripture. In attempting to explain it, we can only speak in general, and are at a loss to form such a description as shall take in the immense variety of cases which occur in the experience of believers. I have already attempted such a general delineation of a young convert under the character of A, and am now to speak of him by the name of B.

This state I suppose to commence when the soul, after an interchange of hopes and fears, according to the different frames it passes through, is brought to rest in Jesus by a spiritual apprehension of His complete suitability and sufficiency, as the wisdom, righteousness, and sanctification, and redemption of all who trust in Him, and is enabled by an appropriating faith to say, ' He is mine, and I am His.' There are various degrees of this persuasion; it is of a growing nature, and is capable of increase so long as we remain in this world. I call it assurance, when it arises from a simple view of the grace and glory of the Saviour, independent of our sensible frames and feelings, so as to enable us to answer all objections from unbelief and Satan with the Apostle's words, ' Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us' (Rom. viii. 34). This, in my judgment, does not belong to the essence of faith, so that B. should be termed more truly a believer than A., but to the establishment of faith. And now faith is stronger, it has more to grapple with. I think the characteristic of the state of A. is desire, and of B. is conflict. Not that B.'s desires have subsided, or that A. was a stranger to conflict; but as there was a sensible eagerness and keenness in A.'s desires, which perhaps is seldom known to be equally strong afterwards, so there are usually trials and exercises in B.'s experience; something different in their kind, and sharper in their measure, than what A. was exposed to, or indeed had strength to endure. A., like Israel, has been delivered from Egypt by great power and a stretched out arm, has been pursued and terrified by many enemies, has given himself up for lost again and again. He has at least seen his enemies destroyed, and has sung the song of Moses and the Lamb upon the banks of the Red Sea. Then he commences B. Perhaps, like Israel, he thinks his difficulties are at an end, and expects to go on rejoicing till he enters the promised land. But, alas! his difficulties are in a manner but beginning; he has a wilderness before him of which he is not aware. The Lord is now about to suit His dispensations to humble and to prove him, and to shew him what is in his heart, that He may do him good at the latter end, and that all the glory may redound to His own free grace.

Since the Lord hates and abhors sin, and teaches His people, whom He loves, to hate it likewise, it might seem desirable (and

all things are equally easy to Him) that at the same time they are delivered from the guilt and reigning power of sin, they should likewise be delivered from the defilement of indwelling sin, and be made fully conformable to Him at once. His wisdom has, however, appointed otherwise. But from the above premises of His hatred of sin and His love to His people, I think we may certainly conclude that He would not suffer sin to remain in them, if He did not purpose to overrule it; for the fuller manifestation of the glory of His grace and wisdom, and for the making His salvation more precious to their souls. It is, however, His command, and therefore their concern; yea, further, from the new nature He has given them, it is their desire to watch and strive against sin, and to propose the mortification of the whole body of sin and the advancement of sanctification in their hearts as their great and constant aim, to which they are to have an habitual persevering regard. Upon this plan B. sets out. The knowledge of our acceptance with God, and of our everlasting security in Christ, has, in itself, the same tendency upon earth as it will have in heaven, and would in proportion to the degree of evidence and clearness, produce the same effects, of continual love, joy, peace, gratitude and praise, if there was nothing to counteract it. But B. is not all spirit. A depraved nature still cleaves to him, and he has the seeds of every natural corruption yet remaining in his heart. He lives likewise in a world that is full of snares, and occasions suited to draw forth those corruptions; and he is surrounded by invisible spiritual enemies, the extent of whose power and subtlety he is yet to learn by painful experience. B. knows in general the nature of the Christian warfare, and sees his right to live upon Jesus for righteousness and strength.

(To be continued.)

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

On a recent homeward journey from preaching in the North, it was necessary to change at Stockport, and wait there for about half-an-hour for the Birmingham train to come in. While walking about on the platform, our eyes caught sight of a small glass case, in which were fixed two or three religious pamphlets, one of which was entitled, "Where do we go when we die?" The title arrested our attention, so we proceeded to read the gist of the author's answer that appeared on the first page which was exposed to view. Alas! his answer was not the answer that God gives in His Word to this important question. And we could not help wondering how many travellers might have been deceived by reading what we read of this tract during our brief period of waiting on that station platform. All, with us, on their respective journeys to various destinations, all, too, journeying onward to the day of death and a vast eternity! What should we think of the man in the signal-box who would fail to place the signals at danger when danger was ahead? Indeed, we should say, without hesitation, that the man was grievously neglecting his duty, and

that if, as the most likely consequence, many lives were lost, a great weight of guilt, condemnation and punishment, would be his due. How much more solemn the issue when a man, professing to be a watchman on the walls of Zion, falls short of his work, by hiding the plain truth of God as to the danger men are in, apart from saving grace! The Lord said to Ezekiel: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. xxxiii. 6). So, with these considerations before us in writing to our dear young friends far and near, let us, by God's help, see what may be gleaned by way of instruction and warning from this tract seen on the platform at Stockport Station. Nothing happens by chance. It was not a chance that the train we boarded at Accrington did not go right through to Birmingham without a change. Neither was it a chance that our eyes were directed to the question as it was being silently asked, and wrongly answered, before such passers-by as ourselves. The following questions then, shall be stated, and answered one by one, as grace may be given:—

- i. Where **do** we go when we die? What saith the Scripture?
- ii. What do we lend our eyes and ears to concerning this tremendous question?
- iii. How does God make young people, and older ones, too, anxious about this tremendous question?

Question i.—Where **do** we go to when we die? What saith the Scripture? If you open your Bibles, and turn for a moment to Job xiv. 10, you will find this question asked there. It is expressed thus: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Man has a soul which is immortal, so that when his body dies it returns to the earth, "and the spirit shall return to God who gave it" (Ecc. xii. 7). The Lord Jesus, during His sojourn on earth, spoke of the deaths of two men (Luke xvi. 19—31). One was rich and the other poor. These cases represent the death and destiny of the righteous and the wicked. The rich man, during his lifetime, had all that his heart wished for of temporal things. He never had any desire for heavenly riches; his mind was entirely taken up with himself and the world, and his heart was evidently unmoved towards a poor child of God who was laid at his door, full of sores. He neither loved God nor the brethren. No marks of grace whatever were displayed in him. Consequently he was not prepared to die. He never prayed for mercy, or he would not have died without it. He was a sinner who died without salvation, and Jesus tells us that when he died and was buried, "In hell he lift up his eyes, being in torments." What a fearful death, and more, what an unspeakably solemn awakening! But the poor man died, too. And where did he go to when he died? He was a beggar; not rich therefore in pocket, but rich in faith and an heir of the kingdom. He spent many sad days during his life, but we are sure he begged for mercy like the publican, and in answer to his prayers, was blessed with the pardon of his sins, and a saving knowledge of the Lord Jesus Christ. Then followed eternal happiness; for when

he breathed his last, his ransomed spirit "was carried by the angels into Abraham's bosom."

Now, dear young people, we shall have to leave the other two questions till next month (D.V.), but affectionately we ask you to read this solemn account in Luke xvi., and notice what answer the rich man received when he asked Abraham to send warning to his five brethren, lest they also should come into the place of torment, whence he had come. The answer was: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." So to-day. If God's infallible Word is not savingly believed in these solemn matters, no other means will convince. The Word of God tells us plainly of two places, and only two. Of two classes of people, and only two. In the last great day the Lord Jesus will assemble these two classes before Him—the righteous and the wicked. Exercising His unerring judgment, He will sentence each class to their eternal destiny in one of these two places—heaven or hell. "Then shall these (the wicked) go away into everlasting punishment; but the righteous into life eternal" (Matt. xxv. 46). May the God of all grace plant in your dear young hearts a living desire to "flee from the wrath to come," to a precious Christ, who has promised never to cast out one sincere comer to His footstool. He is the Friend of sinners, and the only one who can take the sting away from death. By Him alone heaven can be entered, and eternal death escaped.

Stephen died in no uncertainty as to where he was going. He saw the heavens opened to receive him, and Jesus standing on the right hand of God to welcome him into glory. So he fell asleep in Jesus (Acts vii. 55—60). May you each be favoured to die thus when His time comes to take you hence; and may such a sweet experience mark the closing scene in the life of

Your sincere friend, THE EDITOR.

THE BIRMINGHAM THIEF AT OLD HILL CHURCH.

(Continued from page 100.)

THE young man then continued his narrative by telling me that his heavy losses led him to think of raising money by dishonest means, and that he first began the career of a thief by taking watches which were privately placed in his hands for repair. These watches he pawned, fully intending at the time that he detained them to redeem and return them to their lawful owners.

Having once strayed from the narrow path, he found it easy to go on in the broad way of evil doing. For several months he pursued his perilous courses of theft, gambling, and kindred sin. The conscience seems to have become seared. Like David, the king of Israel, who, when he fell, continued upwards of nine months without conviction, so the unhappy youth was led captive by the devil, until at last, in the merciful providence of God, the headlong race was suddenly stopped. It seems that, as has before been mentioned, the manager of the firm had missed several

articles. The guilty one felt he must therefore flee the place, although no one suspected him to be capable of the crime of theft.

My now soul-troubled informant proceeded in his narrative to tell me that he had from time to time abstracted probably twenty watches, together with money and other valuables. And what would I, as a minister of the gospel, in whom he had entire confidence, advise him to do? He earnestly assured me that he would much rather go to prison and have Christ with him in the deeps, than be at large and as he then was, and continue in the mental misery which, since he had heard the Word, he had experienced.

I asked him to kneel down with me at the footstool of God's mercy. We knelt together, and pleaded that the Lord would decide for us. I could but entreat for wisdom on my own behalf, and for grace on his, that we might do that which was right in God's sight. We rose from our knees. He said he was quite ready to abide by any consequences, in case the law of the land took its course. He deserved, he said, all that God might be pleased to visit upon him. He had already cast himself upon the tender mercies of Christ for the pardon of his sin, he was desirous of meeting those whom he had wronged, to assist in the recovery of the stolen property, and to bear any punishment that might be inflicted upon him.

I pointed out again how Moses, after he had slain the Egyptian, was sent into the wilderness for forty years, and yet the Lord did not cast him off, but at the end of the time appeared to him in the richest grace in the burning bush. Discipline might be hard, but it was wise, and right, and profitable. In all this the poor troubled one entirely acquiesced. I then suggested that I should go to Birmingham by the next train, see his employers, state fully the circumstances, and inform them that he was ready to surrender himself into their hands. We then prayerfully separated, having arranged that he should be at the Vicarage at eight o'clock the same evening without fail to hear the result of my interview.

On reaching Birmingham, I soon found that his story was in every detail strictly true. A systematic robbery had been carried on at the address he gave, and the matter was in the hands of the Police. The manager of the firm (which employed a large number of hands) spoke of the youth in terms most kind and sympathising, and remarked that he had, from his knowledge of him, expressed his belief that he would return and confess his guilt. A consultation was then held by the heads of the establishment, and finally it was decided that the manager should go out to Old Hill in the evening and meet the youth at the Vicarage.

Shortly after the appointed hour the Vicar's study found the thief and his late employer face to face. The greatest kindness was shown by the latter both in tone and manner, and the utmost openness and apparently sincere readiness to account for all the lost property was forthcoming from the former. He was plainly told, however, that he must be lodged in Moor Street cells for several days whilst the fullest enquiries were being made, and that the future action of the firm would depend upon the completeness of his information.

To all this he humbly and promptly bowed. A few parting words were then spoken to him by me, and, as a further test of his

genuine penitence, he was asked if he had any objection to my making public use of all he had told me, as a warning to others to beware of the beginnings of backsliding. He replied that he was glad I should use the facts in any way for good. His employer and he then drove off to Birmingham, and for several months I saw his face no more.

The newspapers, however, reported that legal proceedings were taken against him. I waited from time to time on his employers, and used my influence in his behalf. The greatest leniency was shown by the firm in the matter of the prosecution. It was felt that with so many workmen on the place it would be misunderstood if the crime were passed over without any punishment; the charge, however, was reduced to that of stealing one watch instead of twenty-two, which in fact he had stolen.

A summary conviction, too, was obtained, and instead of his being sent for trial and being doomed to years of penal servitude, the sentence was one of six months' imprisonment. Thus "goodness and mercy" followed the unhappy young man, and he was led away to the borough gaol to eat the fruit of his ways, bitter indeed, yet less bitter than might easily have been the case had not God overruled all his erring steps.

As the period of his six months' imprisonment drew near its expiration, it was laid much upon my heart to visit the subject of our memoir. I had been the less disposed to call earlier upon him, in order that I might test with greater satisfaction the effect of the severe discipline which God had seen well to impose upon the erring youth. Accordingly, on Saturday, the 25th of August last, I set out for the Birmingham Borough Gaol. I had previously called at the detective department in Moor Street to make enquiries as to my being admitted to see the prisoner at a time other than that allowed by the rules.

Having applied at the outer gates—those massive, repulsive gates in the walls of the huge building—I was admitted by the police porter upon producing my card and giving particulars of my visit. Led across the courtyard, the ponderous gate behind me being first securely closed, I was ushered into the main corridor of the prison through another door which the turnkey unlocked. In a few minutes I was in the presence of the Governor, in his neatly furnished official room in the centre of the building.

(*To be continued.*)

"The path of sorrow, and that path alone,
Leads to that land where sorrow is unknown."

"Though true repentance be never too late, yet late repentance is seldom true."—BROOKS.

"If we were not strangers here, the dogs of the world would not bark at us."—RUTHERFORD.

"If the prayers of God's children are so faint, that they cannot reach up as high as heaven, then God will bow the heavens and come down to their prayers."—BROOKS.

Waymarks.

"Search the Scriptures."—John v. 39.

"I will sing of mercy and judgment: unto Thee, O Lord, will I sing."—Psa. ci. 1.

"How unsearchable are His judgments, and His ways past finding out!"—Rom. xi. 33.

"For Thy judgments are made manifest."—Rev. xv. 4.

"Rest in the Lord, and wait patiently for Him."—Psa. xxxvii. 7.

"I will give you rest."—Matt. xi. 28.

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

EDITORIAL COMMENTS.

Britain's Greatest Earthquake.—The biggest earthquake, in intensity and area, recorded in the British Isles, shook the whole country at 1.26 on Sunday morning, June 7th. Its origin was in the North Sea, fifty miles from the coast, and that fifty miles of sea undoubtedly saved the land. If the earthquake had been under the land there is no doubt it would have caused great loss of life, and considerable destruction to property. The daily Press calls this event an "astonishing visitation." We feel constrained to say that the word "astonishing" can only be used correctly in this connection, as we associate it with the great mercy which a longsuffering God so wonderfully mingled with the judgment it signifies. Surely we cannot be astonished at anything that takes place, for verily God will be avenged on such a nation as this. A nation so highly favoured, yet so greatly given over to Godlessness and Sabbath desecration. Let us not forget that this is the second earthquake in England that has taken place on a Sunday morning since men in high places have been seeking to legalise Sabbath-desecration. Yet the inhabitants of the earth have been spared while the earth under them has been severely shaken! Here is astonishing mercy. "Behold therefore the goodness and severity of God" (Rom. xi. 22).

Rest and Wishes.—Jesus, while He dwelt below, on one occasion called His disciples from their labours in which, though weary, they were gladly occupied, and said: "Come ye yourselves apart into a desert place, and rest awhile" (Mark vi. 31). These gracious men were of like passions with us, though blessed with far more grace. Truly, they served a good Master. And we humbly believe that their beloved Lord and Master is ours. Ours to guide, conduct and teach, ours to sympathise and help, and ours to give rest for body and soul, as and when He sees the need. How unworthy do all His followers feel of such pity and grace as He shows to them, ourselves included! It is not, however, our wish to

detain our readers with matters of a personal character, beyond saying that we feel sure they will kindly allow fewer "Comments" this month, as we are about to seek a brief rest. Doubtless many of our friends are looking forward to a short cessation from their varied duties, and hope to be inhaling God's pure air away from their homes for a season. May they each derive much physical benefit, and return to their labours much refreshed. Above all, may they with us enjoy, while seeking rest for the body and mind, an entrance by faith into that rest which remaineth for the people of God. "Let us labour therefore to enter into that rest" (Heb. iv. 11). The Lord Himself be with us all.

THE BEST INSTRUCTION, TEACHING AND GUIDANCE.

(Concluded from page 106.)

Notes of a Sermon preached by Mr. J. Kemp (Pastor) at Ebenezer Strict Baptist Chapel, Luton, on Lord's Day, January 4th, 1981.

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye."—PSALM xxxii. 8.

"I WILL instruct thee." The instruction was very exclusive in regard to agriculture. They were not to plough with an ox and an ass yoked together. The ox was a clean beast, and the ass was unclean. Without enlarging on the natural point of view, come to the spiritual, which has to do with the service of God. Some people like the Roman Catholics. They say the end justifies the means. Never! Some say, Let us have things in the service of God to make it a bit more lively; bring the world into the Church, and the professed worship of God. What! bring the ass, the unclean creature, so to speak, and yoke it with the thing that God has commanded, and then expect blessing and prosperity? If the end justifies the means, Moses surely was justified when he struck the rock, and said, "Ye rebels, must we bring you water out of this rock?" They provoked his spirit to say it, but God had said, "Speak to the rock." Moses, however, departed from the injunction, and struck it, and he was shut out of the land of promise. When David brought up the ark, he had a new cart made, and that was wrong. It was drawn by oxen, and that was wrong. It should have been carried on the shoulders of the priests, and not on a cart. If the end justified the means God would not have struck that young man dead for touching the ark. So, my friends, the solemn instruction of God is this: "Be ye clean that bear the vessels of the Lord" (Isa. lii. 11).

And the same is true about sowing. The seed must be pure, and must not be mixed. You must not have tares mixed with wheat, or error mixed with truth. Some people are very charitable towards professors of religion, whether preachers or teachers, and say, "Oh, well, he said some good things." He would be a bad man if he did not; but a little bit of good seed, and a bushel of bad seed mixed together, is not likely to be much good, is it?

Now the instruction is to keep the seed separate. If a man wants to sow tares, let him sow tares. God's people are to sow good seed, the truth of God, the precious gospel, without the admixture of error, or man's merit, or anything else of a carnal kind.

These instructions were *conclusive*; there was no excuse for departing from them, and they all had one end in view,—the good of the people, and the honour and glory of God. God says, "I will instruct thee." May He give us grace to take heed to the instruction, and to receive it as the Word of God coming from His own divine mouth.

II. Teaching. What is the difference between instruction and teaching? Well, the word teaching in the text is a very forcible one. It means: I will make thee to receive instruction. A teacher may be fully qualified to give instruction, but he cannot be responsible for the dullness of the brain of his scholar. The Lord says, "I will instruct thee, and *teach* thee,"—I will cause My instruction to be effectual in teaching. What the Lord teaches, He teaches to profit. Profit means there is something gained. "I will instruct thee and teach thee." What a mercy if the Lord takes some of us dull scholars in hand this year. We need it more than I can express. We need to be taught the lessons of wisdom, the truth about ourselves, and the truth about Jesus Christ, more than ever we needed it before. "I will instruct thee and teach thee in the way." What is the way? It is the way of the Lord's choice and His appointment for His people to walk in. It may be a path of affliction, it may be a path of trouble and bereavement, it may be a path of chastening; but whatever way the Lord is pleased to lead you into, as one of His people, He says, "I will instruct thee; I will teach thee in the way;" make that way to yield thee profit and blessing, bring good out of it, cause it to redound to My honour and glory, and cause My grace to be proved in it, so that it shall be sufficient for thee. It is a very important thing to realise the Lord is leading us in a certain way, in a certain path; then we may anticipate the Lord will teach us in that way, and cause His goodness and mercy to pass before us, and give us to realise the blessedness and sweetness of it.

III. Guidance. "I will guide thee with Mine eye." The child of God feels his need of guidance in regard to the pilgrim pathway. Now the Lord says, "I will guide thee. I have not instructed thee for nothing; I have not taught thee for nothing. I am going to be faithful unto thee. I am going to guide thee through the journey and to the end of it, and guide thee safely home." Some of you old friends here this morning are getting near the end of the journey, and you have sometimes feared you will miss the way after all, and that when you come to the end you will find you have been deceived. Oh may the Lord drop this precious promise into your heart, and say to you with His own mouth, "I will guide thee safely home." A guide is different to a director. A finger-post points the way. Persons may tell you which way to go when you are in doubt, but a guide goes with the traveller, and does not leave him. If you travelled in the East you would need a guide, and he would be with you to take you all round in safety, and bring you back to the

appointed place. A guide is with a person. When the Lord says, "I will guide thee," He means, "I will go with thee," and He will do all He has promised to do.

"I will guide thee with Mine eye." God's eye looks out the way. "The eye of the Lord is upon them that fear Him." It is upon them for good. It is upon their circumstances, and it is upon all that concerns them. His eye looks for them; looks out things for them, provides for them.

There is another thought here. If God guides you with His eye, you will have an eye upon Him. You see, naturally, if we are conscious that someone is looking at us, we generally look back again. When the Lord's people are made sweetly conscious of the fact that the Lord's eye is upon them for good, their eye is upon Him. There is something attractive about God's eye; it attracts the look back. Oh to have the blessed eye of the Lord guiding and directing, and to have an eye looking up to the Lord, looking to Him to bring us safely through, and home to everlasting rest.

I have not exhausted this blessed subject. May the Lord make it sweet to your hearts, a word of promise to you at the beginning of this New Year, so that you may have faith to plead it in the days and months to come, as the case may require. Amen.

THE ENEMIES of the CROSS OF CHRIST (No. 6).

BY PASTOR F. H. WRIGHT (Rochdale).

"THE kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed." Thus did the Psalmist prophetically speak of the opposition that was to be levelled against the Lord Jesus Christ. In the persons of Herod, Pilate and others, do we see the words literally fulfilled, but the hostility is not restricted to these men in high positions who were the chief actors in the terrible work of the crucifixion. Pharaoh in Egypt and Nero at Rome were also mighty opposers of the gospel of Jesus Christ; the same power was behind both, as behind every power that would oppose the Lord Jesus Christ. In the days of His flesh the Jews gave various reasons for their dislike of the Messiah: the meanness of His appearance, the seeming lowliness of His origin; to them He was only a carpenter's son. The external pomp and power they associated in their minds with the Messiah were absent in Jesus, and when He called Himself the Son of God their hatred rose to a considerable height, and with the greatest disdain they enquired if He was greater than their father Abraham. The lack of official following justified their contempt in their own judgment, and by every system of misrepresentation they fed the prejudice of their followers. His death was regarded as a national blessing. However, we find that opposition to the Lord Jesus Christ was not limited to this race, blinded by tradition, and unable to recognise in Him the fulfilment of the Scriptures. The gospel was preached among the Gentiles, and whilst many were filled with wonderment at the progress of the gospel among them, there were not lacking those

in high places whose great business it was to seek its effectual extermination. Men have been ready to admit that the principles of Christianity were calculated to have a good influence upon society, that no system of morals or philosophy inculcated worthier aims and practices than those enjoined on the followers of Christ and practised by Him; yet, in spite of all this, there has been through the ages a tremendous hatred and a bitter opposition. We deem it desirable to view some of the forms of enmity against the gospel, not simply in the light of interesting narrative, revealing the zeal and ardour of apostles and the triumph of the gospel, but also as set or organised attempts to overthrow the teaching of the Cross.

A frequent charge against the followers of Christ has been that their teaching is either opposed to the interests of society, or that some aspect of society will be adversely affected. Remember the crowd that for two hours shrieked their admiration of Diana of the Ephesians. It was admitted that the apostles had committed no breach of the peace, had not polluted institutions, or even reviled their particular religion; but because the doctrines they taught undermined superstition and affected the livelihood of those who were making a market out of their own religion, Paul is charged with interference with trade. "Our craft is in danger to be set at nought." Possibly the same silversmiths would have been content to have sold what is termed a crucifix; their ungodly industry was endangered, hence the opposition to a religion that taught that to be no god which was made with hands.

The question might be asked, Why should men in all ages, and under different conditions of race, civilisation and culture, rise so quickly to the spirit of enmity against the gospel? For the most part, the followers of Jesus Christ are "the quiet in the land" (Psa. xxxv. 20), and if there have been, and are, cases of persons departing from this deportment, it is not to be charged upon the religion, but often upon an unwarranted interpretation of their instructions. Although we must obey God rather than man, the gospel does not interfere with the rights of kings; tribute is paid where it is due. What is due to Cæsar is enjoined to be rendered to him, and a peaceful submission is yielded to the powers that be, seeing they are ordained of God. The kingdom of Messiah has little to do with politics, and its subjects are enjoined to honour the King as well as to fear God. In spite of this, apart from periods in its history when the Church has had rest by reason of a monarch who has not allied himself with the enemies of the Cross, there have been but brief occasions when the powers that be have not shewn open hostility, or manifested unconcern and hardly concealed contempt. At the moment, what proportion of those conducting the affairs of this realm and empire are God-fearing men, it is not for us to say; we cannot speak with knowledge, but it would not appear to be very great. And when materialism so nearly dominates the counsels of state, and stagnation is so evident in religion, it would be but a short step for some to enter into the movement that appears on the horizon to cast down all religions. At any time we may be embroiled in a fierce anti-religious war, and quiet people, only seeking to serve God and worship Him according to conscience, will be regarded as

enemies of the commonwealth. The world, with all its teaching of moderation and so-called brotherhood, has not and cannot evince any love to the Lord Jesus Christ.

Kings and rulers have nothing to fear from the disciples of Christ; resistance is only threatened when the rulers seek to violate the laws of God and outrage the consciences of those that seek His glory. They are prepared, as God shall give them grace, to suffer; even such infamous men as Tiberius, Caligula and Nero, abominable in their practices and enemies of mankind, were not disobeyed by the early Christians. The grace of God does not teach a man to defy authority, or demand the repeal of laws which, owing to the depravity of man, are not obeyed or respected. It has been proved that the best security for the throne is the loyalty of God-fearing men and women; but what would be the average view of the courtier regarding men and women who, "quiet in the land," mourn for the ills that have befallen the country, and beg God to remember us in mercy, if it should please Him so to do? Strange, one might say, that God, of whom history reveals so much, should be despised by men, who must know that defiance of Him has always led to national disaster. Religious persecution scarcely exists, in the sense our fathers knew it; but a building comes to nought through rot, as well as through the shells of an enemy in war.

Men may think to destroy religion by pouring contempt upon its institutions, but, "Who ever hardened himself against the Lord and prospered?" (Job x. 4.) "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psa. ii. 4). If one were to take a glance over the last 2,000 years, or nearly so, what a terrible list could be made of those who have been enlisted in the war against the gospel! What class of society could claim it had sent none into this great army? Kings, councils, popes, philosophers, writers, artists, organisations, religions, the wise, the profligate, the learned, the ignorant! What a mighty God to resist all the activities of all these forces, and how miserably the powers arraigned against Him have failed! Popery took the place of paganism very early in the history of the Church; many suffered by reason of persecution, death removed many, but others carried the banner of truth. There is always a "remnant according to the election of grace;" the Church always resounds with the songs of the triumphant. The closing passages of the eighth chapter of Romans reveal the impotence of all forces to separate from Jesus Christ. Where religion is the work of God it cannot be overthrown. Pharaohs of all ages cry, "Who is the Lord that I should obey Him?" and sooner or later their enquiry is answered. Sennacherib blasphemeth, and learn the power of the angel of the Lord of Hosts. Men affect to ignore the gospel, smile with an assumed superiority at the superstitions, as they regard them, of the Lord's people; but the day is coming when they that laugh now shall mourn. We may be alarmed at the rising and increasing might of new forms of enmity. Throughout the world it would seem to be like the oncoming of a mighty army; "Down with religion!" is its battle cry. The abolition of religious institutions is the end in view; Satan adapting himself to the spirit of the age, is luring men to destruction; intoxicating them

with the maddening wine of cleverness, self-importance, and the majesty and might of man; but we need not tremble for the ark, we would keep near it, ready for what the Lord shall appoint. "For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish; all the workers of iniquity shall be scattered" (Psa. xcii. 9).

"PERFECT IN BEAUTY."

"That we might be made the righteousness of God in Him."—
2 COR. v. 21.

"Conformed to the image of His Son."—ROMANS viii. 29.

WHAT is the foulest thing on earth?

Bethink thee now, and tell;

It is a soul by sin defiled,

'Tis only fit for hell;

It is the loathsome earthly den,

Where evil spirits dwell.

And what's the purest thing on earth?

Come, tell me if thou know;

'Tis that same soul by Jesus cleansed,

Washed whiter far than snow;

There's nought more pure above the sky,

And nought else pure below.

God's eye of flame that searches all,

And finds e'en heavens unclean,

Rests on that soul in full delight,

For not a spot is seen;

Cleansed every whit in Jesus' blood,

Whate'er its guilt has been.

He sees no sin, but sees the BLOOD

That covers *all* the sin;

'Tis Christ upon the soul without,

'Tis Christ He sees within;

To judge it foul were just to judge

God's Christ Himself unclean.

Thou Lamb of God! Thy wondrous grace

This great redemption wrought;

Not only snatched from yawning hell,

But to God's bosom brought;

And raised the ruined wrecks of sin

Above created thought.

* This Poem by the late J. Dickie, an honoured Minister of the Gospel, Irvine, Scotland, was composed whilst helpless and bed-ridden for eight years, under intense bodily and mental sufferings, which terminated in a triumphant entry to his eternal rest in Jesus.

"Religion is the best armour that a man can have, but it is the worst cloak."—BUNYAN.

GLEANINGS FROM THE PSALMS. (No. 5.)

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

PSALM iii. 6: "I will not be afraid of ten thousands of people that have set themselves against me round about." This verse brings before us the fruits of the confidence expressed and enjoyed in verse 5. David's trouble had not disappeared, his enemies were not dispersed, and his unnatural son appeared to be carrying all before him; but he had been enabled to commit his case to his God, and in the exercise of faith had found a solid support in resting upon the infinite resources of the Lord, thereby being enabled to "endure as seeing Him who is invisible" (Heb. xi. 27). Absalom had practically all Israel behind him; David had but a few followers. Absalom resorted to treachery, and relied upon armed might; David resorted to prayer, and relied upon the faithfulness of God. Absalom's cause appeared to prosper; David's cause appeared hopeless. Absalom surveyed the prospect with the eye of reason; David surveyed it with the eye of faith. Absalom sought by the sword to grasp an earthly crown; David sought upon his knees to obtain a crown of righteousness. God honoured the faith which He had given to David, and God sustained him (verse 5) when outward circumstances and natural grief combined to crush him; and as faith "laughs at impossibilities, and says it shall be done," so David, although outwardly his trial remained unaltered, says: "I will not be afraid of ten thousands of people that have set themselves against me round about." It is significant that this remarkable utterance was made *after* David had committed his cause unto God, thereby proving that the conflicts of faith are fought and won upon one's knees. Presumption has no use for the "weapon of all prayer"; faith is powerless without it. Presumption will fortify a man with an improper sense of the righteousness of his cause, and will lead him to *expect* the interposition of God on his behalf under all circumstances, whereas faith will fall before the sovereign dispensations of God, however cutting their nature, and will seek by prayer to leave their issue in the hands of Him who once said, "My judgment is just" (John v. 30). The pilgrim of Zion will often find many things, and perhaps many persons "set against him round about," and may sometimes conclude with Jacob, "All these things are against me" (Gen. xlvi. 36). Yet, being brought on his way by the sustaining power and grace of his God, he will ultimately be enabled to say with Paul, "We know that *all* things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

Verse 7: "Arise, O Lord; save me, O my God." This does not denote an abatement of David's faith, neither does it imply that he repented of the language he had just uttered, but rather indicates the utter dependence he still felt upon his God. The fruits of faith will not lead a man to despise the exercise of prayer, but will stimulate him to greater diligence in making known all his requests unto God. Moreover, David assigns a reason why he thus calls upon the Lord. He puts the Lord in remembrance of the former deliverances He had so signally wrought for him: "For

Thou hast smitten all mine enemies upon the cheekbone; Thou hast broken the teeth of the ungodly." His ungodly enemies were again seeking his destruction. Hitherto he had not pleaded in vain for his God to arise and save him, and in his present distress he once more seeks the divine interposition. We do well to leave those that seek our overthrow in the hands of God. Vengeance is a deadly fire for mortals to play with, and may be fraught with dire consequences to those that seek to inflict it. *Retribution is God's matter, not man's.* "Vengeance is Mine; I will repay, saith the Lord" (Rom. xii. 19). To smite on the cheek was an act of contempt, and is most humiliating when inflicted before others. This degrading indignity was suffered by the dear Redeemer (Luke xxii. 64). The Lord will humble those that afflict His people, and David had seen his enemies thus dealt with, and was content that God alone should once more vindicate his cause. "Thou hast broken the teeth of the ungodly." Gnashing of teeth is often spoken of in Scripture as indicative of the fiercest enmity and rage (e.g., Acts vii. 54), and is also an allusion to the attitude of wild beasts towards their prey—their strength being largely in their teeth. To break the teeth therefore implies rage rendered impotent, and a crippling of the power to devour and to destroy. Ever since David forsook his peaceful pursuits at Bethlehem to demonstrate the power of God upon Goliath, he had been bitterly persecuted and hated; but his God had wonderfully preserved and protected him, and had "broken the teeth" of the ungodly that had wrought for his destruction. But although now raised to the throne of Israel, he was not in a state of security apart from the upholding power of the Most High. No child of God is beyond the reach of his enemies until death places him in Abraham's bosom. Trouble and distress make us realise the true value of the favour God beareth unto His people—"in His favour is life" (Psa. xxx. 5)—and their continuance enables us to prove the infinite nature of the Lord's resources, and we are sometimes enabled to say when under the exercise of His almighty power in us, and for us, "If God be for us, who can be against us?" (Rom. viii. 31) and to be blessed with a memory sanctified by the recollection of the exertion of such power will enable us to cry out when our heart is overwhelmed, "Arise, O Lord; save me, O my God!" and such cries will never ultimately fall upon deaf ears.

"Salvation belongeth unto the Lord" (verse 8). The word "Lord" is printed in capital letters, denoting Jehovah—Father, Son and Holy Ghost. Dependence can never be placed upon a human arm. Human power has very definite limitations, and is only successful in any event as the will of God permits. "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength" (Isa. xxxiii. 16). Salvation in things temporal, circumstantial, relative, or spiritual, is of God, and God alone. Absalom depended upon the strength of his army; David depended upon the strength of his God. The mortal bodies of the godly, their circumstances, and all they have, are in safe keeping until the Last Enemy is permitted to seize his prey. Salvation *belongeth* unto the Lord, and consequently can never be interfered with, nor thwarted by either men or devils; and in

matters of salvation Jehovah will always have the last word. Absalom's resources were mortal; David was fortified in being an object of the everlasting love of the Father, redeemed by God the Son, and sanctified by God the Holy Ghost. David was savingly acquainted with the source of his strength, and observed in all his deliverances the powerful yet tender hand of his God; and some of us, through amazing mercy, have witnessed the same things. What a mercy ever to realise that the saving power of God extends far beyond His divine interposition in things temporal, and to have the inward witness that it operates in the weightier matters of the soul and eternity.

"Thy blessing is upon Thy people." Then, if this be true, and it is true, what avails the curse of Shimei or the treachery of Absalom? David, with all who truly worship David's Lord, are blessed in time, and will be blessed to all eternity. They may be persecuted, but never forsaken; they may be cast down, but never destroyed. They may lose all earthly treasures and all earthly friends, but will never lose their treasure in heaven; and they will always find that "there is a Friend that sticketh closer than a brother." They will from time to time testify as they travel heavenward:—

"A Sovereign Protector I have,
Unseen, yet for ever at hand;
Unchangeably faithful to save,
Almighty to rule and command;
He smiles, and my comforts abound;
His grace as the dew shall descend;
And walls of salvation surround
The souls He delights to defend.

Kind Author and ground of my hope,
Thee, Thee for my God I avow;
My glad Ebenezer set up,
And own Thou hast help'd me till now.
I muse on the years that are past,
Wherein my defence Thou hast proved;
Nor wilt Thou relinquish at last
A sinner so signally loved."

and when they come to the end, will be able to say (in substance at least), "Father, into Thy hands I commit my spirit."

GEMS FROM NEWTON. (6.)

SOME of our readers noticed that in our last issue we gave the title of our extract as "Grace in the Blade," when, of course, it should have been "Grace in the Ear." We apologise for this mistake and proceed:

B, OR GRACE IN THE EAR (*Cont.*)

"He is not unwilling to endure hardships as a good soldier of Jesus Christ, and believes, that though he may be sore thrust at that he may fall, the Lord will be his stay. He knows that

his heart is 'deceitful and desperately wicked,' but he does not, he cannot, know at first the full meaning of that expression. Yet it is for the Lord's glory, and will in the end make His grace and love still more precious, that B should find new and mortifying proofs of an evil nature as he goes on, such as he could not once have believed had they been foretold to him, as in the case of Peter (Mark xiv. 29). And in effect the abominations of the heart do not appear in their full strength and aggravation, but in the case of one who, like B, has tasted that the Lord is gracious, and rejoiced in His salvation. The exceeding sinfulness of sin is manifested, not so much by its breaking through the restraint of threatenings and commands, as by its being capable of acting against light and against love. Thus it was with Hezekiah. He had been a faithful and zealous servant of the Lord for many years; but I suppose he knew more of God and himself in the time of sickness than he had ever done before. The Lord, who had signally defended him from Sennacherib, was pleased likewise to raise him from the borders of the grave by a miracle, and prolonged the time of his life in answer to prayer. It is plain from the song which he penned upon his recovery, that he was greatly affected with the mercies he had received; yet still there was something in his heart which he knew not, and which it was for the Lord's glory he should be made sensible of; and therefore He was pleased to leave him to himself. It is the only instance in which he is said to have been left to himself, and the only instance in which his conduct is condemned. I do not say that it is necessary that we should be left to fall into gross outward sin in order to know what is in our hearts, though I believe many have thus fallen whose hearts, under a former sense of redeeming love, have been as truly set against sin as the hearts of others who have been preserved from such outward falls. The Lord makes some of His children examples and warnings to others as He pleases. They who are spared, and whose worst deviations are only known to themselves and to the Lord, have great reason to be thankful. I am sure I have; the merciful Lord has not suffered me to make any considerable blot in my profession during the time I have been numbered among His people. But I have nothing to boast of herein. It has not been owing to my wisdom, watchfulness, or spirituality, though in the main He has not suffered me to live in the neglect of His appointed means. But I hope to go softly all my days under the remembrance of many things, for which I have as great cause to be abased before Him as if I had been left to sin grievously in the sight of men. Yet, with respect to my acceptance in the Beloved, I know not if I have had a doubt of a quarter of an hour's continuance for many years past. But oh! the multiplied instances of stupidity, ingratitude, impatience, and rebellion to which my conscience has been witness! And as every heart knows its own bitterness, I have generally heard the like complaints from others of the Lord's people with whom I have conversed, even from those who have appeared to be eminently gracious and spiritual. B does not meet with these things perhaps at first, nor every day. The Lord appoints occasions and turns in life, which try our spirits. There are particular seasons when temptations are suited to our frames, tempers and situations;

and there are times when He is pleased to withdraw and to permit Satan's approach, that we may feel how vile we are in ourselves. We are prone to spiritual pride, to vain confidence, to self-dependence, to creature attachments, and a train of evils. The Lord often discovers to us one sinful disposition by exposing us to another. He sometimes shews us what He can do for us and in us; and at other times how little we can do, and how unable we are to stand without Him. By a variety of these exercises, through the overruling and edifying influences of the Holy Spirit, B is trained up in a growing knowledge of himself and of the Lord. He learns to be more distrustful of his own heart, and to suspect a snare in every step he takes. The dark and disconsolate hours which he has brought upon himself in times past, make him doubly prize the light of God's countenance, and teach him to dread whatever might grieve the Spirit of God, and cause Him to withdraw again. The repeated and multiplied pardons which he has received increase his admiration of, and the sense of his obligations to the rich, sovereign abounding mercy of the covenant. Much has been forgiven him, therefore he loves much, and therefore he knows how to forgive and pity others. He does not call evil good, or good evil, but his own experiences teach him tenderness and forbearance. He experiences a spirit of meekness towards those who are overtaken in a fault, and his attempts to restore such are according to the pattern of the Lord's dealings with himself. In a word, B's character, in my judgment, is complete, and he becomes C, when the habitual frame of his heart answers to that passage in the prophet Ezekiel, chap. xvi. 63: 'That thou mayest remember, and be confounded, and never open thy mouth any more (to boast, complain, or censure) because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.'

We hope to proceed with Newton's description of "C, or Grace in the full corn in the ear," next month.

FROM THE PAGES OF HISTORY.

IT is not to be wondered at that many of our elder friends deplore the departure in these days from many practices they were taught to observe. In the nineteenth century there began a movement in this country which led to an observance of the Lord's Day, attendance at a place of worship, serious reading, and an importance attached to the preaching of the gospel. It is not contended that all in those days who practised religion were gracious people; as a matter of fact, there are evidences that a great deal of hypocrisy was produced. We must not fall into the mistake of concluding that when buildings were filled and preachers welcomed, the writers of good books respected, that there was a universal spiritual regard for these matters. Speaking, however, from the natural and national view-point, God and His ordinances were honoured much more than to-day. We appear to have entered upon a phase of our national life which is bringing our nation ultimately to an anti-religious condition.

However, we are to enquire into the causes that brought a measure of light to this land, following the darkness of the eighteenth century. During the reign of King Josiah a cleansing of the nation was embarked upon. Three things were prominent in that reformation: 1. Confession concerning neglect in matters of worship. 2. The prominence given to the Word of God. 3. The putting down of idolatry. Arising out of these conditions, a very natural development was regard for the Lord's ordinances, a recognition of His justifiable indignation through reading of the Word, and a detestation of substitutes for His own appointment.

When the change came over England in the period we are dealing with, not the politicians or any system of government were instrumental. We, alas! are impressed with the fact that morality is not called into existence by statute; a people becoming immoral will clamour for a repeal of the very enactments that seek to enforce morality. Neither are people made religious by an Act of Parliament. When the nation is lax and loose, a similar dissoluteness is often reflected in its leaders, since leaders frequently lead not the people, but interpret and legalise their unlawful desires. Neither did the change come from any religious organisation as a body, whether in the Establishment or Dissent. Men with neither wealth, position, nor influential connections, touched by the power of the Holy Spirit, returned to the apostolic way, and with zeal, sincerity and earnestness, taught what they had been convinced of as being true. Not fearing the face of man, not fettered by the regulations of any particular body, they went forward, boldly assaulting the high places of ungodliness, and charging men with their sins. They were sneered at, of course, derided as fanatics, and mocked as fools. Educated people jeered and the mob persecuted; but no matter, the work went on, God had determined to work, and none could stop it. The great instrument, it will be observed, was that of *Preaching*. Again it was claimed that the minister's work was to preach the gospel. Somebody said that when God was about to deal in judgment with a nation, He removed its great preachers, statesmen and soldiers; at all events, God at the period in review raised up preachers. In the early days of the Church, it is recorded of those who "went everywhere preaching the gospel"; and so again in our own land, men preached anywhere, simply, earnestly, not above the heads of the people, not caring about the reading of well-ordered discourses, but speaking so that they could be understood. Some have spoken about the roughness of their illustrations, the coarseness of their language; yea, to speak as though they were contemptuous of learning. It was not so; homely in illustration, direct in their thrusts they were, it was no time for oily, unctuous phrases.

But what did they talk about, and what did they teach? There is no uncertainty about their subject matter. Their first foundation truth was the absolute supremacy of the Bible. They knew nothing about a partial inspiration of Scripture, not for them the emphasis on man's critical faculty; men were sinning, men were lost sinners, death and hell were words with meaning to them. Should there be difficulty in understanding the Word of God, then the fault was in the reader and not in the book. They

did not expect to reasonably explain all mysteries; but there was only one Book for them, and they reverenced and loved it.

They never flattered, and were not deceived by the idea of inherent goodness in man; rather they, without any pretence of concealing evil, dealt with men as bad men. They preached Christ; not the ethical Jesus that some talk about to-day, but Christ Jesus and Him crucified. No salvation apart from the Cross was their watchword. Atoning blood was their great theme, and arising out of His wondrous work, an example for men was the Lord Jesus Christ. The necessity for regeneration, "Ye must be born again," was not a phrase to conceal, but a truth to blazon abroad. These men did not assume that attachment to a religious organisation, or even a profession, was the proof of divine life, if his life contradicted it. A Christian was known by his fruits, and these fruits must be manifest in life. Men may presume to despise such preaching, but God blessed it, and these were the men who, under Him, turned England upside down. There were errors in those days, of course, much to offend the ears of many; but the fact remains that God once more in our land used and blessed the foolishness of preaching. What a change has taken place! Will He again raise up men to preach against sin, to cleanse the places of worship, and revive the law of the Lord? We pray that He will, if it should please Him.

SATAN WALKING IN DRY PLACES.

FROM A SERMON BY AN OLD WELSH PREACHER.

HE depicts in his sermon the Adversary on the look out for his prey. He sees a young man on a cart driving to the quarries for slate or lime.

"' There he is,' said Satan; ' his veins are full of blood, his bones are full of marrow. I will cast my sparks into his bosom, and set all his passions on fire; I will lead him on, and he shall rob his master, and lose his place, and find another, and rob again, and do worse; and he shall go on from worse to worse, and then his soul shall sink, never to rise again, into the lake of fire.' But just then, as he was about to dart a fiery temptation into the heart of the youth, the evil one heard him sing:

" Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me by Thy powerful hand.
Strong Deliverer,
Be Thou still my Strength and Shield.'

'Oh, but this is a dry place,' said the fiery dragon as he fled away."

"But I saw him pass on," said the preacher; "when, at the edge of the moor, he came to a lovely valley; the hills rose round it, it was a beautiful, still, meadow-like spot, watered by a lovely stream; and there, beneath the eaves of a little cottage, he saw a girl, some eighteen years of age, a flower among the flowers: she

was knitting or sewing at the cottage door. Said Satan, ' She will do for me; I will whisper the evil thought in her heart, and she shall turn it over and over again, until she learns to love it; and then the evil thought shall be an evil deed; and then she shall be obliged to leave her village, and go to the great town, and she shall live a life of evil, all astray from the paths of my Almighty Enemy. Oh, I will make her mine, and then, by-and-by, I will cast her over the precipices, and she shall sink, sink into the furnace of divine wrath.' And so he hastened to approach, and dart into the mind of the maiden; but while he was approaching all the hills and crags seemed to break out into singing, as her sweet voice rose, high and clear, chanting out the words:

" Jesu, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me.'

' This is a very dry place, too,' said the dragon, as he fled away."

" And so he passed from the valley among the hills, but with hot rage. ' I will have a place to dwell in!' he said; ' I will somehow leap over the fences, and the hedges of the purpose and covenant and grace of God. I do not seem to have succeeded with the young, I will try the old;' for, passing down the village street, he saw an old woman; she, too, was sitting at the door of her cot, and spinning on her little wheel. ' Ah!' said Satan, ' it will be good to lay hold of her grey hairs, and make her taste of the lake that burneth with fire and brimstone.' And he descended on the eaves of the cot; but as he approached her, he heard the trembling, quavering voice of the aged woman murmuring to herself lowly, ' For the mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee.' And the words hurt the evil one, as well as disappointed him; they wounded him as he fled away, saying, ' Another dry place.'

" But he passed through another little Welsh village, the white cottages gleaming out in the white moonlight on the sloping hill-side. And there was a cottage, and in the upper room there was a faint light trembling, and ' Oh,' said the Devil to himself, ' Devil, thou hast been a very foolish Devil to-day, and there in that room, where the lamplight is, old William is slowly, surely wasting away.' Then he entered the room; there was the old man lying upon the poor bed, and his long, thin, wasting hands and fingers lying on the cover-lid; his eyes closed, the long, silvery hair falling on the pillow. Now, Satan, make haste, or it will be too late; the hour is coming, there is even a stir in every room in the house; they seem to know that the old man is passing. But as Satan himself moved before the bed, to dart into the mind of the old man, the patriarch rose in bed, stretched forth his hands, and pinned his enemy to the wall, as he exclaimed, ' Though I

walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the hhouse of the Lord for ever.' O that was a fearfully dry place! The old man sank back, it was all over; those words beat Satan down to the bottom of his own bottomless pit, glad to escape from such confusion and shame, and exclaiming, 'I will return to the place from whence I came, for this is too dry for me.'

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

What an important question we brought before you last month!—"Where do we go when we die? What saith the Scripture?" Have you each read very carefully what the Bible has to say about this important subject? Oh may the God of all grace turn this great question into a very personal one with you all, and cause you to pray earnestly about it in the days of youth. Remember, none of you are too young to die! Now, as the Lord may be graciously pleased to help, we will ask your careful attention to the second question which we stated last month, but which, owing to space, could not be answered in our last letter. Here it is: "What do we lend our eyes and ears to, concerning this tremendous question?" There are two ways whereby men, women and young people, may be grievously drawn away from the truth of God concerning eternal matters, this one included. Those two ways are like two gates, which, in thousands of cases, have let in that delusive influence which always leads away from the "path of life." We will call these gates by two very descriptive names, which you will quickly recognise. They are: EYE-GATE and EAR-GATE. EYE-GATE is a most wonderful gift from God to all of us, but may we not forget how wickedly the Devil made use of it when he directed the eyes of Adam and Eve to the forbidden fruit, under the influence of one of his soul-destroying lies. God put the "tree of the knowledge of good and evil" in the Garden of Eden, and gave our first parents eyes to see and admire it, but with a clear word of warning that they must not eat of it. God said, "For in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). Now what did Satan, that subtle serpent, do with the eyes of Adam and Eve? He tempted them (alas! successfully) to look upon this tree, and God's directions concerning it, in a different light to that which God shed so clearly upon it. Thus the Devil made them question God and His word. How daring was this lie, and how awful in its consequences!

Now that is just what Satan has been doing ever since. First of all he tempts men to question the truth, and then he tempts them to deny it. Adam and Eve fell. Then, to their cost, they proved that God was right, that Satan was a liar, and that they had

grievously sinned. Boys and girls, mind EYE-GATE. Beware of every light that is different to God's light. Pray earnestly, as enabled, that God will send out His light and His truth, that they may lead you (Psa. xlivi. 3) when you read the Book of books; then when you see the writing of men, as we saw this tract on the platform at Stockport Station, you will detect false-light, and shun it. Dear young people, mind what you read of religious books and literature. Avoid all reading that puts a **different light** upon God's Word to that which God Himself always sheds upon it. "His truth endureth to all generations" (Psa. c. 5). So, with this tremendous question, "Where **do** we go when we die?" may grace be given you to ask the Lord to shine upon His Word, that your eyes may behold therein not only the answer we gave in our last letter, but a personal promise from God Himself that will afford you an assurance of heaven when you die. EYE-GATE will then be wet with sweet tears of joy and peace.

Then there is EAR-GATE. Mind what you let in at this gate concerning the all-important question with which we are dealing. Jesus said, while here on earth, "Take heed therefore how ye hear" (Luke viii. 18); and, "Take heed what ye hear" (Mark iv. 24). Do not open EAR-GATE too wide, without consideration; for, depend upon it, if you do, many things will enter that would be far better outside. God grant that in listening to preaching, you may be enabled to take heed **how** you hear, by opening your ears **prayerfully** and thus **carefully**. If, when you listen to a sermon, you hear the minister say or insinuate that when people die they all go to heaven, close EAR-GATE; because the Word of God teaches otherwise, as we said last month in reminding you of the **two classes of people**, and the **two places**. Do not open EAR-GATE Sunday after Sunday to any preaching or teaching that puts a **different sound** upon God's Word to that sound which proceeds clearly from the gospel trumpet. "Blessed is the people that know the joyful sound" (Psa. lxxxix. 15). Such people shall one day find EAR-GATE rejoiced beyond all description, as these words are let into it from the lips of the King who shall speak them: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

May your eyes and ears be opened wide to receive TRUTH, and be fast closed to ERROR, by Him who cannot lie. We shall hope to answer Question 3 in our next letter. God Almighty bless our dear young readers by graciously teaching them to ask Him to look after EYE-GATE and EAR-GATE for them. All then will be well, and end well. Your sincere friend, THE EDITOR.

THE BIRMINGHAM THIEF AT OLD HILL CHURCH.

(Concluded from page 120.)

THIS gentleman received me most courteously, and showed me a sincere interest in the narrative of the career of the inmate of the gaol whom I hoped to see. In the course of our conversation, I

particularly asked if the conduct of the young man had been good since his imprisonment. "Excellent," was the prompt reply. "By which I understand, Sir, that he has conducted himself to your entire satisfaction?" I added. "Yes, certainly," replied the Governor.

After our further conversing upon the past, present and future of the young man, a bell was rung, and a turnkey speedily appeared, to receive orders to bring in the subject of my visit. Great indeed was his astonishment when upon entering the Governor's room he found me there. Although he looked pale, and more delicate than when we parted at the Vicarage gate nearly six months previously, there was a calm, peaceful look resting upon his features which at once struck me.

The prison dress—a grey cloth suit—perhaps added to the interest of the first glance I got of him, but his replies to my questions affected me most. He proceeded to say that he had every reason to thank God that he had ever been brought into that place! He had, he said, fully proved the truth of what he had observed to me at Old Hill, namely, that he would rather be in prison and have Christ with him than be at large with the fearful pressure upon his mind of the wrong he had done. He, moreover, remarked upon the subject, "You will remember, Sir, what I said to you?" To which I replied, "Well, I am not sure" (although I thought I knew to what he referred), when he quoted his own words given above, and then observed, "These last six months have been the happiest in my life!" "Indeed," said I, "how so?" "Because," he thoughtfully answered, "I have had more real communion here with Christ than I ever had." I then reminded him of the sermons he heard at Old Hill Church, and of how the Lord never casts off His own people, but deals with them in loving, severe chastisement for their profit, humiliation and edification.

The kind Governor listened to the entire conversation, which lasted for ten minutes or a quarter of an hour, and from time to time joined in with weighty and sympathising remarks. In the course of the interview the young man observed that he had for some time resolved to spend his first Sabbath at Old Hill after being set free.

He was much gratified on hearing that his case had called forth constant prayer amongst several in our parish, and especially that two or three little children had daily pleaded with Jesus for him. In taking my farewell of the poor prisoner, I blessed God for so graciously dealing with the soul of one whom Satan had beset with such terrible success. It seemed like another proof that dust is and must be the serpent's meat, and that Christ in all things is able to wrest the victory for Himself.

A short time after the expiration of his six months' imprisonment, the young man came over from Birmingham to the Vicarage at Old Hill to have an interview with me. He was looking rather unwell, but his spirit was bright, and his heart full of humble hope for the future. It was a joyous, yet solemn moment when the now liberated one knelt down with his friend and the little children who had daily pleaded for him with the Lord, and returned thanks for the many and special mercies granted to him in the prison.

. Earnestly, too, it was asked that a life of usefulness might now begin, that the painful lessons which the past had taught might never be forgotten, and that divine grace might be given to enable him to walk watchfully and consistently all his days. In the course of the interview he remarked, "I have learnt one lesson since I went to prison, the want of which I now see to have been the cause of my fall. I have learnt that there is no good whatever in me, and that I dare not therefore depend on any strength or resolution of my own."

This observation led to a very interesting and practical conversation as to his experience while undergoing the sentence. He laid great stress on the goodness of God in bringing him into contact frequently with a warden who was a true Christian, and with whom he had refreshing communion from time to time. . . .

He was pleased to know that I had fulfilled my promise to use his sad history in our little Parish Magazine as a warning to other young people to beware of trifling with sin, and he gratefully accepted a copy of each number containing "The Story of the Birmingham Thief at Old Hill Church." The Governor of the gaol, it appears, acted very kindly on his discharge by assisting him with a small sum of money.

The gracious Lord also opened up a way whereby he could earn an honourable livelihood immediately upon his obtaining his liberty; and within the past few days, at another interview, he assured me that he was being prospered in his labours. He continued to show a humble and chastened disposition, and evinces real gratitude for the Christian interest which has been shown in this place in his sad case.

Let all who know the value of prayer still remember at the throne of grace such poor tempted ones. Let us all alike walk with a soft step day by day, for is it not written, "Let him that thinketh he standeth take heed lest he fall"? Is it not also written, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ"?

May all who read the story, then, of how, step by step, this youth was led by Satan from the narrow way into the paths of sin and misery, tremble to touch that which God has lovingly forbidden, and flee the very appearance of evil. Then good will have been brought out of this evil, and the wrath of the great enemy of souls will be made to praise the God of wisdom and power; for, my readers, the Lord Jesus Christ "is able to subdue all things unto Himself."

DO MORE FOR MOTHER.

"Is there a vacant place in this bank which I could fill?" was the inquiry of a boy as, with glowing cheek, he stood before the manager.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straightforwardness in the manner, and honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said: "You must have friends who could aid you in obtaining a situation; have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness as he said, though half musingly: "My mother said it would be useless to try without friends." Then, recollecting himself, he apologised for the interruption, and was about to withdraw, when the gentleman detained him by asking him why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the reply. "I study at home, and keep up with the other boys."

"Then you have a place already?" said the interrogator.
"Why do you leave it?"

"I have not left it," answered the boy quietly.

"But you wish to leave it; what is the matter?"

For an instant the child hesitated, then he replied with half reluctant frankness: "I must do more for my mother."

Brave words! Talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said with a quivering voice:

"My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?"

Tears filled the boy's eyes as he replied: "My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other. But she is not strong; and I wish to take care of her. It will please her, sir, that you have been so kind; and I am much obliged to you."

So saying, the boy left, little dreaming that his nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered. A boy animated by the desire to help his mother will always find friends.

FOR THE LITTLE ONES.

A MINISTER once arrived at the house of a friend late in the evening, and had to be placed in the room where the little child of the home was already asleep. On waking in the morning she turned as usual to talk to her mother. Seeing a stranger where she expected to have found her parents, she roused herself with a look of alarm. But fixing her eyes steadily upon his face, she enquired, "Man, do you pray to God?" "O yes, my dear," said the minister, "every day. God is my best Friend." At once reassured, the little girl laid her head contentedly on her pillow and fell fast asleep.—*Selected.*

Waymarks.

"Search the Scriptures."—John v. 39.

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

"If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: then hear Thou in heaven Thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest; (for Thou, even Thou only, knowest the hearts of all the children of men)."—1 Kings viii. 37—39.

"Men ought always to pray, and not to faint."—Luke xviii. 1.

EDITORIAL COMMENTS.

Our Land.—Love of country was highly developed in the Lord's ancient people; concern for the place where they had worshipped God is evident in the pathetic song of the Psalm: "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion." In the present condition of our beloved land two features are outstanding amongst many: one is the deplorable hardness that seems to possess the people; the other is the easy confidence in many that something is bound to turn up to change the depression and gloom into prosperity and brightness.

The country is sick, very sick. With wearisome regularity explanations are forthcoming, or it would be better to say, attempted explanations. The War, collapse of the economic position, world poverty, bad government, anything but the *real truth* is put up as a cause for the sickness. If accuracy is obtained in seeking a cause, if all the symptoms are correctly diagnosed, to the satisfaction of the seekers, there remains the fact: the terrible truth that our people for the most part are simply resting on the remembrance that in past crises the nation has somehow muddled through, and that it will again. As if on some wondrous morning we shall rise to find our difficulties gone.

Inordinate engagement in so-called pleasure to drive away care, the wholesale condemnation of warning voices as pessimistic, and the badly concealed conviction that religion is a failure,

appears to be producing a condition almost like stupor. Hardness of heart is a terrible thing, whether in a person or a nation. Our national history reveals the powerful attacks of enemies without, and the strong influences that have weakened the people from within; we fear, however, that at the moment there is a lack of expression of the persuasion that national departure from God is a fact, and not a pious expression.

Why should it be regarded as irrelevant and out-of-place to advise a calling upon God? Do our people really think that religion is something to despise, that it has no bearing upon the present situation? Are we degenerating into a godless nation, with even the external ordinances of religion more and more despised, and ultimately with many discarded? Has popular religion, as it is called, so cheapened religious institutions that our countrymen are prepared for their dismissal from the national life? We feel these are solemn questions at the moment. As many of us as are professing Christians would not forget that we are a part of the commonwealth; we love our country, and hope we desire its prosperity. Bound up with its welfare is the important duty of the recognition of God's Word and its teachings. We do not look for blessing continuously in the face of consistent defiance of our Maker's words. We believe His testimony, we must therefore expect His displeasure; our present conditions appear to be the mark of it.

What is to be the attitude at the moment? Our late enemy, Germany, at the time of writing, is in the midst of alarming conditions, the development of which may lead to most terrible reactions here. Europe is in a state of turmoil almost unparalleled. Where will all this end? Carelessness, called optimism, says, "Things will right themselves." Fear and panic-mindedness says, "The end of all things is at hand." We know not, but this we know, God has a people. They are often despised, reckoned quite incapable of pronouncement on the nation's troubles; they frequently keep in the background, and venture not into the fierce light of political controversy; but the words of the prophet Joel appear applicable, and in the spirit of those words they would wait upon God: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach."

The Prayer Meeting.—We find a very wonderful prayer at the close of the ninetieth Psalm—a Psalm which describes with such eloquence the eternity of God and the brevity of human life. A prayer this, most suited to our present denominational position, at a time when our land is in so grievous a case. We quote this prayer: "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Psa. xc. 16, 17). Do we realise the value of these

weighty words? Is the work of God appearing in our midst so as to give at least some faint reminders of that wondrous blessing at Pentecost? Do we often behold the glory of the Lord appearing to our dear children as they gather together in the House of God, in the Sabbath School, and in the Bible Class? And is that beautiful garment of humility the frequent adornment of those of us who are solemnly engaged in the proclamation of the Gospel? Furthermore, are we, by His gracious aid, so prosecuting the work of our hands in His name, as that we can sincerely and repeatedly pray: "Establish Thou the work of our hands upon us"? Oh what need there is for building up and establishment; yet God will never build up what is only ours. Surely He must work for us, in us, and by us, if an answer to this appropriate prayer is answered in our present case.

Now our anxiety or otherwise regarding these pressing questions, is likely to determine our attitude towards the weekly Prayer Meeting. If we "pray for the peace of Jerusalem" in private, surely we shall desire to join our petitions with the living in Jerusalem in public. Oh brethren, let us not forsake the assembling of ourselves together when the saints gather for Prayer. The Church of God to-day is truly in a low place. God grant to us more effectual, fervent prayer, and answers must come. Let us seek to regard all excuses for absence at the Prayer Meeting as unlawful hindrances, and may such gracious constraint be put upon us to attend such services in these dark days, as will enable us to press through the crowd to reach the place where prayer is wont to be made. "Let Thy work appear unto Thy servants." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16).

"Touch not Mine Anointed."—The solemnly interesting article, entitled, "Deacon Lee's Opinion," has been put into our hands. A perusal of it has resulted in its present appearance in "Waymarks." Our readers will find this article placed after our letter to the young people, because we feel it to be a word in season for young and old alike. Children were guilty of touching the Lord's anointed, in the person of Elisha (2 Kings ii. 23, 24), to the awful cost of being destroyed by bears, provided for the purpose by Elisha's God. None can excuse ungodly touching of the Lord's anointed by pleading ignorance as to the evidences of a man being called to the solemn work of the ministry. These evidences are clearly described in the Scriptures. All who possess them, by divine grace, are God's anointed servants. May wisdom be given to us all to look for these evidences, and may we be glad and thankful to recognise them whenever and wherever they may be seen. All God's servants are dear to Him. Such desire to know His will, and do it. May we therefore esteem them all very highly in love for their work's sake, and touch them not to do them harm.

"Heaven is promised to those that love Him, and hell is to be the portion of those that hate Him."—GOODWIN.

ASSURANCE.

Being a Sermon preached in Streatley Hall, London, by the late Mr. J. E. Hazelton.

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

I FIND that I have preached from this verse before in this Hall, but I have no recollection of the occasion, and as the words have been much on my mind during the past week, I make no apology for again bringing this verse before you. Sometimes I think ministers are hampered by the marks they make in their Bibles, and avoid preaching more than one sermon upon one verse. What can a poor mortal say in one sermon concerning any verse in God's Holy Word? Let us, then, seeking for grace from on high, speak upon the important subject here.

This letter, in common with all the Epistles of the New Testament, is addressed to believers, as the introduction of this verse declares: "These things have I written unto you that believe." Unless we bear in mind the fact that all the letters of the New Testament are addressed to believers, we fail to enter into their spiritual purport and drift. But whilst this is so, it by no means follows that God the Holy Spirit does not work through them in convincing poor sinners of sin and judgment, and in bringing broken and penitent souls into the glorious liberty of the children of God. Some of God's brightest saints, and many of those raised in the most marked manner from the ruins of the Fall, have been wrought upon by verses in these Epistles applied to their souls. Therefore, I do not want anyone here to say, "If for believers only, then I need not listen to what the preacher is about to say." "No prophecy of the Scripture is of any private interpretation;" many, as they have read of the grace of the Lord as set forth in these Epistles, have longed to be numbered with the Church and people of the living God.

Whilst each letter was written by a human penman, each was inspired by the Spirit of the living God, and therefore every letter of the New Testament is a letter from God the Holy Ghost to those to whom it is addressed. How many neglect their Lord's letters, although the letters of the New Testament reveal the purpose and the grace and salvation of our Triune God! The letters of the New Testament constitute a copy of the will of the Lord Jesus Christ concerning His dear people. We can well understand the noble words of Martin Luther, when he said, "I would not take all the world for one leaf of the Bible." Oh, it is a mercy when the Bible is thus precious to us!

Now, with regard to this First Epistle of John. In this verse, and in the immediate context, he is summing up that which he has previously been inspired to set forth, and he gives to us the great aim which he has in writing this letter: "That ye may know"—"that ye may *know*." There is in the writings of the Apostle John a directness, a simplicity, a wonderful freedom, and, at the same time, a profound depth. Why was this Epistle

written? "That ye may know;" and you will find that in the immediate context the word "know" is used six or seven times in the course of as many verses. "We *know* that we are of God;" "We *know* that the Son of God is come;" "We *know* Him that is true;" "We *know* that we have the petitions that we desire of Him."

Is the writer of this Letter, the writer also of the Gospel that bears his name? What do you think when I read this to you from the Gospel of John? "Then came there out blood and water, and he that saw it"—O the simplicity and directness of it all!—"he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe" (John xix. 34, 35). What do you think of this, too? "But these are written that ye might believe that Jesus is the Christ, *the Son of God*, and that believing ye might have life through His Name." "That ye may know," not with a speculative knowledge, not with a knowledge that is merely intellectual, but that ye may know it in an experimental and practical way. "That ye may know"—this is not simply faith, but faith realising, proving, and sucking sweetness from the Son of God, from the Name of Jesus Christ the Lord. In other words, the Apostle was inspired to write this Epistle with a view to the assurance of the people of God that the Lord had done great things for them. Let us bless God for any degree of faith, for the least spark of faith constitutes that power which is described as the hand by which we embrace Christ; as the finger with which we touch Him; as the desire of the soul that reaches forth towards Him. Faith is essential to salvation; assurance is essential to satisfaction. There are many of the Lord's people who possess faith, but who do not possess assurance; but the essential to salvation is a living and saving faith. Assurance is the ring which the Lord is pleased to put upon the finger of faith. Peter lost his assurance, and well he might, but he never lost his faith. Peter's faith was never lost. The Lord Himself said, "I have prayed for thee that thy faith fail not" (or "die not out"). But he lost his assurance. And how did he find it again? In the way that God's people always find assurance: through the condescending mercy of his Saviour in coming and communing with him. The Lord Jesus had a private interview with Peter after His resurrection, and what took place at that private interview assured Peter's faith. Then there was a third confirmation of his faith by the Sea of Galilee, when the Lord said to him three times, "Feed My lambs;" "Feed My sheep;" and again, "Feed My sheep." So when we feel the power and sweetness of the Lord's presence, we cannot then doubt our interest in Him; we know, and go on our way rejoicing. Therefore, whilst I speak to you about assurance, I would not make it for a moment a word of condemnation to any of God's weak ones, but I pray that it may be a word of consolation to those who as yet tremble to say, "I know."

But how many there are, and some of whom we hope well, who just settle down in a profession of religion; from whom—am I speaking for myself? am I speaking for you?—from whom we hear in conversation so little that has the power and sweetness and unction of the Name of Christ—dry, dull. Those in such a

condition do not, as a rule, like to be disturbed; they do not like to hear the searching word. What is my need? The powerful witness of the Holy Spirit to my soul, creating within me that assurance which shall enable me to say, "I know." Faith is the gift of God, and it has a wide scope. The Lord give to you and to me not simply prayer-meeting faith—you know what I mean, dear friends. We love the prayer-meetings, but the Lord give to us not simply prayer-meeting faith. Women here, who know the Lord, want kitchen faith; men here want business faith, workshop faith. "Lord, increase my faith," so that whether it be at the prayer-meeting, in the parlour, the sick-room, or the workshop, I may have the powerful witness, and say, "I know that I have passed from death unto life."

Now this is the great object which the Apostle, under the teaching of the Holy Spirit, has in connection with our text, and in what goes before and comes after.

Let us speak for a little while, first, about the subject set forth in our text, *assurance*. Secondly, and lastly, *the means of assurance*—the written Word. "These things have I written"—the written Word witnessed by the Holy Ghost: assurance and the means to assurance.

Is it not an important matter to seek continually to be assured of our salvation? The Apostle John desires that those to whom he wrote might know it in their own souls. "Believe on the Name of the Son of God" is repeated in our text. "I have written to you that believe on the Name of the Son of God, that knowing that you have eternal life, you may believe on the Name of the Son of God." What does the repetition signify? That you may believe more abundantly, more deeply; that you may believe in the kitchen and in the workshop, as well as when you come to the place where God's people meet together. It is a parallel word to that: "I am come that they might have life, and that they might have it more abundantly." Oh, brethren and sisters, there is the "more abundant" on before. My faith is indeed weak; it is a staggering faith often, but the Lord can make it strong and give assurance; and He sets forth the blessed lines upon which, in His sovereign love and mercy, He is pleased to work. John desires by the Holy Spirit that all who read this Epistle, who have been brought to believe on the Name of the Son of God, may have a more personal application to their own souls of the truths of the everlasting gospel. We are, all of us, on our way—on our way somewhere. Everyone of us here is a traveller, on our way, each one, either to heaven or to hell. Now, if I am a believer, I am going to heaven, and how important it is to know it, to be well assured of it. You say, "It is presumption." It would be, if God had not set forth the blessed truth concerning it in His Word. But sometimes to say it is presumption is rather the utterance of unbelief. The Apostle sets forth a well established truth. The Apostle was going to heaven, and he knew it; he loved the Lord, and he knew it; and he said, "My heart's desire for all of you is that you also; that believe on the Name of the Son of God, may know that you have eternal life."

Now some of you weak ones (and who is not a weak, a little

one ?)—it is evident from the tenor of this word that there were some even in John's day who believed on the Name of the Son of God, and yet did not know that they had eternal life—" I have written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life." Then it is possible to believe, and yet not know that we have eternal life; and John was desirous that this blessed knowledge should be inwrought in their minds and hearts by the Spirit of the living God.

(*To be continued.*)

GOD'S WITNESSES (Elijah, the Tishbite).

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

ELIJAH fled from the fury of Jezebel, and now we find him at Horeb, if not Sinai itself, then a mountain close by (see Deut. i. 2); and there he was "lodging" in a cave, knowing neither what to think, nor what to do. Elijah had taken his troubles with him; disappointment and perplexity filled him with grief and sadness. Surely his case, on every aspect, *seemed* hopeless to himself, as most certainly it was; but at this critical time the eye of his God was watching over him. "I know their sorrows" is a great truth in the heaviest hours. How can the Lord's servant, either prophet, apostle, preacher, or even the humblest believer, "sink with such a prop, as holds the world and all things up"? The extremities of God's tried family are made to subserve, as a royal highway, for the manifestation of the glory, goodness and greatness of the King of kings, so that He may have all the praise.

Then the Lord addressed Elijah, "What doest thou here, Elijah?" Here was provided for His servant a door of hope in "the valley of Achor." Then Elijah replied, "I have been very jealous for the Lord God of hosts"—how appropriate this name at this time!—"for the children of Israel have forsaken Thy covenant, thrown down Thy altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away" (1 Kings xix. 10). And did he not thus speak with a feeling and full heart? Had he not been jealous for the Lord? Was not God's honour very dear to the prophet? Had he not courageously vindicated the sovereign power and the true worship of God? How awfully true also that Israel had "broken the covenant" in following after Baal and the profanities thereof! And had they not defied God by breaking down His altars, and by slaying His prophets? But when we come to the last part of his confession, Elijah says, "And I, even I only, am left;" this, though honestly spoken and sincerely believed, was not true, as shall soon be seen. What was Elijah to do now? "No help in self he found, and yet had sought it well." The cave, the wilderness, the mount, were no place for the man of God; and the question, "What doest thou here, Elijah?" put to him by the Lord, seems to import something of a mild censure because of his being there. Then the Lord commands His servant to "to go forth, and stand upon the mount before the Lord," and here He gave Elijah a display of His terrible power and glory. "O God,"

said the Psalmist, "Thou art terrible out of Thy holy places." There was first the wind—"a great and strong wind that rent the mountains, and brake the rocks in pieces before the Lord;" after this an earthquake, and then a fire, but the Lord was not in any of these. What an awe-inspiring experience for the prophet! But God was the originating and controlling power of these terrific forces, and not only at Horeb, but in all places. Elijah was in safe hands; the Lord his God was there. And do not these manifestations proclaim the majesty of the Lord when He goes forth in judgment and wrath against sin and sinners? When God gave His law to Moses on Sinai, so terrible was the sight that he said, "I exceedingly fear and quake" (Heb. xii. 22). Sinai is no sanctuary for the guilty sinner. "The law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17).

"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."

Continuing the narrative, we read, "And after the fire, a still small voice." Is not this the voice of the Gospel—grace, mercy and peace? the sweet whisperings of the Spirit of Christ, calming the surges of the mind, soothing the troubled heart, and instilling joy and comfort there? How gentle, and yet how powerful! Was it not said of old, "My speech shall distil as the dew"? (Deut. xxxii. 2.)

"Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

(To be concluded).

GLEANINGS FROM THE PSALMS. (No. 6.)

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

PSALM iv. 1: "Hear me when I call, O God of my righteousness." Notwithstanding the gracious and powerful deliverance wrought for David, as recorded by him in the previous Psalm, he soon found fresh cause to call upon the name of his God. Many since David's day have found that there is but a short respite between their continuous conflicts, temptations, besetments and trials, and thus ever finding that "without were fightings, within were fears" (2 Cor. vii. 5), they find ever increasing employment for the weapon "all prayer." The Eternal Son of God, the great Captain of our salvation, greatly encourages His harassed and afflicted followers in the use of this blessed weapon, in His own incomparable ministry, when He says, "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke xviii. 7, 8). It is a great mercy ever to have something to pray for, to pray about, and to pray against, although the means employed by the Lord to produce and to maintain this

liveliness in prayer are, at times, well-nigh overwhelming; and yet, "Restraining prayer, we cease to fight" (Gadsby's, 394). David here is enabled to call upon a *righteous* God (for the expression, "O God of my righteousness," may also be rendered, "my righteous God"), implying his felt need of God's righteous judgment upon his case, and of God's righteous interposition on his behalf. David's God is a God without prejudice, without partiality, and without bias, and is One, moreover, with whom "there is no respect of persons." David does not assume a position of injured innocence, nor does he seek to justify his cause, but rather leaves his position and his cause entirely in the hands of his righteous God. May we glean some profitable instruction here, as there is a proneness often under persecution and affliction to attempt to justify our conduct prior to and during the dispensation, or to seek to establish our own innocence therein. Be it ours, through the mercy of God, ever to leave such matters with Him, who once said, "As I hear, I judge: and My judgment is just" (John v. 30). The expression, "O God of my righteousness," also implies that any righteous principle that David had been blessed with, and had acted upon, was a gift of God; he claimed no merit therein, but pleaded that his righteous Benefactor would demonstrate before his enemies that the cause he sought to defend and to establish was a righteous one. A righteous God will never defend an unrighteous cause; therefore, whenever we are oppressed, before we appeal to a holy God, let us see to it that we have a firm persuasion that we can do so with clean hands.

"Thou hast enlarged me when I was in distress." Distress has a straitening effect upon those that are in it; it absorbs all creature comfort, and it throws a sombre and melancholy cloud over providences. It sometimes has a straitening effect upon those who witness it, as is evidenced in the case of Job's three friends. His distress was very real, but instead of his misery touching the sympathy of his friends, it completely warped their judgment of his case. Truly, "Heaviness in the heart of man maketh it stoop" (Prov. xii. 25). David's exalted position increased rather than diminished the number of his enemies. After he slew Goliath, he only had the enmity of Saul to contend with; but after death had removed that enemy from his path, and the crown and sceptre of Israel became his, his enemies increased, and some of those enemies were the "men of his own house." He thus found that distress and affliction had no respect for an earthly crown, and that an earthly sceptre was powerless to control or to disperse the tribulations of his path, and he further proved the utter emptiness of all human resources to minister relief. What a mercy that the Lord's resources are infinite.

"When all created streams are dried, Thy fulness is the same;
May I with this be satisfied, and glory in Thy Name."
(Gadsby's, 247.)

So, in his distress, David again lifts his heavy heart to the Lord, and puts Him in remembrance of His former interpositions on his behalf. David had been enlarged when he overcame the lion and the bear, and when, in the name of his God, he had slain Goliath; when a righteous God not only defended His own

righteous cause; but also enlarged His servant, and delivered His people Israel. Some of us, through abounding mercy, can gratefully testify that:

"When trouble like a gloomy cloud
Has gathered thick and thundered loud,
He near our souls has always stood.
His lovingkindness, O how good!" (Gadsby's, 9.)

But we have lived to prove, with the Psalmist, that the enlargement thus afforded is but a strengthening and a reviving for further difficulties; hence we often have to employ the closing words of this verse, "Have mercy upon me, and hear my prayer." Although a righteous God had hitherto defended his cause, and preserved his life, David did not in consequence regard himself as a righteous man, but as one still in need of mercy. Grace magnifies the mercy of God, and the more grace a man is blessed with, the more he will realise that he is "a debtor to mercy alone." The marginal rendering of this clause is, "Be gracious unto me." David sought the *favour* of God, realising that "in His favour is life" (Psa. xxx. 5). The favour of man is often courted, but if gained it may at any time be lost, so fickle is its nature; but the favour of God will be a life-long convoy to its object. The saints of God sometimes take a retrospective view of their pathway, and therein find grounds for magnifying the name of the Lord, and for worshipping the Jesus Christ of "*yesterday*"; more often they are engaged in an introspective study, wherein they seek the mercy and sympathy of the same Jesus Christ who is of "*to-day*"; and sometimes they take a prospective view, casting their future cares upon this precious Jesus Christ who is "*for ever*"; and these lines will then find an echo in their hearts:

"Be Thou my all-sufficient Friend till all my toils shall cease;
Guard me through life, and let my end be everlasting peace."

(Gadsby's, 341.)

(To be concluded).

THE ENEMIES of the CROSS OF CHRIST (No. 7).

By PASTOR F. H. WRIGHT (Rochdale).

WHEN the Lord Jesus Christ sent forth His disciples, He painted no glowing picture, and gave no bright descriptions of the reception they would meet with, but simply told them they were being sent as sheep in the midst of wolves. Their Master, knowing the temper of the world, and the manner of its dealings with His representatives, made it clear that enmity and powerful opposing principles would be encountered. As a matter of fact, He warned the disciples against three distinct forms of opposition:—

1. False prophets (Matt. vii. 15), who, though wolf-like, bore all the outward appearances of sheep. To the ordinary eye they would reveal the same characteristics as the followers of Jesus Christ. This is the history of all time. Warnings were given regarding false prophets in the Old Testament period, notably in Jer. xxiii. 16. Paul took up the same note—"Beware!" (Col.

ii. 8), and Peter reminded those to whom he wrote: "But there were false prophets also among the people, even as there shall also be false teachers among you . . ." (2 Peter ii. 1). Wherever religion is put forth, beware of false teachers; there is the Lord's warrant for it. They are as much the enemies of the Cross of Christ as the most blood-thirsty persecutors of those who seek to adhere to the gospel. It might appear terrible to look for false teaching in the ranks of the true, but there is the teaching of the Lord Jesus Christ: sheep's clothing; but actually, ravenous wolves. How great the opportunity, humanly speaking, when teaching, definite and clear, is lacking! The Lord exhorted to wisdom in order to detection, but with it the harmlessness and simplicity of the dove. Discernment through knowledge of the Word, and concern for the Lord's glory, is different to the scenting for error for the mere sake of glorying in its detection.

2. Men (Matt. x. 17). The man in the street, as he is sometimes called, meaning the great multitude of ordinary men and women, may sometimes be favourable in appearance to the religion of the Lord Jesus Christ. At different times, men make the startling statement that the world is hungering for Christ, that there is a yearning after religion. It is made to appear that the multitude, by some reasoning or another, or through world weariness, discovers that the remedy for its ills is in the Lord Jesus Christ. Really, it amounts to a claim that the world can of itself, when it so desires, seek after Christ, leaving its former pursuits, and developing love where once was hatred and indifference. In the exercise of His sovereign will throughout the ages, God has been pleased to bless His Word in remarkable ways, to use His servants in the manifestation of a large number of His people; but when He does, the cause is unmistakable: the power of His Spirit and the effects are in harmony with the teaching of His Word. Popular religion is the work of men. Popular, as a word, is to be distrusted, and movements to popularise religion are producing fearful fruits to-day. The activities of "men" vary very much; to-day is the era of youth, the concern for it amounts almost to a worship. All through the world is the cry going out regarding youth. In every sphere of life the demand is for a greater proportion of youth in administration, government and declaration of policy. We have Young Life Campaigns, and a recent claim is that nearly 10,000 young people have "*decided*" for Christ. With every sympathy, and a great concern for our young people, we cannot overlook the effects on the Sunday Schools and other organisations of the policy of popularisation for the benefit of youth. A widely read author recently declared: "I complain of the youth of to-day that they do not work enough, that they are heading for middle-age sounness; and I ascribe all their ills to the fact that they have absolutely no sense of religion." This is from a man of the world, as men making no pretence to religion are often called. A former Prime Minister lately said: "The real tragedy of the position in which the young find themselves to-day arises from the collapse of the orthodoxy of past generations." Men have sought to "*improve*" on the old ways, have removed the ancient landmarks, and set up substitutes for the divine revelation. Popular religion, popular

services, popular topics, appealing to the people, is the product of this age. " Beware of men." Are they not the enemies of the Cross of Christ, who choose Barabbas in modern times ?

3. The Lord added a specific reason why the disciples should beware of men, and that because of their readiness to betray. In days past it has been seen that the world powers have had their work done, their hateful designs effected, not always by their own particular agents, but by men who, at some time or other, have appeared to be friendly towards religion. The wolf reveals his nature, and no amount of adornment conceals it perpetually. " They will deliver you up." Not simply desertion, but betrayal. Alienation, the snapping of ties, the endurance of hatred, and this through men. Though warned to beware of men, disciples are not to be afraid of them; their Keeper is equal to every situation that may arise through the perfidy of men. We have only to consider the duplicity of men in regard to the Lord Jesus Christ, and to remember that the disciple is not above his Master, nor the servant above his lord. Further, they are to confess Him before men, and not to be ashamed; and we may add from the Word, " The fear of man bringeth a snare."

Three of the evangelists record another of the Lord's warnings, and it should be noted that these warnings all have a bearing upon the subject of enmity. False prophets substituting something for the divine revelation, men dominated by self-love opposing the teaching of the Lord Jesus. We come to the words uttered in reference to the influence of the Pharisees: " Take heed, and beware of the leaven of the Pharisees and of the Sadducees" (Matt. xvi. 6). Leaven is a fit emblem of the penetrating and pervasive; and Luke declared the warning to be uttered to the disciples first of all. All men are affected, but the disciples are warned first. The doctrine of the Pharisees, with its formality, hypocrisy, cloaking of evil, and parading of religion! A tremendous amount of the arguments of the world are drawn from the appearance of hypocrisy, imaginary or real. Self-righteousness, superiority to others, as distinct from the doctrine of the Cross of Christ, which produces humility, sense of sin, and self-deprecation. Religion practised by the Pharisees had one object in view—self-justification, either in the sight of God or in the sight of man; the parade of it made men mock, the covering of evil ways under the guise of piety caused many to blaspheme. Beware of its influence, cried the Lord, when comparing their doctrine to leaven, and the warning is needful even to-day. Wherever men are ready to set up something of their own, to plead their goodness, to compare with others to their own advantage, there you find opposition to the Cross of Christ. Very similar is the warning concerning the scribes. Display in religion increases when its vitality is doubtful. The very essence of real religion is manifested in a lively sense of mercy received, the recognition of the wondrous love displayed to the guilty and hell-deserving, and the realisation of unworthiness of the favours received from a God of matchless grace. Hear the indictment of the scribes uttered by the Lord Jesus, and recorded in Luke xx. 45—47: " Then in the audience of all people, He said unto His disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in

the markets, and the highest seats in the synagogues, and the chief rooms at feasts: which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation." The Lord could only address such words to enemies.

A CRY.

Oh, that I might lie still
Beneath Thy chastening hand,
And feel each stroke is fitting me
For yonder tearless land.

Oh, that my heavy cross
I might with patience bear;
Feel 'twas appointed, Lord, and
weighed
With wise and tender care.

Oh, that my lonely way
I cheerfully might tread;
With hope look forward to the crown
Which shall adorn my head.

Oh, that mistrust and scorn
I meekly might endure,
Knowing the day of strife is short,
The bright reward is *sure*.

Oh, that my inbred sins
Might be subdued by grace;
That I awhile might bask beneath
The sunlight of Thy face.

The foe hath pressed me sore,
Bleeding and sick my soul;
The path is rough, the night is dark,
I cannot *see* my goal.

I have no hope, no strength,
No comfort but in Thee;
Oh, in the hour of my distress,
Lord Jesus, shelter me!

Put Thou Thine arms around
Thy weary, trembling child;
And hush, oh, hush to rest the
storm
That on me beateth wild.

Oh, let me lean awhile
Upon Thy loving breast,
And sweetly whisper, "Little one,
This world is not thy rest."

Oh, draw me to Thyself;
Oh, draw me *very near*;
Though as I ask falls on my heart
The chilly gloom of fear.

Thy timid, shrinking child,
Oh, Jesus, is afraid
That *heavier woes* to draw her near
Will on her soul be laid.

But, Jesus, I would trust
Thy wisdom and Thy love,
Till earth's enigmas dark I solve
With Thee, in peace, above.

Isa.

GEMS FROM NEWTON. (7.)

THE law of development is vividly set forth in Newton's opening up of Mark iv. 28, and here is an extract from

C., OR GRACE IN THE FULL CORN IN THE EAR.

" By way of distinction, I assigned to A. the characteristic of desire, to B. that of conflict. I can think of no single word more descriptive of the state of C. than contemplation. His eminence, in comparison of A., does not consist in the sensible warmth and fervency of his affections; in this respect many of the most exemplary believers have looked back with a kind of regret upon the time of their espousals, when, though their judgments were but imperfectly formed, and their views of gospel truths were very indistinct, they felt a fervour of spirit, the remembrance of which is both humbling and refreshing; and yet they cannot recall the same sensations. Nor is he properly distinguished from B. by a consciousness of his acceptance in the Beloved, and an ability of calling God his Father; for this I have supposed B. has attained to. Though, as there is a growth in every grace, C. having had his views of the gospel, and of the Lord's faithfulness and mercy, confirmed by a longer experience, his assurance is, of course, more stable and more simple than when he first saw himself safe from

all condemnation. Neither has C., properly speaking, any more strength or stock of grace inherent in himself than B., or even than A. He is in the same state of absolute dependence, as incapable of performing spiritual acts, or of resisting temptations, by his own power, as he was at the first day of his setting out. Yet, in a sense, he is much stronger, because he has a more feeling and constant sense of his own weakness. The Lord has been long teaching him this lesson by a train of various dispensations; and through grace he can say, he has not suffered so many things in vain. His heart has deceived him so often, that he is now, in a good measure, weaned from trusting to it; and therefore, he does not meet with so many disappointments. And having found again and again the vanity of all other helps, he is now taught to go to the Lord at once for 'grace to help in time of need.' Thus he is strong, not in himself, but in the grace that is in Christ Jesus.

But C.'s happiness and superiority to B. lies chiefly in this, that by the Lord's blessing on the use of means, such as prayer, reading and hearing of the Word, and by a sanctified improvement of what he has seen of the Lord, and of his own heart, in the course of his experience, he has attained clearer, deeper, and more comprehensive views of the mystery of redeeming love; of the glorious excellency of the Lord Jesus, in His Person, offices, grace and faithfulness; of the harmony and glory of all the divine perfections manifested in and by Him to the Church; of the stability, beauty, fulness and certainty of the Holy Scriptures, and of the heights, depths, lengths, and breadths of the love of God in Christ. Thus, though his sensible feelings may not be so warm as when he was in the state of A., his judgment is more solid, his mind more fixed, his thoughts more habitually exercised upon the things within the veil. His great business is to behold the glory of God in Christ; and, by beholding, he is changed into the same image, and brings forth in an eminent and uniform manner the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. His contemplations are not barren speculations, but have a real influence, and enable him to exemplify the Christian character to more advantage, and with more consistence, than can in the present state of things be expected either from A. or B. The following particulars may illustrate my meaning:—

1. *Humility.* A measure of this grace is to be expected in every true Christian; but it can only appear in proportion to the knowledge they have of Christ and of their own hearts. It is a part of C.'s daily employment to look back upon the way by which the Lord has led him; and while he reviews the Ebenezers he has set up all along the road, he sees, in an almost equal number the monument of his own perverse returns, and how he has in a thousand instances rendered to the Lord evil for good. Comparing these things together, he can, without affectation, adopt the Apostle's language, and style himself 'less than the least of all saints, and of sinners the chief.' A. and B. know that they ought to be humbled; but C. is truly so, and feels the force of that text which I mentioned in my last, Ezek. xvi. 63. Again, as he knows most of himself, so he has seen most of the Lord. The

apprehension of infinite majesty combined with infinite love, makes him shrink into the dust. From the exercise of this grace he derives two others, which are exceedingly ornamental and principal branches of the mind which was in Christ.

The one is, submission to the will of God. The views he has of his own vileness, unworthiness and ignorance, and of the divine sovereignty, wisdom and love, teach him to be content in every state, and to bear his appointed lot of suffering with resignation, according to the language of David in a time of affliction, "I was dumb, and opened not my mouth, because Thou didst it."

The other is, tenderness of spirit towards his fellow Christians. He cannot but judge of their conduct according to the rule of the Word. But his own heart, and the knowledge he has acquired of the snares of the world, and the subtlety of Satan, teach him to make all due allowances, and qualify him for admonishing and restoring in the spirit of meekness those who have been overtaken in a fault. Here A. is usually blameable; the warmth of his zeal, not being duly corrected by a sense of his own imperfections, betrays him often into a censorious spirit. But C. can bear with A. likewise, because he hath been so himself, and he will not expect green fruit to be ripe."

FROM THE PAGES OF HISTORY.

OUR BIBLE.

IN the brief papers included in this Magazine it is not possible to deal exhaustively with any particular subject. The aim is not to write a quantity, so much as to bring before our younger readers particularly, glimpses in the hope they may spend some time in the closer consideration of the matter in hand. With so much destructive criticism abroad, it would be well, for instance, to look with more keenness at the ways by which the Bible has been brought to us. Let us take a brief glance at the means used to give us a translation of the Scriptures in our own tongue.

If it was our purpose to go over the period covered by the Bible in this country from its earliest appearance, we should have to make enquiries concerning the people in the second century. For about 250 years or so the Church in England increased, and reached some prominence. When the Romans withdrew in the fifth century, others invaded the country, and Britons retired to the wilds of Wales and Cornwall. For about 150 years the Christian religion was known only in those parts, and the greater part of this land worshipped the gods which are commemorated in the names of the days of our week. But towards the close of the sixth century there was a revival of religion, and by the middle of the seventh there was a degree of unity concerning worship in the land. The language of the educated was Latin, and the Bible was preserved in that tongue. It was felt to be unwise to put such a book into the hands of the uneducated, but there was a considerable thirst after the Word.

Now let us take a glimpse at the old town of Whitby, on our

north-east coast. Some have seen its ancient abbey, rearing itself high and prominent as a landmark. On those dark cliffs that noble building was erected by a lady of royal blood, and her name was Hilda. The historian remarks that "her prudence was so great that not only did ordinary persons, but even sometimes kings and princes seek and receive counsel of her in their necessities." Those who were under her direction were made to give much time to the reading of the Scriptures, and this encouragement to Biblical study met with far-reaching results. It was here that CAEDMON began his poetic work, crude in the judgment of many, and through the Scriptures he ranged, casting the narratives therein into rough verse form. This was the beginning of Bible translation in England.

A great Northumbrian scholar has only to be mentioned, BEDE, to remind us of the tremendous labours and mighty effects of the learning of that amazing man. At the age of seven he commenced his studies, and continued until his death. "He was the father of English learning," says one writer of repute, and "all that we know of the century and a half that follows the landing of Augustine we know from him." It is, however, not of his natural learning that we are chiefly concerned now, but of his greatest enjoyment and dearest employment, that of commenting upon and preaching the Scriptures. His last work was a translation of the Gospel of John. Before his task was completed death summoned him, but the historians record how eager he was to finish his task. "I don't want my boys to read a lie," he said; "or to work to no purpose after I am gone." We will quote a description of the incidents concerning his end: "Our father and master, whom God loved, had translated the Gospel of John as far as 'What are these among so many?' when the day came before our Lord's ascension. (It was the year 735.) He then began to suffer much in his breath, and a swelling came to his feet, but he went on dictating to his scribe. 'Go on quickly,' he said; 'I know not how long I shall hold out, or how soon my Master will call me hence.' All night long he lay awake in thanksgiving, and when the ascension day dawned, he commanded us to write with all speed what he had begun. Working and resting the precious moments sped on till the setting sun gilded the floor of Bede's cell. 'There remains but one chapter, master,' said the scribe; 'but it seems very hard for you to speak.' 'Nay, it is easy,' said the brave old man; 'take up thy pen and write quickly.' The bitter tears dropped upon the pages as he wrote. 'And now, father, only one sentence remains.' The dying man uttered it. 'It is finished, master,' said the scribe, as he penned the last word. 'Ay, it is finished!' echoed the old scholar. 'Lift me up, place me at that window of my cell where I have so often prayed to God. Now glory be to the Father, and to the Son, and to the Holy Ghost.'"

Our well-printed Bibles give to very few people the reminder of those far-off manuscripts through which men toiled until the coming of the Bible in print in the sixteenth century, with the laborious process of translating that culminated in the translation of 1611.

Look back to the days of your childhood, and remember what

a prominence Alfred the Great enjoyed. Considerable glamour surrounds his name, and traditions without number have been handed down. For the greater number there is probably no foundation in fact, but we know that two contributions to Bible translation are claimed for him. One was a translation of the Ten Commandments, which was attached to the laws of the period, and the other a translation of some of the Psalms. We have read of the troublous period of his outlawry, and how he used to read the Psalms in a Latin manuscript by the fireside. In the days when he was established upon the throne he forgot not the arduous labour of other times, and in consequence, the people received a translation of the Psalms in their own tongue.

We must leave the old Saxon England, and pass from that turbulent period which closed with the coming of the Normans. History will not be dry if it is viewed in the light of the carrying out of the purposes of God. What agencies He used to get His Word to the people! But more later, if the Lord will.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

You will be looking for the answer to the third question that has been named, in connection with the main enquiry which has been brought before you all in our last two letters. The important question, from whence three others have arisen, you will remember is, "Where do we go when we die?" Now, "How does God make young people, and older ones too, anxious about this tremendous question?" It is one thing to have passing thoughts about the matter, and quite another thing to be really anxious about it. When God makes people anxious about dying, and about their future state in eternity, He uses His own Word, under the quickening influence of His Spirit, to create such concern. Thus, by grace, their hearts are taught to pray in their anxiety, which cannot be eased until the same hand that has given it brings relief. God never does His work by halves. He says, "I wound, and I heal" (Deut. xxxii. 39).

Thus it was with the jailor, when Paul and Silas were in prison under his keeping. At midnight, while these two good men were praying and singing praises to God, "there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts xvi. 26). The jailor, awaking out of his sleep, to find what was happening, became concerned, supposing that the prisoners had fled. Then, when Paul called him, and bade him be at rest in the matter, he "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" A work of grace had been begun. God made this jailor anxious about his soul's salvation, and presently sent relief by giving Paul these words to speak to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (ver. 31). We then find that these two gracious ministers, after

being brought out of prison, spoke the word of the Lord to the jailor and "to all that were in his house," with the result that all these listeners were baptised. Thus God still uses His servants as they preach the Gospel. People are brought into concern when the Word is accompanied with divine power to their hearts, and they have to go home from chapel in earnest prayer about what they have heard. Dear young friends, some of you may be very anxious even now, as you read this letter, about your eternal welfare. The question may often arise in your hearts: "Where shall we go when we die?" Perhaps of late some of you have sung the following lines in chapel with real earnestness:—

" When Thou, my righteous Judge, shalt 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 ? "

Pray on thus, press on, wait on; and one day, to your unspeakable joy, the Lord Jesus will comfort your anxious hearts with His pardoning love. Listen to His own Word: "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favour of the Lord" (Prov. viii. 34, 35). Boys and girls who love school, run to get to the doors early. They wait there for them to open, in their eagerness to obtain instruction. So it is with all who are brought into the school of Christ. In their real anxiety to glean instruction from His blessed lips concerning the way to heaven, they hasten by faith to His gates, and wait at His door-posts, NEVER TO WAIT THERE IN VAIN.

That the Lord will take you each in hand while young in years, convince you of the great importance of the question we have sought to bring before you, and then teach you to carry it to Him for an answer of peace, is the prayerful desire of

Your sincere friend, THE EDITOR.

FOR THE LITTLE ONES.

A LITTLE girl we know had been taught by her parents to repeat the first verse of the well-known little hymn, commencing, "Gentle Jesus, meek and mild," each night before going to sleep. After a while, the little one learned to repeat the next verse, which runs thus:—

" Fain I would to Thee be brought;
Gracious God, forbid it not;
In the kingdom of Thy grace,
Give a little child a place."

One night, after these two verses had been repeated as usual, the father kissed this little girl "Good-night," and was coming downstairs from her room. Think of his heartfelt joy when a few moments later he heard the same little voice calling, "Daddy,

do you think Jesus will give *this* little child a place?" What a sweet sound to fall upon the ears of a praying parent! Jesus still says, "Suffer the little children to come unto Me;" and, blessed be His Name, He still receives and blesses them. God bless the little ones.

DEACON LEE'S OPINION.

DEACON LEE, who was a kindly, silent, faithful, godly man, was one day waited upon by a restless, ambitious, worldly church member, who was labouring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who after the usual greetings, began to lament the low state of religion, and to enquire as to the reason why there had been no conversions for two or three years past.

"Now what do you think is the cause of things being dull here?"

"Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the churches are alive to the work before them?" "No, I don't."

"Do you think the minister fully realises the solemnity of his work?" "No, I don't."

A twinkle was seen in the eye of this troubler of Zion; and taking courage, he asked:—

"Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden,' anything wonderfully great?" "No, I don't."

Making bold after all this encouragement in monosyllables, he asked:—

"Then don't you think we had better dismiss this man, and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his won't, shouted:—"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?" "No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent and unmovable man, and asked:—

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants, from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars,' which Jesus holds in His right hand, if thereby my ear could be tickled, and the

pews filled with those who turned away from the simplicity of the Gospel. I, and the men that led me,—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from the pulpit and his work, and said we considered his work was ended in B.— where I then lived. We groaned because there was no revival, while we were gossiping about, and criticising, and crushing, instead of upholding by our prayers the instrument at whose hand we demanded the blessings. Well, sir, he could not drag on the chariot of the gospel with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit, to show that He had blessed the labours of His dear rejected servant. Our own hearts were broken, and our wayward children converted; and I resolved, at a convenient season, to visit my former pastor, and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that he 'who toucheth one of His servants toucheth the apple of His eye.' I heard my former pastor was ill, and, taking my eldest son with me, set out on a twenty-five mile journey to see him.

"It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so deeply wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—'He may be dying; and the sight of your face might add to his anguish.'

"Had it come to this? I said to myself, that the man whose labours had, through Christ, brought me into His fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake, to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not?: I would gladly have taken his whole family to my home for ever, as my flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armour was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! my pastor!' Then raising his white hand, he said in a deep impressive voice, 'Touch not Mine anointed, and do My prophets no harm.' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him—calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

(To be continued.)

Waymarks.

"Search the Scriptures."—John v. 39.

"How is the gold become dim!"—Lam. iv. 1.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. vi. 16.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. vi. 11.

"Hold fast the form of sound words."—2 Tim. i. 13.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

"HE ABIDETH FAITHFUL."—2 Tim. ii. 13.

EDITORIAL COMMENTS.

Religious Strife.—The daily press, with a keen scent for anything of a controversial character, has lately given prominence to the affairs of St. Aidan's, Birmingham, and the correspondence between Bishop Barnes and the Archbishop of Canterbury. On account of matters connected with ritualism, the Bishop declined to license the presentee to the living of St. Aidan's, being eventually overruled by the Archbishop. The refusal of the Bishop and his defence of Reformation principles (or some of them), has been hailed by some religionists as a sturdy defence of Protestantism.

Our readers are not under any delusions concerning the Romanising influences of the Bishops and clergy of the Church of England. The steady growth of ritualism, and the narrowing line of distinction between them and the Church of Rome, is common knowledge. But let those who are inclined to the view that Bishop Barnes is a champion of the truth make themselves acquainted with his utterances concerning the Holy Scriptures, the Person of Christ, and the Atonement. We refuse to be led away by the specious plea that anything anti-Romanist is for the truth.

Of course, we view with extreme sorrow the position of the National Church, and in the coming warfare against all religions, it will be sad to find it arrayed on the side of Rome. One recalls the days of J. C. Philpot and Wm. Tiptoft—brought up in the Church of England, but at great sacrifices, leaving it. With them were many others, and our beloved denomination during the past

hundred years has received many accessions from it. These men were looking for "broken hearts, contrite spirits, emptied, stripped and humbled souls." To-day our very "Protestantism" is so impregnated with Arminianism, Modernism and worldliness, that it can be viewed with little less suspicion than ritualism and Romanism. Surely that is the spirit of Antichrist, which, whilst on the one hand, condemning the sacrifice of the Mass, will question the inspiration of the Scriptures, and make of the Lord Jesus Christ a mere man. There can be no justification for calling any man a Christian, however anti-Romanist, who does not regard Christ as God, and rests upon Him alone for salvation from sin.

True religion does not consist in denunciation of ritualism, however much this is to be deplored and abhorred; neither is association with so-called Protestants to be taken up without regard to their adherence to the all-important questions of the Lord Jesus Christ, His Person and work, as set forth in the Scriptures. Our fathers were not deceived by Romanism, neither did they receive all as teachers who were opposed to the Pope. One of our greatest protagonists for Protestantism asked this question: "Will the doctrines I am delivering honour all the Persons of the Deity alike?" It might well be asked to-day. A Christianity without Christ; a Bible without authority; a God without omnipotence; a Holy Ghost without invincibility; a Christ without complete triumph; man without depravity, helplessness and total unwillingness to come to Christ, would appear to be the characteristics of much that is ready to cry against the evils of Rome and the Church of England. May we turn a deaf ear to every invitation to look for teaching and light to any source which has not its origin in the Word of God. Controversy is not a matter for our pages, but we would desire to have clear perceptions of the trend of events, and to cleave fast to that which we have received. Paul's advice to Timothy may well be heeded: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (1 Tim. vi. 20, 21).

"The Government's Greatest Crisis."—The urgent message received by the Premier while he was away on holiday, resulting in his immediate return to London to discuss the above-named serious situation, has rightly given rise for grave concern. A huge saving in national expenditure is imperative in the present crisis, and we are told that "everybody must help to tide the country over its difficulties until such times as trade revives." We certainly are far too loyal to wish to turn a deaf ear to needful counsel, but where is God in the matter? When will our rulers call for a Day of National Humiliation, Confession and Prayer? They say, "Everybody must help." We reply, in the absence of confession and earnest prayer, in the absence of a recognition of God's uplifted hand in judgment: "Vain is the help of man" (Psa. lx. 11).

The urgent message referred to was received by Mr. MacDonald, he returned to London, the huge problems were discussed, and the Premier made a public statement, from which we have just

quoted. Afterwards he resumed his holiday, and the week which opened with this serious news, closed with divine visitations of cloudbursts and storms all over England! Houses thereby have been swamped, crops ruined, and roads rendered impassable. We refrain from further comment, the facts speak loudly enough in themselves to all who fear God. Oh that to all such there may be given a spirit of godly sorrow and wrestling prayer, that out of national danger a way of deliverance may be found, and that the present gross indifference to God may be replaced (through mercy and not judgment) by a sincere turning again towards Him, in whom we all live, move, and have our being; and without whose Almighty aid the case is beyond hope.

Nuggets of Gold.—A record of some precious sentences that once dropped from the lips of that dear servant of God, Francis Covell, of Croydon, has recently been discovered by us. Truly, in reading to-day, "all is not gold that glitters," but we are much mistaken in vision if the golden ore of truth does not shine brightly in this welcome discovery. Our heart grew warm in reading, till we felt a strong desire that the sacred pleasure derived in our perusal of these savoury utterances of Mr. Covell's might be shared, if the Lord's will, by many of our gracious readers. Therefore, we gladly append the following:—

1. "I often tell God in my simplicity, 'Lord, why I ask such great things is because you are such a great and good God.'"

2. "Many times I have known what it is to try to wash my hands before going to God, and to clothe myself, but have never found much acceptance that way. Many times with filth and guilt on my heart I have dropped my head before God, and cried out, 'God be merciful to me. I am a sinner, good God; pity me, and save me. I have nothing to say on my own behalf.' His mercy, love and compassion, have come dropping into my heart, and made me get off my knees a happy man."

3. "I have known what it is to trust in God, and have had thousands of fears about it, but He has never deceived me. I have known what it is to trust in Him, and have no fears. I have dropped the matter into His hands, and left it. Glory, honour and praise to His Name, He stands fast; 'He knows them that trust in Him.'"

4. "In days past, Oh what forebodings, fears and apprehensions I have had whether I should be accepted of God at last. I cannot say I feel so now. I thought, if He should say at last, 'Depart, ye cursed,' my eyes would follow Him till the gates of hell closed the sight. I thought I would tell that He was a good God, though I was suffering the punishment of my sins, and had my deserts."

5. "I remember how I was oppressed in circumstances at one time. I rolled the matter upon God; the spot is in my eye at this moment, as I went along Waddon Marsh to Mitcham Common, and I felt God had got it; He carried me through."

6. "God often keeps His people short in this world for this reason: 'They have enough in Me,' He says. There is enough in God to satisfy the largest heart, the most enlightened mind, and the most capacious wish and desire."

ASSURANCE.

Being a Sermon preached in Streatley Hall, London, by the late Mr. J. E. Hazelton.

(Continued from page 147).

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

DEAR friends, it is no light thing to be a Christian; it is easy to talk about it; it is easy to write about it. Is So-and-so a Christian? So-and-so has become a Christian. The phrase is heard on the right hand and on the left. What is it, as Hart sings, to be a Christian?

"Let us ask th' important question
(Brethren, be not too secure),
What it is to be a Christian,
How we may our hearts assure?"

It is to be an anointed sinner, an anointed man or woman. Christ means the Anointed; and a Christian means an anointed sinner, a set apart sinner, a called sinner. It is to take up the cross; it is to bear it; it is to mortify the old man with his deeds; it is to put off the old man. It is to put on the new man; it is to know the power of Jesus Christ and Him crucified, crucifying the world to you, and crucifying you unto the world. What is it to be a Christian? It is to know under divine power and teaching the burden and the guilt of sin, and that under the condemning power of God's holy law you can find no salvation. A Christian—a called-out man! A Christian—a sensible sinner! A Christian—a man or woman who endures a conflict within and without all along the way! Everything outside us is against us; the world, and the things that are seen. Our old nature is against us; the great adversary of souls is against us. That being the case, to continue a Christian we need daily supplies of grace and strength and consolation. And the strong consolation which God has set forth in our text this morning, is to know that we have eternal life; if I know that, by the grace of God I shall win through. By the grace of God I shall battle on. By the grace of God, though faint, cast down by the inward conflict, and tormented by outside things, I can say:

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

Here, then, is the importance of the knowledge of eternal life. Is there any encouragement to the child of God like this: to know that we have eternal life? "I have written unto you that believe on the Name of the Son of God."

Look for a moment, then. Here is one who believes on the Name of the Son of God, and yet does not know that he has eternal life. What does the believing involve? There can be

no believing without life, and where there is life it is eternal. God does not give one life to believe, and then confer eternal life subsequently. If I can say honestly, "I believe on the Name of the Son of God," I have life in my soul, and God put it there, and that is eternal life.

But what does believing involve? A title to heaven, because the righteousness of Christ is there. It is a righteousness which is "unto all and upon all them that believe." If I am at this moment believing in the Name of the Son of God, I have Christ's Name, work and Person as my title to the inheritance that is "incorruptible, undefiled, and that fadeth not away." Hence, we started by saying that faith is essential to salvation; I can have no belief in the Name of the Son of God without that faith which is connected with the righteousness of the Lord Jesus Christ.

"That ye may know that ye have eternal life." Believing puts us in touch with our title. Eternal life is the capacity for receiving from the Lord our God. A dead sinner—that is, a sinner "dead in trespasses and sins"—has no title, experimentally so, and no capacity for the things of God, none whatever. I think I have related to you what I read once in the "Life of William Wilberforce," a grand man, the great instrument in the emancipation of the slaves in the West Indies. On one occasion he took his friend, William Pitt, then Prime Minister of England (one of the greatest), to hear one of the best of the evangelical ministers of his day. The minister laid the sinner low, and exalted a precious Christ, to Wilberforce's great delight. After the service he asked Pitt what he thought of the sermon, and he replied, "I could not make out what the man was driving at." Apart from the conferment of a divine capacity—the new nature, eternal life—there can be no reception of the things of God. "These things have I written unto you that believe, that ye may know that ye have eternal life." What is it? How does it commence? A sinner is laid low before Jesus Christ and Him crucified. What does the Apostle Paul say concerning his own experience of the ups and downs of the way, and of that which God had done for his soul? In the Second Epistle to the Corinthians, chapter iv., we have this as the transcript of the Apostle's experience: "We faint not; but though our outward man perish, yet our inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Oh, the mercy to have that faith which looks at the unseen! that faith which looks towards an unseen Saviour, which looks towards unseen things, and which, working in the heart, brings to us the knowledge that we have eternal life, so that our afflictions are esteemed to be but light afflictions, which endure but for a moment. This assurance, then, of salvation is an unspeakable comfort; it is a divine encouragement, and it fills the soul with a holy and gracious confidence.

Again, to revert to the experience of the Apostle Paul, he says, "I am willing rather to be absent from the body, and to be present with the Lord." Why? He had the grace of assurance,

and it is a sanctifying principle. When we are favoured with the assurance of faith, knowing that we have eternal life, all the terrors of the grave are gone; we are delivered from that bondage which comes through the fear of death; we have a blessed anticipation of glory; we gird up our loins and go forward in the way which the Lord is pleased to appoint.

But does not all this mean conflict? Joseph Hart sings concerning the temptation of our Lord:

"That impious 'if' he thus
At God Incarnate threw;
No wonder if he cast at us,
And make us feel it too."

"*If* Thou be the Son of God"—the "impious if" that the devil cast at God Incarnate; and Joseph Hart says, "If he cast that 'if' at Incarnate God, do you suppose he will let you escape?" The devil seeks in every possible way to hinder and destroy the assurance which the Apostle John, by the Holy Ghost, has in view when he says, "I desire that ye may know." But when we are thus brought low, we do know, again and again, something of the experience of Christian in the Valley of the Shadow of Death, when his sword was knocked out of his hand, and he laid low before the destroyer. Then said Apollyon, "I am sure of thee now;" and Christian replied, stretching forth his hand—faith brought into exercise—"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah vii. 8); and with that he gave a deadly thrust at Apollyon, who spread his black wings and flew away.

(To be concluded).

"HE IS ALTOGETHER LOVELY."

LORD JESUS, Thou art lovely quite,
Who can with Thee compare?
Of tens of thousands Thou art chief,
And fairest of the fair.

No human tongue can speak Thy worth,
Nor half Thy glories tell;
'Twould all fall short of what Thou art,
Thou blest Immanuel.

The brightness of ten thousand stars,
And angels' shining light,
Must fade away before Thy face,
Thy beauty is so bright.

The glory of Thy presence, Lord,
Brings peace without alloy;
With just one word or look from Thee,
There's ecstasy of joy.

There's only one thing, dearest Lord,
Will satisfy me quite—
To see Thy face in Paradise,
And walk with Thee in white.

P. I.

THE ENEMIES of the CROSS OF CHRIST (No. 8).

BY PASTOR F. H. WRIGHT (Rochdale).

THE injunction of the Apostle Paul to Timothy is familiar to us all concerning "oppositions of science falsely so called." One of the most remarkable of modern movements, yea, of all time, is that which goes under the name of Christian Science. To some, anything that bears the label of "Christian" commands a measure of respect, and particularly if it is associated with activities that appear to be for the good of mankind. In former days our fathers were alert to the evils of Romanism and Arminianism; and to-day we are confronted with the same evils and others also; is it not desirable that we should give some consideration to the signs of the times? To us it would appear necessary, and that Christian Science comes under the heading of "Enemies of the Cross of Christ," there is, in the judgment of the writer, no doubt whatever.

It should be borne in mind that in dealing with enemies the attitude is not determined by sectarian jealousy or denominational fear. Believing in the absolute safety and eternal security of the Lord's people, we do not regard oppositions and religious activities in the light of possible loss. He that keepeth the feet of His saints will not suffer the devil in any form to pluck any from His hands, but there is a witness for the truth in the earth and a witness against error. Sometimes silence is interpreted as fear, or it might arise from ignorance; in any case, "watch thou in all things" must include a concern as to the movements in the world that are in opposition to the Word of God. The Lord's warnings are for all times and countries, and we remember how He declared there would be those who should say, "Lo, here is Christ." "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 11, 12). In a day of decline of religious fervour, when the world is frankly unbelieving, and many of the churches are either absorbed in Modernism or entertaining devices, we have the springing up almost everywhere of new buildings devoted to advancing and spreading the principles of Christian Science. Its disciples are noted for their cheeriness; they appear to be the possessors of a unique happiness, and their sole object is alleged to be the good of mankind. There are certain questions to be asked, and an attempt will be made to answer them.

Who inaugurated this cult, what does it claim? What are its influences, and what is it in the light of the Word of God? Why do we regard it an enemy to the cross of Christ? It comes in the name of Christ, quotes Scripture, uses a great deal of phraseology associated with Christians. It has allied with its movement, brilliant journalism, a daily paper of a large circulation, and its adherents are drawn from all classes. Huge sums of money pass into its coffers, and it can be said to be growing. If popularity and advancement were proofs of good, then this movement would be hailed as a boon to mankind. But it must be borne in mind that the activities of Satan are not always to be seen in works that repel with disgust. Satan as the author of the repulsive and heinous is familiar, but he comes also as an angel of light. In the guise of an instructor, the discoverer of new

truth, and the harbinger of good tidings to the suffering, he comes often in cults, some of which spring up in a night and perish in a day, whilst others have a more enduring existence. How long this something that is called Christian Science will last we cannot say, but that it will perish, as all enemies of the Lord perish, we have no doubt. Those who have read the products of this singular organisation will remember its chief features; as a commercial enterprise it has nothing to equal it, perhaps, outside of Rome. The Person of Christ, the Holy Scriptures, sin, death, judgment, are all denied; and such are its evil teachings that no one can believe the divine revelation who believes Christian Science, and no one can believe in this who believes the Word. It is not a question of difference of opinion on minor details, or a question of administration or ordinances. It stands absolutely opposed to the Word of God. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through *covetousness* shall they with feigned words *make merchandise* of you" (2 Pet. ii. 1—3). We have underlined the words of scripture because merchandise is probably the outstanding feature of this system mis-named Christian. Let us look a little into the causes of its existence.

It is associated with the name of a Mrs. Eddy, an American, born in 1821; of a peculiar temperament, her early days were considerably chequered by strange experiences. She married first a builder, who died; then a dentist, who deserted her for the daughter of a wealthy client; and lastly, Mr. Eddy, who also died. Mrs. Eddy, evidently a woman of considerable resource, and with a turn for business that is amazing, received the inspiration of her movement through an individual of the name of Quimby. America has been the cradle of many strange sects, and there is scarcely any new doctrine but has had considerable adherents to it in that country. The originators have, in some cases, lost money and reputation in the causes they have espoused; but in the case of Christian Science, Mrs. Eddy emerges from poverty and obscurity to wealth and influence. When she died at the age of about 90, in 1910, she possessed wealth estimated to reach the amazing figure of nearly three million dollars. Living in the height of luxury, surrounded by those whose business it was to protect the interests of the foundress of this colossal scheme of commercialising religion, Mrs. Eddy was acknowledged head of 668 churches in the United States of America. We cannot enter in detail into the strange vagaries of this woman's life—there are many sources available for those who are interested—but we must look briefly at the circumstances that led to the adoption of the title, Christian Science, before examining the creed itself. An invalid herself of an hysterical type, much of her earlier life appears to have been spent in the quest of health. Spiritualism was exceedingly popular, and to it she resorted. But an adventurer of the name of Phineas P. Quimby appears on the scene. This man appears to have exercised mesmeric influence, and

strongly believed in the patient's faith in the healer. He gave no medicine, but sought to correct the imagination of his patients, and invented a theory of health and disease to support his assertions. Mrs. Eddy, then Mrs. Patterson, came to this man, and her spinal disease was apparently cured; in her excitement she hailed the man as a vessel of divine purpose. This mesmerist made no claim to religious beliefs, but his patient was an intensely "religious" individual. She compared him to the Founder of Christianity, and he in his turn saw an opportunity to exploit the sentimental and neurotic. He was encouraged to write a book on the science of healing, and to reveal, what had been hitherto concealed from mere man, the principles upon which health could be preserved. Strange that a credulous public should swallow, as they do, any new fangled notion; and true to type, there was a crowd who received and applauded this individual who fattened on the believing multitude. He died of ulcer in the stomach, and his death marks the date of the birth of Christian Science. Mrs. Eddy describes her view of how she was led to discover divine healing, which she named Christian Science. Her story has been examined, and, needless to say, there is much in it which will not bear the light. It is certain that the miracle of her healing can be clearly traced to the success of a medical practitioner who had been called in. The doctor gave his view, which has been obtained; but, of course, the followers of Mrs. Eddy must conveniently forget anything so mundane as the effect of medicine. It is evident that at the first Spiritualism bore a large share in Mrs. Eddy's beliefs, but she gradually developed the line of lady healer. It is important to realise the atmosphere of New England at the time of Mrs. Eddy's declarations. All sorts of wild theories were greedily received, and there seemed to be a peculiarly receptive state of mind for any religious theory. At all events, the work of healing spread to classes for teaching others to heal. Courses of lessons were given—12 lessons for a hundred dollars—and commission on the profits later on earned by those who were instructed. Later on the fee was trebled, and the course reduced from twelve lessons to seven. Many troubles arose, students were sued for fees; some challenged the head of this peculiar concern and charged her with hypocrisy, but grow it did. 1877 beheld the marriage with Asa Gilbert Eddy; in 1882 he passed away. The doctor diagnosed valvular trouble of the heart; the faithful were consoled with the verdict of Mrs. Eddy, that her husband died of "mesmeric poison mentally administered." This woman appeared to many as a saint; her boldness of front had the effect of suggesting confidence and composure. However, we leave her, before her death surrounded by all the evidences of a highly successful business venture, controlling her own press, and issuing edition after edition of "Science and Health"—the Bible of her order—at three dollars. We quote one who carefully reviewed her career: "It was a maxim characteristic of the superb confidence which made of her the most successful boss whose brains have been employed in the exploitation of a creed;" and this was in reference to her remark, "Never admit anything which may weigh against ourselves."

(To be continued.)

GLEANINGS FROM THE PSALMS. (No. 7.)

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

PSALM iv.—The concluding words of the first verse are, “And hear my prayer.” This is not a vain repetition of the opening clause of the verse, but denotes a gracious importunity and a pressing plea for help. The people of God never can be *too* importunate before the Throne of God; the danger too often is a lack of “watching thereunto with all perseverance” (Eph. vi. 18).

“O ye sons of men, how long will ye turn my glory into shame?” It had long been David’s glory to magnify the name of God, and to openly testify his trust in the Lord, and now he is in adversity, his oppressors, and those who appeared to be enjoying prosperity at his expense, ridiculed both him and his religion. David’s greater Son travelled this pathway when the “sons of men” in His day of humiliation cast this in His teeth: “He trusted in God; let Him deliver Him now, if He will have Him” (Matt. xxvii. 43); and we find that the “trial of cruel mockings” had its place amongst the persecutions suffered by the worthies whose names are recorded in Heb. xi. The reproach of the cross has not ceased to exist. O for that grace to “rejoice in being *counted worthy* to suffer shame for His Name” (Acts v. 41). David’s bitterness here was not caused by the personal contempt he suffered, but rather on account of the shameful reflection cast upon the integrity and faithfulness of his God. Had he been an idolater the derision would have been merited (e.g., the scorn poured by Elijah upon the prophets of Baal in 1 Kings xviii. 27), but the honour of God was dear to David’s soul, and such mockery drew from him this pointed expostulation. In such circumstances as these our reputations suffer no dishonour, but the name of God is blasphemed. “How long will ye love vanity?” Adversity did not deaden David to a sense of the Omnipotence of God, nor shake his confidence in the ultimate triumph of God’s righteous and eternal purposes. David might lose *his* throne, and *his* name might perish, but he knew that the Throne of Righteousness never could be overthrown, and that before the Name of the Lord every knee should bow, and he therefore described as *vanity* the attempts to overthrow him. Those that fight against the godly do not raise the arm of hatred against *men*, but against *God*, and Job asks (ix. 4): “Who hath hardened himself against Him, and hath prospered?” yet ever since the days of Cain the ungodly have loved this *vanity*. There is a solemn warning in this interrogation, but the blind devotion of the wicked to their vain cause hardens them in their sin. Pharaoh’s love of vanity reached its climax when he perished in the Red Sea. Absalom’s love of vanity ended in his violent death at the hands of Joab. Judas’ love of vanity issued in his self-destruction in circumstances of undying infamy; and all who are entangled and die in this tentacle of Satan will likewise perish.

“And seek after leasing”—or after a lie. A lie is a deliberate attempt to deceive or defraud. Everything but the truth of God is a lie; that is, if rested in, or sought after, or built upon, will prove a fatal deception when “the rain descends, and the floods come, and the winds beat upon it.” Honesty between man and

man, and between nation and nation, is to be commended; morality is a temporal bond which prevents the world from falling into utter corruption; but all of us are fast hastening on to an eternal world, where earthly estimates of value and worth are unknown and disregarded. We need something upon which "Tekel" never can be inscribed, and that "something" is a saving knowledge of God and Jesus Christ, whom He hath sent; this is life eternal. Everything short of this at its best is but "seeking after leasing"; and from such solemn vanity may the Lord in His rich mercy deliver us all.

"But know that the Lord hath set apart him that is godly for Himself." David here utters a most blessed truth, to which the persecutors of the saints in all ages would do well to give heed. Persecution, even if it issues in a violent death, must always fall short of its object, inasmuch as the *lives* of the saints are hid with Christ in God (Col. iii. 3). The *body* may be destroyed, but the eternal purpose of God in the salvation of the redeemed is not thereby defeated. Multitudes of martyrs have entered the "rest which remaineth" through a gate of fire, or have been ushered therein at the point of the sword; but even the thirst of Satan for the blood of the godly has its limitations, for, "Not a single shaft can hit, till the God of love sees fit." Moreover, our blessed Lord and Master, who well knew what faith in His Name would entail, did not leave His followers in the dark as to the issue of their sufferings, but spake thus to them, "And I say unto you *My friends*, Be not afraid of them that kill the body, *and after that have ye no more that they can do*" (Luke xii. 4). Whomsoever the Lord sees fit to set apart for Himself will be a godly man, and he will become a servant to God, and although the corruptions of his fallen nature will sometimes assert themselves, they will pierce him through with many sorrows, and lead him to broken-hearted confessions before God. Paul says (Rom. vi. 22): "But now, being made free from sin, and become servants to God, *ye have your fruit unto holiness*, and the end everlasting life." A sanctified person is not only set apart for the service of God here on earth, but is also "sealed unto the day of redemption." No violent hand can be laid upon him, nor fatal ill befall him, until that service on earth is accomplished, and when that sanctified service is ended, he is fitted and prepared to join "the spirits of just men made perfect." When in the vortex of persecution and sorrow, a person manifestly set apart by the Lord may honestly and bitterly feel, "I shall now perish one day by the hand of Saul" (1 Sam. xxvii. 1), yet, "He that *keepeth* Israel shall neither slumber nor sleep" (Psa. cxxi. 4); and the watchful care of Israel's God over His saints constitutes a shield which will serve its appointed purpose, and a blessed sense of divine protection will sometimes find expression thus:—

"Since *all* that I meet shall work for my good,
The bitter is sweet, the medicine is food.
Though painful at present, 'twill cease before long,
And then, O how pleasant, the conqueror's song."

(Gadsby's, 232.)

The Lord will claim all whom He hath set apart, and none is able to pluck them out of His hand.

"The Lord will hear when I call unto Him." A sanctified person will be favoured to prove that prayer is no vain exercise. He may be so sifted and shaken at times that there will only be three words left at the bottom of his heart, and those three words are, "Lord, help me!" and that cry of real distress is never disregarded. A sanctified memory will recall former times of deliverance, with all their vivid circumstances, and such recollections, under the Spirit's witness, will tune even an oppressed heart to sing:—

" His love in time past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."
(Gadsby's, 232.)

David had many sad proofs that "confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. xxv. 19), but never once had his confidence in his God been betrayed, nor had the confidence he expressed in his God been reproved by Him. Some of us have been favoured to receive marked answers to prayer, yet when fresh difficulties arise, we often hesitate to believe thus, individually, "the Lord will hear when I call unto Him." May sufficient grace be given us to more steadfastly believe what we sometimes sing:—

" When most we need His helping hand,
This Friend is always near;
With heaven and earth at His command,
He waits to answer prayer." (Gadsby's, 132.)

GEMS FROM NEWTON. (8.)

NEWTON'S exposition of Mark iv. 28, in the form of letters, is concluded in the following extract:—

C., OR GRACE IN THE FULL CORN IN THE EAR (*concluded*).

2. *Spirituality.* A spiritual taste and a disposition to account all things mean and vain, in comparison of the knowledge and love of God in Christ, are essential to a true Christian. The world can never be his prevailing choice (1 John ii. 18). Yet we are renewed but in part, and are prone to an undue attachment to worldly things. Our spirits cleave to the dust, in defiance of the dictates of our better judgments; and I believe the Lord seldom gives His people a considerable victory over this evil principle until He has let them feel how deeply rooted it is in their hearts. We may often see persons tangled and clogged in this respect, of whose sincerity, in the main, we cannot justly doubt; especially upon some sudden and unexpected turn in life, which brings them into a situation they have not been accustomed to. A considerable part of our trials are mercifully appointed to wean us from this propensity; and it is gradually weakened by the Lord shewing us at one time the vanity of the creature, and at another His own excellency and all-sufficiency. Even C. is not perfect in this respect; but he is more sensible of the evil of such attach-

iments, more humbled for them, more watchful against them, and more delivered from them. He still feels a fetter, but longs to be free. His allowed desires are brought to a point; and he sees nothing worth a serious thought, but communion with God and progress in holiness. Whatever outward changes C. may meet with, he will, in general, be the same man still. He has learned with the Apostle, not only to suffer want, but, which is perhaps the harder lesson, how to abound. A palace would be a prison to him without the Lord's presence, and with this a prison would be a palace. From hence arises a peaceful reliance upon the Lord; he has nothing which he cannot commit into His hands, which he is not habitually aiming to resign to His disposal. Therefore, he is not afraid of evil tidings, but when the hearts of others shake like the leaves of a tree, he is fixed, trusting in the Lord, who, he believes, can and will make good every loss, sweeten every bitter, and appoint all things to work together for his advantage. He sees that the time is short, lives upon the foretastes of glory, and therefore accounts not his life or any inferior concernment dear, so that he may finish his course with joy.

3. A union of heart to the glory and will of God is another noble distinction of C.'s spirit. The glory of God and the good of His people are inseparably connected. But of these great ends, the first is unspeakably the highest and most important, and into which everything else will be finally resolved. Now, in proportion as we advance nearer to Him, our judgment, aim and end, will be conformable to His, and His glory will have the highest place in our hearts. At first it is not so, or but very imperfectly. Our concern is chiefly about ourselves; nor can it be otherwise. The convinced soul enquires, 'What must I do to be saved?' The young convert is intent upon sensible comforts; and in the seasons when he sees his interest secure, the prospect of the troubles he may meet with in life makes him often wish for an early dismission, that he may be at rest, and avoid the heat and burden of the day. But C. has attained to more enlarged views; he has a desire to depart and be with Christ, which would be importunate, if he considered only himself; but his chief desire is that God may be glorified in him, whether by his life or by his death. He is not his own, nor does he desire to be his own; but so that the power of Jesus may be manifested in him, he will take pleasure in infirmities, in distresses, in temptations; and though he longs for heaven, would be content to live as long as Methuselah upon earth, if by anything he could be or suffer, the will and glory of God might be promoted. . . .

The power of divine grace in C. may be exemplified in a great variety of situations. C. may be rich or poor, learned or illiterate, of a lively, natural spirit, or of a more slow and phlegmatical constitution. He may have a comparatively smooth, or a remarkably thorny path in life; he may be a minister or a layman—these circumstances will give some tincture and difference in appearance to the work, but the work itself is the same; and we must then, as far as possible, drop the consideration of them all, or make proper allowances for each, in order to form a right judgment of the life of faith. The outward expressions of grace may be heightened and

set off to advantage by many things which are merely natural, such as evenness of temper, good sense, a knowledge of the world, and the like; and it may be darkened by things which are not properly sinful, but unavoidable, such as lowness of spirits, weak abilities, and pressure of temptations, which may have effects that they who have not had experience in the same things cannot properly account for. A double quantity of real grace, if I may so speak, that has a double quantity of hindrances to conflict with, will not be easily observed, unless these hindrances are likewise known and attended to; and a smaller measure of grace may appear great when its exercise meets with no remarkable obstruction. For these reasons we can never be competent judges of each other, because we cannot be competently acquainted with the whole complex case. But our great and merciful High Priest knows the whole; He considers our frame, "remembers that we are but dust;" makes gracious allowances, pities, bears, accepts and approves, with unerring judgment. The sun in his daily course beholds nothing so excellent and honourable upon earth as C., though perhaps he may be confined to a cottage, and is little known or noticed by men. But he is the object and residence of divine love, the charge of angels, and ripening for everlasting glory. Happy C.! his toils, sufferings and exercises will be soon at an end; soon his desires will be accomplished; and He who has loved him, and redeemed him with His own blood, will receive him to Himself, with a "Well done, good and faithful servant; enter thou into the joy of thy Lord!" . . .

FROM THE PAGES OF HISTORY.

OUR BIBLE.

THE coming of the Normans, the victories they achieved and the customs they introduced, did not mean the absolute subjugation of the people, or the destruction of their language. Neither was it the tongue of the common people only, the aristocracy did not cast it away, and French was regarded as a foreign language. As we draw near to the age of Wycliffe we get acquainted with English as a vehicle of a most wonderful power. What was the condition of our country when it received its first complete Bible? Wycliffe's Bible was published in 1383, and these times were stirring. Our young readers will doubtless call to mind the features of the fourteenth century; though they may have faded from the memories of older ones. The hundred years' war with France began in 1337; the Black Death beginning in 1348, halved the population, which then amounted to three or four millions. Even then there were troubles through the disarrangement of labour; the serf had begun to shake off his shackles. Under Wat Tyler the peasants revolted against the landlords and lawyers. Whilst Rome was claiming huge payments of money from England, and thrusting foreign priests into English livings, it was practically a kingdom of this world and the tool of a French king. The English clergy, whilst seeking to sever themselves from Rome, were alienated from the people by reason of corrup-

tion. In such a time as this, more fully to be learned from the historian, Wycliffe believed that an open Bible would teach men the ideal of government and authority. Wycliffe's Bible was, of course, a translation of a translation, but its chief merit lies in its forcible English. Its circulation was large, and even Parliament tried to stop it, and one of the mighty of that day responded: "We will not be the refuse of all other nations; for since they have God's law in their own language, we will have ours in English, whoever say nay." A large sum was paid for a few pages of the manuscript; it is a familiar statement that a load of hay was given for permission to read it for a certain period—one hour a day. John Foxe, of "Book of Martyrs" fame, is reported to have said, "Certes, the zeal of those Christian days seems much superior to this our day, and to see the travail of them may well shame our careless times."

Before me, whilst writing this, lies an English Hexapla, and I am extracting a specimen of Wycliffe's writing taken from the Gospel according to Luke, chap. xvi.; it may interest some as an example of our language in the fourteenth century, and appearing in our first complete Bible: "He seide also to hisse disciplis, there was a riche man, that hadde a bayli; and this was defamed to hym, as he hadde wastid his godis." 2 and he clepid hym and seide to hym what here I this thing of thee? zilde rekyngre of thi baili, for thou myzt not now be baili. 3 and the baili seide with ynne hym silf, what schal I do, for my lord takith awei fro me the baili, delui may I not: I schame to begge 4 I woot what I schal do, that whanne I am remoued fro the baili; they resceyue me in to her hous 5 therfor whanne al the dettours of his lord wereu clepid to gidre; he seide to the first, hou myche owist thou to my lord?" Of course, the characters of the period are not here reproduced.

With the revival of learning in Europe came the printing press, making knowledge the common property of all, instead of the treasure of a few. America was discovered, and men began to look on an altered world. With the march of events, however, we are not greatly concerned, but for our purpose we come to the great translator, William Tyndale. Tyndale was a scholar, and in 1526 he translated the New Testament. An oft-repeated expression of his was this: "If God spared his life, ere many years he would cause a boy that driveth the plough to know more of the Scriptures than the Pope did." The resolution was good, but difficulties were many; the obstacles were so great that it soon became obvious that the task of translation could not be carried out in England. In 1524 he left his native land for Hamburg, and until his martyrdom in 1536 he worked at his translation. With the advantages of the printing press, he was able to issue editions from 1525 onwards. It is said that Testaments poured into England like a flood, and in many curious ways; sometimes hid in barrels, in bales of cloth, or in sacks of flour. Cardinal Wolsey and his agents bought up all they could, and every available copy was burned at St. Paul's Cross as a burnt offering to God. The press was speedier than the fire, however. The following incident has often appeared, but its reproduction will be pardoned—perhaps. The Bishop of London sought out an

Antwerp merchant, and enquired his opinion concerning the buying up of all the copies across the water. "My lord," said Pakington, a secret friend of Tyndale, "if it be your pleasure, I could do in this matter probably more than any merchant in England; so if it be your lordship's pleasure to pay for them, I will ensure you to have every book that remains unsold." "Gentle Master Pakington," said the bishop—deeming that "he hadde an angel by the toe, whanne in truth he hadde, as after he thought, the devyl by the fiste"—"do your diligence and get them for me, and I will gladly give you whatever they may cost, for the books are naughty, and I intend surely to destroy them all, and to burn them at Paul's Cross." Subsequently, as the chronicler records, Tyndale and Pakington are in conference. The bargain was made, the bishop got his books, but naturally enough copies multiplied.

GOD'S WITNESSES (Elijah, the Tishbite).

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

WHEN Elijah heard "the still small voice," we read, "he wrapped his face in his mantle." There is something very significant in this act. He had heard the roaring wind; he had seen the upheaving earthquake and the consuming fire, and though the Lord was in all these terrible manifestations, for "He has His way in the whirlwind and in the storm," as the prophet testifies (Nah. i. 3), yet it was not until these had passed, and when he heard that gentle prevailing voice, that Elijah was deeply affected. He was filled with solemn awe before, but now the "merciful kindness" of the Lord reached his heart and melted him down. Then it was that he wrapped his face in his mantle under the inflowings of divine mercy and goodness; he was humbled and felt his unworthiness of so signal a blessing. To the believer, the Lord's last acts are always very wonderful.

"After the storm, a calm;
After the bruise, a balm;
For the ill brings good in God's own time,
And the sigh becomes a psalm."

The fugitive prophet here lost in great measure his burden. Everything had seemed against him, but now the Lord began to turn his captivity, restore him to his vacated office, and re-commission him to go forth as the Lord's messenger.

Now Elijah had indeed felt his forlorn condition, and (as he thought) was the only true worshipper left in Israel. This matter was grievous to him, and he mentioned it twice "before the Lord." But what saith the Lord to His servant? "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 18). What a surprise this good news must have been to the prophet, and what a solacing effect it must have been to him. How easy it is for the best of men to make mistakes! Did not the great and godly Moses speak unadvisedly with his lips? Well, the Lord has His secret ones in all ages, however dark the

age may be. Unknown to each other they may be, but well known to God, and He knows who they are, where they are, and what they are. The world has never been without His witnesses—true Protestants—and often they have appeared as solitary lights shining (with the light of truth) in dark places. "Ye are the light of the world," said the greatest of all preachers (Matt. v. 14).

Elijah then had many unknown friends who in spirit were both with him and for him, who must have heard of his acts and fame, and soon Elisha was to be numbered with them in an actual sense, for Elijah was, with other commissions, commanded to anoint the former to be his successor in the prophetic office.

Elijah passed through stormy scenes as the Lord's prophet to apostate Israel; the severity of his recent experiences brought him down very low at the time, even as the trouble which came to Paul in Asia, when he "despaired even of life," and was "pressed out of measure, and above strength," and having, too, "the sentence of death in himself, that he should not trust in himself, but in God who raiseth the dead" (2 Cor. i. 8, 9). Paul did not then die, for God delivered him "from so great a death." Even so Elijah. What a different man he now was! Think of him fleeing south to Horeb, and his now going north, and back again to his appointed labours. His strength is now renewed; his fears are all gone; his courage has returned, and a grace-given resolution of spirit succeeds his former weakness and weariness. What comment may now be made? This: "What hath God wrought!"

We conclude with this most valuable deduction and experienced truth—a lesson which all "the household of faith" are taught—that we are only *strong* when we are *weak*; and God's grace alone is sufficient for us, at all times, in all places, and under all circumstances. See 2 Cor. xii. 9, 10, and for further confirmatory evidence, everywhere in the Book. And may both reader and writer ever be enabled to endorse this truth with the "Amen" of faith in the heart.

"Let me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace.

I glory in infirmity,
That Christ's own power may rest on me;
When I am weak, then am I strong;
Grace is my shield, and Christ my song."

"Trials are sent to the Lord's people to make proof of their graces; therefore, look on trials as occasions to evidence your graces."—ERSKINE.

"He that lives in sin and expects happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat or barley."—BUNYAN.

"Having gotten Christ, it is not possible to keep Him peacefully except the Devil were dead."—RUTHERFORD.

"NO BIG WORDS OF READY TALKERS."

WHAT idle chatters there are in the visible Church of God, who are always talking, talking, talking about religion, and know nothing secretly of groaning and crying unto the Lord! Bunyan has drawn their character with a masterly hand under the name of "Talkative," in his "Pilgrim's Progress." Who so forward as these to discuss the most knotty point of doctrine; and who so backward to call upon the Lord in secret? Who so forward with their tongue; and who so backward with their heart and hand? Who so much for the mere talk of the lip; and who so ignorant of the hard labour and severe exercises of a troubled and tried soul? Who so ready to condemn others; who so slow to condemn themselves? Who so nimble with the letter of Scripture; who so ignorant of the power? With them it is all talk, talk, that tends only to penury. They will never profit your souls, children of God. Talkative associates will never be your help and comfort, if you are labouring under heavy loads. It is the meek, quiet, humble, broken-hearted, exercised family of God who have often not a word to say, and can only speak as they feel some little power moving in their heart, that will be your choice associates. Take Solomon's advice, ye that fear God, "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge" (Prov. xiv. 7).

J. C. PHILPOT.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

There is a short text in the Old Testament which tells us how God's Word was valued in the days of Samuel. You will find it in 1 Sam. iii. 1. Thus it reads: "**And the word of the Lord was precious in those days.**" Sad to say, there are not many, comparatively speaking, who regard the **worth** of the Bible to-day. And the reason is not far to seek. Numbers do not hold this precious Volume as the **Word of the Lord**, hence they are strangers to its precious teaching. We do hope and pray that, by God's grace, it will be made as precious to our dear young readers as it was to young Samuel. To him, the Word of the Lord was **revealed** by the Holy Spirit (1 Sam. iii. 21), by whose power he was enabled to proclaim "every whit" (margin—all the words), ver. 18, to Eli, and others to whom he was sent. And God greatly blessed Samuel's testimony. May you each value all God's servants, to whom His Word has been made precious by divine revelation, and may the hearing ear be given to you to receive their messages, whether delivered in preaching or by way of addresses in the Sabbath School. Never listen to despisers of the Bible. Now it is this little, yet important word, **PRECIOUS** (as it will always describe the Word of God); that we want to seek to impress upon your young minds in this connection. As an acrostic is always appreciated by our boys and girls, we will endeavour to proceed by such means:

P Says—PROVE IT. Precious truths will always stand proving. God's Word has never proved false. Its directions in all generations have proved safe and invaluable, its warnings most needful, its promises precious, and its precepts equally so. God grant that you may prove its preciousness.

R Bids you—READ IT. Precious words are well worth reading. Jesus says, "Search the Scriptures," etc. (John v. 39). Read your Bibles, and while you read, may you pray as David did: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18). Praying readers find that the Bible reads them. Praying readers too, are favoured to—"Read their title clear, to mansions in the skies"—in this precious Book.

E Reminds us of those who—ESTEEM IT. Job said, "I have esteemed the words of His mouth more than my necessary food" (Job xxxiii. 12). God's Word is the most precious food that can be eaten. By faith it is eaten, received, or taken in, for the nourishment of the soul. Oh that the Author of this Holy Volume may so feed us therefrom, as that we may be enabled often to say feelingly: "Food to which the world's a stranger, Here my hungry soul enjoys." How pure, how safe, how free from poison, is this celestial food!

C Intimates that seekers are bidden to—COME TO IT. What for?—Jesus Christ. He is to be found "in all the Scriptures" (Luke xxiv. 27). "Seek, and ye shall find" (Matt. vii. 7). The eunuch found Him there, to his great joy, when Philip, therefrom, "preached unto him Jesus" (Acts viii. 30—39). Seekers are invited to come to this precious Book for counsel, wisdom, instruction, food and rest. ALL these great blessings are found in Him who says, "Come unto Me" (Matt. xi. 28).

I Here is a word for godly parents and teachers.—IMPART IT. Impart this Precious Word in the home, in the Sabbath School, and Bible Class. As you have prayed over reading it, may you pray about imparting it. Impart it as it is revealed to you by the Holy Spirit, and blessing will attend your labours. Impart it, never depart from it.

O May you, with us, be given grace to—OBEY IT. Obedience is the fruit of love. If the Bible is made precious to us, we shall desire grace to obey its Author and its teaching. God says, "If ye love Me, keep My commandments" (John xiv. 15), and "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

U What a favour to be helped to—UNDERSTAND IT. Only its Author can reveal its meaning. When Jesus appeared to the apostles after His Resurrection, and revealed Himself to them, we read that He "opened their understanding that they might understand the Scriptures" (Luke xxiv. 45). He who says, "Learn of Me" (Matt. xi. 29), provides both instruction and understanding. Reason fails with all her powers to understand the Bible, while faith believes, and love adores. Lord, teach us each to pray—"Give me understanding, that I may know Thy testimonies" (Psa. cxix. 125).

S All who, like Mary, hear the Word at Jesus' feet—STICK TO IT. David said, "I have stuck unto Thy testimonies: O Lord, put me not to shame" (Psa. cxix. 31). The Lord will never put anyone to shame who, valuing His Word, is graciously enabled to stick to it, in spite of all the assaults of men against it. Be it ours to prove and stick to it by faith. May its preciousness be enjoyed when we are alone, in the House of God, the Sabbath School, Bible Class, in the home, in the workshop and the house of business. As we handle the Bible, Lord, help each to say: "Precious Bible! Book divine! Precious treasure! thou art mine." All who have been favoured with the experience, can say that the preciousness of God's Word is to be enjoyed in each of these eight exercises, under divine blessing.

May a close examination of this acrostic not only prove interesting, but profitable and confirming to our dear young readers. If Sunday School superintendents, teachers, and other older friends

find benefit also, our labour will not be in vain, and the God of the Bible, who "cannot lie," shall have all the praise.

Your sincere friend, THE EDITOR.

FOR THE LITTLE ONES.

"WE had been reading John viii..44, and speaking to the children of Satan as the father of lies; and of our hearts as the place of lies (Jer. xvii. 9); of Christ as the Truth, and of the Holy Spirit as the Spirit of Truth. In the evening we heard a little voice from a little couch crying very earnestly in these words: 'O Lord, let not Satan be my teacher, for he will teach me lies; and let not my own heart be the teacher, for it will teach me lies; but let the Holy Spirit be my Teacher, for He will teach me the truth, and He will tell me about Jesus Christ who is the Truth.' "

DEACON LEE'S OPINION.

(Concluded from page 160.)

"I KISSED his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not Mine anointed, and do My prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in for the remainder of her days, but, like a heroine, she said, 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not Mine anointed, and do My prophets no harm.' These words followed me till I fully realised the esteem in which Christ holds those men who have given up all for His sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cling to the roof of my mouth, and my right hand shall forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts. There is often great power in the little word, "No," but sometimes and in some circumstances it requires great courage to speak it so resolutely as did the silent deacon.

Waymarks.

"Search the Scriptures."—John v. 39.

"And they shall look unto the earth; and behold trouble and darkness."—Isaiah viii. 22.

"And upon the earth distress of nations."—Luke xxii. 25.

"Men's hearts failing them for fear."—Luke xxii. 26.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning."—Joel ii. 12.

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."—Psa. xii. 1.

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."—Psa. xx. 7.

"Ascribe ye strength unto God."—Psa. lxviii. 34.

EDITORIAL COMMENTS.

Our Beloved Country.—The National Government which has been set up as a temporary means, in the midst of our National Crisis, for dealing with immediate financial problems of a pressing nature, can but be regarded by seriously-minded people as a measure of expediency which only proves the seriousness of the situation. The new Government, made up as it is of politicians who have laid aside for the moment their acute political differences, is concentrating a united effort in the direction of establishing National Credit. What loyal citizen can do any other than wish for good to arise from the deliberations of all who are at the moment called upon to discuss such huge problems, and take necessary means to avert a national calamity? Who can fail to admire the noble example of our King and Queen, the Prince of Wales, and other members of the Royal Family, of self-sacrifice, at a time when all classes of the community are called upon to economise and take their share of the national burden? Yet, we further ask: What praying citizen can do any other than long to see our King and his Government showing signs of their felt dependence upon the Lord for help? Where is the name of God in high places to-day? Where is the call for National Humiliation, Confession and Prayer? Our eyes scan the daily papers in vain for these matters of paramount importance. Have we as

a nation forgotten that God says: "I will be exalted among the heathen, I will be exalted in the earth"? (Psa. xlvi. 10.) It makes God-fearing people wonder, in the absence of honour being rendered to His holy Name, what judgments will follow, to bring about a fulfilment of this abiding declaration. That churches, impressed with the present situation, have in some districts, with one consent, agreed to hold Special Prayer Meetings for the Nation, is matter for thankfulness and hope.

"God is the refuge of His saints
When storms of sharp distress invade."

And when they unitedly desire to call upon Him in the day of trouble, they may look for deliverance in His own time and way. We forget not the pleadings of Abraham for Sodom, and the immunity from judgment that followed during his short sojourn there. Judgments will doubtless be moderated where the saints are, but we have all sinned, and what lies in the future for England by way of punishment, God alone knows. It would be folly to paint a bright picture under present circumstances, yet it would be equally wrong to forget that our God is able, in answer to the many cries of His people, to change the present scene of national forgetfulness of His Name by mercifully showing our rulers that He alone is able to help us. Such a change of scene would surely soon be followed by a call from the throne of **England for a day to be set apart for National Humiliation, Confession and Prayer.** With what unity and fervour could these memorable words of Luther be sung upon such an occasion:

"With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself hath bidden.

Ask ye, who is this same?
Christ Jesus is His name,
The Lord Sabaoth's Son;
He, and no other one,
Shall conquer in the battle."

God Almighty help us!

Floodlighting.—A sad contrast to National Humiliation was evidenced when thousands of floodlights were brought into full play in London during the first night in September, so as to cause quite a chaos in the streets. By this very powerful lighting, we are told that the vast Metropolis was turned into the brightest city in the world. Surely the great expense which such illumination must incur seems hardly consistent with the imperative need for more economical conditions! But leaving the natural side, we cannot forbear to express some spiritual thoughts suggested by this glaring light. Consider the floodlighting which shines into a sinner's heart as the Holy Spirit discovers "the hidden things of darkness," and the "chambers of imagery" that before remained unperceived there. What floodlighting can equal this for illuminating, exposing, and penetrating power! What a sight

is opened up in such an experience! Then when the same Spirit shines into the same heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6), how blessedly the scene is changed! What floodlighting can equal this! "Marvellous light" indeed.

Again. When numbers of hearts are affected all at once by this all-powerful Light, as numbers of buildings are affected at once when thousands of lights are spent upon them, what a flood of light and life is produced! Such was the case at Pentecost, "when all were of one accord in one place" (Acts ii. 1). So great was the heavenly flood of light that shone into men's hearts, as it accompanied Peter's sermon, that no less than three thousand souls were savingly affected, and added to the Church in one day!

We can do without floodlighting in the streets of our cities and towns, and find satisfaction (during these days of stress especially) with sufficient light for safety and business. But oh! for that day—may it soon come—when a mighty outpouring of the Holy Spirit in His all-purging, sanctifying, teaching and reviving power shall flood the Church of the living God in the midst of the earth. **No other floodlighting can possibly take the place of this.** Then should we behold a great gathering together in unity of men and women who, walking in the resplendent beams of such glorious light, would so behold and adore the Lord Jesus by faith, as that each would cry with John: "He must increase, I must decrease." How glad and willing for the consequent fulfilment of Isaiah's word of prophecy, "A little child shall lead them" (xi. 9), would such favoured people be! Good Lord, hasten that day, we beseech Thee.

ASSURANCE.

Being a Sermon preached in Streatley Hall, London, by the late Mr. J. E. Hazelton.

(Concluded from page 166.)

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

LET us speak of the means which the Lord is pleased to use to give this assurance or knowledge that we have eternal life. The Apostle John very simply, clearly and directly expresses the means that are used, "These things have I written." Oh, let us bless and praise God for the written Word, not one leaf of which Luther would part with for all the world. "These things have I written." You, dear friends, who are trembling, doubting, fearing, read this letter again and again; pray over it, "Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law." This I know, that no living soul here this morning, trembling, doubting and fearing, will ever be satisfied, and can ever be satisfied, until sweetly assured in the sense of the Apostle here.

Safe you are as a believer in the Lord Jesus Christ; comfortable, happy, satisfied, strong, that you will be through the assurance which is spoken of here.

I know of no other part of God's Word which is so full of evidence as to the position and work of Christ in the soul as is this Epistle. One of the greatest proofs of eternal life is given when a sinner feels the plague of his own heart; when a sinner—pursuing a figure used by Solomon in his dedicatory prayer at the opening of the Temple—when a sinner stretches forth his hand toward this holy place. Solomon said, "O Lord, whether that man be a stranger or a Jew, as he feels the plague of his own heart, and stretches forth his hand toward this holy place, then, Lord, hear, answer and forgive." And if you want God, if you know the plague of your own heart, and stretching forth your hand toward the Lord Jesus Christ, you have an indubitable evidence that you are a possessor of eternal life.

"But I am so unworthy; I have not sufficient depth of conviction; my repentance is not what I would have it."

"If you tarry till you're better,
You will never come at all."

You say you are so unworthy. Why! that just makes you suitable for Jesus Christ the Lord. That sense of unworthiness is, as it were, the digging into your heart of God the Holy Ghost, that into that hole He may let down His grace, love and mercy. In the Temple and the Tabernacle, mortice and tenon exactly fitted into one another, and God has made a mortice in your heart when you say you are unworthy and sinful, which exactly fits the tenon of Christ's all-sufficiency.

"But," you say, "I am so unworthy; will Jesus receive me?" I answer that question as I did, I think, last Monday evening, Is His Name Jesus? His very name of Jesus is the sign-manual that He will receive you. "Thou shalt call His Name Jesus; for He shall save His people from their sins." Concerning conviction of sin—my experience is, I doubt not that many of you will confirm this—my experience is that my conviction of sin has been deeper at the cross foot than before I reached that place. Repentance! My repentance is so shallow! Oh, but when we see the crucified Saviour, when He condescends to commune with us; when our Joseph says, "Draw near to Me," and falls upon our neck and kisses us, then repentance deepens. Oh, brethren and sisters, it is all at Calvary; deepening conviction, deepening repentance, blessed assurance! O Thou risen Saviour, draw us to Thyself, and the praise and the glory shall be Thine! Here is another evidence in the first verse of this chapter: "Whosoever believeth that Jesus is the Christ is born of God."

"What more can He say, than to you He hath said,
You who unto Jesus for refuge have fled?"

Whosoever! That is wide enough, is it not? "Whosoever thirsts, let him come unto Me and drink." Do you believe that Jesus is the Christ, that He who is called Jesus is the Christ, God's anointed Saviour? That is what "Christ" means; anointed by God the Father to be the Saviour of His people.

Believing that, you believe that Jesus is the Son of God, because only He could be a Saviour for such an one as you. Then you are born of God and have received the anointing. So we have an anointed Saviour, and anointed sinners coming to Him as their Prophet, Priest and King. "The same anointing teacheth you of all things."

Here, then, stand the infallible Scriptures; here stands the inherent Word of the living God. "These things have I written unto you." Take them not simply as John's words, but as the words of God the Holy Ghost. "I heard a voice from heaven saying unto me, Write;" and the Spirit replied, "Yea" (Rev. xiv. 13)—the Spirit's "Yea" to the writing. Now to have this blessed Book with these truths expressed in black and white is better than a vision that fades and dies. It is better than angels. Here you have the truth of the living God, not in visionary form, not by angelic messengers, but written by men under the Spirit's power. This same blessed Spirit attends this Word with divine power in your heart and conscience, and so through the things that are written, the Word of God attended with divine power, we have this blessed testimony.

Once more. "Every one that loveth Him that begat, loveth him also that is begotten of Him" (1 John v. 1). What is love? What is desire? It is an effect. If you love the brethren, that is an effect, and an effect cannot exist without a previous cause. And what is the previous cause of love to the brethren? God's love to you. Unless God loved you, and has shed abroad His love in your heart, according to the measure of His grace, you would not love. "This is the love of God, that we keep His commandments, and His commandments are not grievous." Obedience is the test of love. Now I ask you in this respect, "Is your presence in this house of prayer—in other houses of prayer where God's people are wont to assemble—is it cheerful? is it willing? do you feel it to be a very hard matter to give up sinful worldly amusements?" "His commandments are not grievous," and "this is the love of God, that we keep His commandments." Where your heart is, there will be your pleasure.

But I must stop. There are three witnesses—you can follow all this out as you read them, to the strengthening of your faith and the bringing of that assurance which you desire. "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (1 John v. 8). Has the Spirit quickened, changed, illuminated you? Do you know aught—I know not a few of you do—do you know aught of His secret power? "The water and the blood"—water, Christ my sanctification, delivering me from the power of sin; "the blood"—Christ my justification, cleansing me from the guilt of sin. All this is of God's sovereign grace and mercy. The Lord give us then that sweet assurance of faith which is expressed by Susannah Harrison:

"My God! for I can call Thee mine,
My Father and my Friend!
Am I not Thine, for ever Thine?
To Thee my groans ascend."

I read the other day of a blind child who was in the arms of his father. The father put him into the arms of someone else, and said to the child, " You do not know who has hold of you; don't you feel frightened ? " And the child replied, " I don't know, but you do; and I am not a bit frightened." Oh to have the sweet assurance that God is my Father, that Jesus Christ is my blessed Redeemer; that the Spirit of the living God is my Comforter and my Guide. " He brings the blind by a way that they knew not." Often we know not in the providence of God the next place on which we shall set our foot, but our Father knoweth all, and "these things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God"—that ye may believe more fully, more powerfully, more sweetly on the Name of the Son of God. The Lord bless His Word for His Name's sake. Amen.

CONFLICT.

WHAT means this conflict in my heart,
In which both grace and sin take part ?
Both seem resolv'd in me to reign,
And thus a daily war maintain.

Grace bids me seek the Lord by prayer;
Sin almost drives me to despair.
Grace bids me rise by heav'nly birth;
Sin drags me downward to the earth.

Grace makes me love the saints of God,
His house, His service, and His Word;
But sin in every place has tried
To turn my wand'ring heart aside.

Grace gives me drops of heavenly joys,
But sin my happiness annoys;
Sin is resolv'd to hold me fast,
But grace shall conquer sin at last.

JOSEPH IRONS.

GLEANINGS FROM THE PSALMS. (No. 8.)

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

PSALM iv. 4.—" Stand in awe, and sin not." David here utters a solemn warning to his persecutors. In the previous verse he had expressed his confidence in the preservation of the living God over all His people, indicating mercy to the godly and judgment to the wicked. Upon that mercy David had cast himself in the confidence of faith, and knowing that his enemies neither feared God nor regarded man, he knew their danger in being exposed to the wrath of God, and accordingly exhorts them to " stand in awe." David was not speaking to a people ignorant of the ways and

judgments of God, but to a people whose very existence as a nation was solely attributable to the interpositions of God on their behalf from the time they were brought forth out of Egypt. Their very history was a demonstration of the truth that "the Lord thy God is a jealous God," and was heavy with terrible records of the visitations of divine displeasure against sin within or without the camp of Israel. Sin, however, deadens both nations and individuals to the very facts of history, let alone the truths of the Bible, notwithstanding the warnings of Jehovah. Every age has witnessed its wars, pestilences, earthquakes, famines, distresses and sorrows, which loudly re-echo this solemn warning, "Stand in awe, and sin not;" and every nation or individual that ignores it, God will judge. The amazing mercy of God towards those who have no mercy for themselves or for others, is demonstrated by the repeated warnings uttered in the Scriptures before the judgment falls. Our own beloved nation has been favoured above all the nations of the earth, and its greatness had its rise in the glorious Reformation, when in the sovereign good pleasure of God, the Light of Life dispelled the centuries of darkness, superstition and sin; and whilst this nation walked in that light, the blessing of God overshadowed it. But the Saviour's own words that "men loved darkness rather than light, because their deeds were evil" (John iii. 19), have been sadly verified in one bulwark after another being destroyed, with the proportionate restraint being removed from the national conscience. Pharaoh witnessed the wonders of the Lord in Egypt, and those wonders devastated his kingdom, yet Pharaoh hardened his heart against God, until the final judgment swept the flower of Egypt's manhood into eternity. This nation, in common with all those involved in the recent world-wide war, shared in the universal horror which drained the earth of its manhood and its resources; yet it has hardened its heart against God, and subsequent visitations have failed to awaken its conscience, for we are still "sowing to the flesh," and we are plainly told (Gal. vi. 8) of the inevitable harvest. Ere that fatal harvest is reaped, may the Lord "in wrath remember mercy" (Hab. iii. 2), and constrain this nation to "stand in awe, and sin not."

"Commune with your own heart upon your bed, and be still." Here is a divine exhortation to heartfelt reflection in solitude—when withdrawn from the scenes of sin and wickedness—and an admonition to utilise the necessary seasons of bodily rest in a searching examination of the motives behind sinful actions, and a careful weighing up of the inevitable issues. The wicked may be suffered to carry all before them, as has been evidenced by the persecution and martyrdom of Christians throughout the world's history; but when their lust and hatred has thus been vented, there is still the Christian's God to reckon with. We read of a "God by whom actions are weighed" (1 Sam. ii. 3), and although the reckoning may be delayed, it will surely be called for in due season. Those that fear God would do well also to give heed to this scripture, for if there were more of this inward debating, and an honest examination of words and motives as before God, much that now deadens the life of the Church, as well as the life of the individual, would cease to exist; but we fear that the closing

words in the Book of Judges, "And every man did that which was right in his own eyes" (xxi. 25), too truly describes the position both within and without Zion. O for grace to read the Word of God, *as the Word of God*, which declares amongst other things respecting its Author, "Thou desirest truth in the inward parts" (Psa. li. 6), and to truly "stand in awe" of it as that word which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, *and is a discerner of the thoughts and intents of the heart*" (Heb. iv. 12).

"Offer the sacrifices of righteousness." Israel were still a sacrificing people. A sacrifice presupposes a transgression, and a transgression is an offence against God's holy law; therefore, all sacrifices under the first testament involved a confession of sin against God. A man may be a blind devotee to rigid ritual, as many are to-day, and withal be a bitter and relentless persecutor of the saints of God; in fact, the Master foretold the *beginnings* of the persecution which would fall upon His true disciples in these solemn words: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John xvi. 2). Persecution originating from the synagogue—the place where "the law and the prophets" were constantly read, the very scriptures foreshadowing the Atonement and testifying of Christ—and those engaged therein professedly "offering according to the law." Mental allegiance to the most perfect creed is but a dead form, and can only lead to corruption, apart altogether from the solemn mockery thus perpetrated, whereas heart work will mean true sanctification. Be it ours, through the mercy of God, to "commune with our own hearts" more and more as to the true motives of our profession, our church membership, and our ministry, and in each of these matters may grace be given us to "offer the sacrifices of righteousness." The mere externals of worship will never absolve us from the sins of our profession, nor will they propitiate wrong thoughts, wrong words, wrong motives and wrong actions; and may the Lord powerfully impress upon our hearts the solemn fact that "whatsoever is not of faith is sin" (Rom. xiv. 23), and grant us grace to act accordingly.

"And put your trust in the Lord." Trust placed elsewhere will ever prove vain. The Jew in his ceremonial devotions, the Pharisee in his strict adhesion to the letter of the law (and his consequent assumption of moral superiority), the Papist in his penances, the Arminian in his good works and progressive sanctification, and the dead Calvinist in his allegiance to a sound creed, all imagine that their trust is well grounded, and in that trust may unite in persecuting the saints of God, and may subsequently defend their trust thus: "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?" with this solemn verdict upon their trust, "And then will I profess unto them, *I never knew you: depart from Me, ye that work iniquity*" (Matt. vii. 22, 23). How solemn to have a life-long profession of religion branded by the great Judge of all the earth as "a work of iniquity." May our trust, through mercy, be of a different

nature, even one begotten of and maintained by the Spirit of the living God; one which finds this supplication ever needful: " Hold up my goings in Thy paths, that my footsteps slip not" (Psa. xvii. 5); and one which will, in our most favoured seasons, move us to pray, " 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).

GOD'S WITNESSES (Job).

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

JOB is an interesting character, and what is divinely recorded of him, as to his uprightness, his wealth, his great losses, his bodily afflictions, his torments by Satan, his wife's reproaches, the taunts of his friends, and the desolation of soul, together with the secret sustaining power of God, as well as the bright glimpses of truth here and there let down into his soul, and the fluctuations of his faith and feelings all through his diversified experiences, right on to the very end, when the Lord turned his captivity—these all form a profitable exercise and study to the enlightened mind, and they set forth a solemn appeal, and the divine certainty that, " If God be for us, who (or what) can be against us ? " (Rom. viii. 31.) Here the Lord has given us an extraordinary example of what He can enable His tried and tempted ones to endure. Neither changes, nor reverses in providence, nor the most distressing trials and temptations, either in things temporal or spiritual, can alter the love of God, the covenant of grace, or the everlasting stability of the promises. These mighty truths (blessed be God) are made sure and steadfast, and are firmly established in Him who is the " Yea and Amen " of the Gospel.

" Ye have heard of the patience of Job, and have seen the end of the Lord," writes James (chapter v. 11). Patience, suffering and endurance, are close associates; but as patience is a spiritual grace, and though tried, it still survives. Had not this been true, how could Job have come forth victorious at last ? His faith was tried, so his hope and love. But the grace of God shines brightly all through his dark experiences. Let us listen to him for a few moments; he says, " Though He slay me, yet will I trust in Him " (Job xiii. 15); and again, " He knoweth the way that I take, and when He hath tried me, I shall come forth as gold " (Job xxiii. 10). It is one thing to read about these things, but another thing to pass through them by actual experience. But God ever honours His own work, and the language of fear and unbelief is never the language of truth. It is sometimes said that " Patience is a virtue," and in things natural there is truth in the saying; but in matters spiritual, unless patience is a gracious endowment, it will certainly fail, and give up at last. There is always a limit to natural endurance, for " that which is born of the flesh is flesh, and that which is born of the Spirit is spirit " (John iii. 6). To sum up matters (and this applies without any exceptions to all the " pilgrims of Zion," Job included), we come at last, having been instructed by the Holy Spirit, and the

rigorous action of circumstances, to ascribe *all* the honour, praise and glory, to the sustaining power of God and His matchless grace, even as Paul so beautifully included all right knowledge and experience in his own when he testified, "By the grace of God, I am what I am" (1 Cor. xv. 10).

The poet says:

"In Thy presence I am happy, in Thy presence I'm secure;
In Thy presence all afflictions I can easily endure."

But to be in the midst of denuding trials, and at the same time for God to withdraw the light of His countenance, and thus feelingly (but never actually) to be left of God, this is indeed to drink the "bitter waters of Marah"; this will make the strongest saint stoop and groan in spirit. This was Job's experience, as set forth in the twenty-third chapter, verses 1—9. The opening verses are a sorrowful lament: "O that I knew where I might find Him;" and so on in the same strain to verse 9. Then (wonderful to read) he adds, "But He knoweth the way that I take, and when He hath tried me, I shall come forth as gold." What a sublime utterance! Job could never have said this of himself; his reason and his feelings, in the midst of his present surroundings, seemed to contradict the assertion. How true it is, then, that "we walk by faith, not by sight" (2 Cor. v. 7). Where reason fails, there faith prevails. God will have it so.

"Blind unbelief is sure to err, and scan His work in vain;
God is His own interpreter, and He will make it plain."

God is the all-wise, all-powerful God. He never makes a mistake, and never fails in His purposes. Job believed in such a God; hence that gracious resolution, "Though He slay me, yet will I trust in Him." He was shut off from everything and everybody. Every avenue of creature help and hope was blocked. Job was constrained, and even obliged to look up and to wait patiently for Him; and that trust God honoured, that is, He crowned His own enablings in His servant; or, as the Shuhite said, "Till He fill thy mouth with laughter, and thy lips with rejoicing;" or, as the word is rendered in the margin, "shouting for joy" (Job viii. 21). The hope that God gives never makes ashamed, because it is a "good hope" which God will certainly verify.

Job lived in the distant past, and possibly long before the days of Abraham, but the utterances of his faith ring out strong and true in our own days, and "as face answereth to face, in water, so the heart of man to man" (Prov. xxvii. 19). And as the Apostle Paul could say under divine authority and guidance, "We know that *all things* work together for good to them that love God, to them who are the called according to His purpose," so Job found it. Is there a believer anywhere who has not in due time—God's time—confirmed so precious and self-evident a truth?

"In darkness or distress, His love's the same to thee;
Without declension more or less, immutable and free."

(*To be continued.*)

THE ENEMIES of the CROSS OF CHRIST (No. 9).

BY PASTOR F. H. WRIGHT (Rochdale).

"CHRISTIAN Science," whether in the claims made for it by its adherents, or as it is set forth in the book, "Science and Health," is such a mass of confusing statements that it is difficult in few words to reduce it to terms easily comprehended. Its extraordinary hold on so many people is a matter of surprise, and yet need not be when certain facts are realised.

We may look upon its propagation and maintenance as a triumph of organisation. Before the death of its founder a Board of Directors was formed (in 1904). The five men who constituted this Board were appointed for life, and had the power of nominating their successors. These control the activities of Christian Science everywhere, and these activities, be it noted, are almost entirely among so-called Protestants; Roman Catholics seem to be avoided. No branch can be formed without the consent of the mother church at Boston, in America, where the Board functions. Every address given by the travelling lecturers must pass the censorship instituted. Preaching is discountenanced; controversy is dangerous, and public debate is therefore prohibited. The idea is spread that Mrs. Eddy is still working, and the faithful must accept every statement, and not challenge anything. In its newspaper there is a careful exclusion of sensational matter. There is a sufficient public that does not seek to have its feelings harrowed by police court proceedings, political controversies; so a virtue is made of keeping out that which is calculated to arouse evil. Vindictive and bad thoughts must be suppressed, lest there be erroneous beliefs. In the conduct of services there is an absence of ritual; Mrs. Eddy and her book are prominent; in fact, no service is held without mention of her and her works. At the Wednesday meetings opportunities are given for testimony regarding healing miracles, and the general value of Christian Science. There are no confessions, no recognitions of failures, but simply the relation of virtues and triumphs of Christian Science. The general atmosphere is one of cheeriness, for will not Christian Science heal you of any disease you have? True, it does not deny Scripture in as many words; it is not like Modernism in this respect. The subtlety of its teaching lies in its interpretation of Scripture, and its attack on what it regards as the bad beliefs in the devil, death, hell; it is going to make man more perfect. All the dark things which ordinarily depress are unreal; Satan, sin, sickness and death are unreal, arising from false beliefs. It is elaborate in mind cure. Mind healing has been practised for a long time; why call this particular form of it Christian? But that it claims to be Christian we should have no concern about it; but when it is alleged that to Jesus and to Mrs. Eddy is committed the work of revealing the divine mind, and that Mrs. Eddy's teaching amplifies that of the Lord Jesus, we are aghast, and shudder at this most horrible and blasphemous suggestion. It rejects the whole of the medical and surgical science of the world as worthless, and worse than worthless—evil. Everything rests on the book, "Science and Health."

"A thorough perusal of the author's publications heals sickness," is one of its audacious claims. If there were enough Christian Science, there would be no more sin, sickness or death. Any failure is through lack of faith, and even the human race could be propagated through the power of the mind, according to this terrible book.

Take an illustration of Mrs. Eddy's interpretation of Scripture. "Give us this day our daily bread;"—"Give us grace for the day; feed the famished affections." Again in Revelation xii. we read of "the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is made to mean Mrs. Eddy; she, being guided by an inner illumination, knew this, and her interpretations of Holy Writ are on these lines. What an awful use of the Word of God, and what a terrible delusion to enter into! This putting of "Science and Health" before, or on equal terms with, the Bible, and the claiming for Mrs. Eddy divine inspiration, are amongst the indictments laid against this pernicious system. The book itself consists of endless repetitions, no order is in it, simply a collection of statements. If bulk were an advantage, it would enjoy a great one. Sin, death, disease, pain, are all illusions of the mortal mind; a person might say he felt a pain, but that would be untrue. It is a false belief; work on this, and the pain will vanish. Infection is a false belief, propagated by fear and destroyed by courage. Doctors are responsible for these false beliefs also, and should be discouraged. The adherents are not required to do anything, but have faith and live it; it is true that the standard of life aimed at is high, and this commends it to many. But again, seeing it is so completely contradictory of the Scriptures, why call it Christian? Strange that its appeal should be so strong, but to none, we are convinced, who have been taught anything of themselves by the Spirit of God.

We will proceed now to quote some of the statements of Christian Science in regard to sickness. "A man's belief produces disease and all its symptoms." The Scripture is clear as to the fact of disease as well as its origin, and yet we are told that "All disease is the result of education," and that "One disease is as much a delusion as another." "Catarrh, rheumatism, or consumption, are not because of climate, but on account of belief;" and further, "The evidence of the senses is not to be accepted in the case of sickness." "Argue with the patient that he has no disease." These are literal passages taken from "Science and Health," and could be multiplied in support of the teaching that "Man is never sick," and "Disease is a fear." We go into a hospital, and are to believe that the suffering there are under an hallucination. Dread disease, the effect of sin, laying all kinds and ages of men and women low is mere fancy; dispossess the patient of the idea that he is sick. The Lord Jesus did not cure sickness, but a false belief, and when God visits men in His providence, and when fools because of their transgressions are afflicted, it is but an imagination that affects them! When we remember the close connection between sin and disease, the intimate contact the Lord came into with the sick, we are appalled that any so-called religious person should write, or others should

believe, the fearful statements regarding disease set forth in Christian Science. Experience teaches us as well as the Scriptures that sickness is beyond the control of the human mind. Of course, when we speak of sickness, we are not including the imaginative disorders of the neurotic or the afflictions of the fanciful. Many of the symptoms of such persons yield to suggestion; even as people have thought themselves ill at the idea being presented to them that they look poorly. Some enjoy a semi-invalid life. No; the subject is too serious to include such cases. Sickness and disease are, alas! the terrible fruits of sin, causing much anxiety and distress, and yet oftentimes used by the Lord as powerful agents for accomplishing gracious purposes. We would not overlook either the use that He has made of afflictions; the granting of patience and dependence upon Himself. So much so that one said, "It is good for me that I have been afflicted;" and another was enabled to glory in afflictions and infirmities. Many a groaning sufferer is, alas! too painfully persuaded of the realities of disease to be affected by the reasonings, or rather vapourings, of Christian Science, and amongst them how many have died realising the terrible delusion they have fostered. Perhaps the height of presumption is reached when those (and we are acquainted with some), smarting under affliction, lacking both the desire and power to seek resignation at the hands of God to His will, have defiantly declared, "We have tried God, and He has failed; we will now try Christian Science." Many are the boasted cures, but Christian Scientists are still being borne to our burying-places in the same proportion to the rest of their fellow-creatures.

(*To be continued.*)

FROM THE PAGES OF HISTORY.

OUR BIBLE.

WE left the last treatment of our subject with Tyndale pursuing the great work of distributing the Scriptures. His prayer, made in 1536, is familiar: "Lord, open the King of England's eyes." In 1539 it was granted. "In every parish church stood an English Bible, and its pictured title-page tells its own story of opened eyes. The design is by Hans Holbein. In the first compartment the Almighty is seen in the clouds with outstretched arms. Two scrolls proceed out of His mouth to the right and to the left. On the former is the phrase, 'The word which goeth forth from Me shall not return to Me empty, but shall accomplish whatsoever I will have done.' The other is addressed to King Henry, who is kneeling in the distance bare-headed, with his crown lying at his feet, 'I have found Me a man after Mine own heart, who shall fulfil all My will.' Henry answers, 'Thy word is a lantern unto my feet.' Immediately below is the king, seated on his throne, holding in each hand a book, on which is written, 'The Word of God.' This he is giving to Cranmer and another bishop, who, with a group of priests, are on the right of the picture, with the words, 'Take this and teach;' the other, on the opposite side, he holds out to Thomas Cromwell and the lay peers,

and the words are, 'I make a decree that, in all my kingdom, men shall tremble and fear before the living God,' while a third scroll, falling downwards over his feet, speaks alike to peer and prelate, ' Judge righteous judgment; turn not away your ear from the prayer of any poor man.' In the third compartment Cranmer and Cromwell are distributing the Bibles to kneeling priests and laymen, and at the bottom a preacher, with a benevolent and beautiful face, is addressing a crowd from a pulpit in the open air. He is apparently commencing his sermon with the words, ' I exhort therefore, that first of all supplications, prayers, thanksgivings, be made for all men, for kings — ;' and at the word 'kings' the people are shouting, ' Vivat Rex,' children who knew no Latin lisping, ' God save the King!' while at the extreme left a prisoner at a jail window is joining in the cry of delight as if he, too, were delivered from a worse bondage." Truly an amazing change from the frantic hostility to the Bible, and this elaborate title-page gives us an idea of the alteration in the attitude.

Tyndale, however, did not live to see this. In 1535 he was the victim of treachery, and the result of his betrayal was confinement from May, 1535, to October 6th, 1536, when he was put to death by strangling and his body burnt at the stake. Yet from this time onward, more or less liberty was given for the possession and use of the Bible. One fears that in our own day a great number of people would make little or no effort to retain what cost so much to procure. During the reign of Edward VI. the Great Bible was the authorised Bible; this was substantially Tyndale's book, and, of course, during the reign of Mary the reading of the Bible was discouraged. It does not appear that the book was destroyed, but men, notably Cranmer and Rogers, who had been closely associated with the English Bible, were put to death. When Elizabeth came to the throne in 1558, brighter days began; the exiles for Protestantism returned from Geneva, and they brought with them a translation of the Bible which took the place of the Great Bible—the GENEVA BIBLE. This was really the favourite with the people. King James (in 1604) summoned the bishops and clergy to discuss Bible revision, and the desirability of one accepted book. Three different versions were then in use. In many churches the GREAT BIBLE was still to be found chained to stone or desk. The BISHOPS' BIBLE, as it was called, received the support of the Church. The GENEVA BIBLE was looked upon as the book of a sect because of its Puritan notes, and these were particularly nauseous to the King. So with objections to each of the Bibles in use the work of revision was commenced. Fifty-four learned men, selected from Church and Puritan parties, entered upon the task, and the services of the most competent scholars in the land were available for them. The work was finished in 1611, and this is the Book we have grown up with, which we call the AUTHORISED VERSION. It had no official authorisation, but has been received by common consent and usage. Previous Bibles had been embellished with marginal notes and doctrinal expressions; the Authorised presented the Word without additions, save of a grammatical kind. Even during the Civil War (1640—1650) this Bible held its own, and was accepted by Royalist and Puritan alike.

It is significant that 217 years passed away before there was any serious attempt to institute a thorough revision of the whole Bible; the hold of the Authorised Version is certainly unparalleled. Our treatment of this subject has been but a rapid flitting over the long expanse of years; other pens have ably described the wondrous preservation of this glorious Word.

INTERNAL EVIDENCE.

A MAN of subtle reasoning ask'd
A peasant, if he knew
Where was th' internal evidence
That prov'd the Bible true.

The terms of disputative art
Had never reach'd his ear;
He laid his hand upon his heart,
And only answer'd, "Here!"

EXTERNAL EVIDENCE.

PROPHETS of old events foretold
Ages ere they transpir'd;
Each word fulfill'd, as God had will'd,
Proclaims they were inspir'd.

GEMS FROM NEWTON. (9.)

How ardently Newton desired to live in submission to the Lord's will, and how fervently he sought to inculcate it, is evident in the following letter to one of his many correspondents:—

"It is indeed natural to us to wish and to plan, and it is merciful in the Lord to disappoint our plans and to cross our wishes. For we cannot be safe, much less happy, but in proportion as we are weaned from our own wills, and made simply desirous of being directed by His guidance. This truth, when we are enlightened by His Word, is sufficiently familiar to the judgment, but we seldom learn to reduce it into practice, without being trained a while in the school of disappointment. The schemes we form look so plausible and convenient, that when they are broken, we are ready to say, 'What a pity!' We try again, and with no better success; we are grieved, and perhaps angry, and plan out another, and so on; at length, in a course of time, experience and observation begin to convince us that we are not more able than we are worthy to choose aright for ourselves. Then the Lord's invitation to cast our cares upon Him, and His promise to take care of us, appear valuable; and when we have done planning, His plan in our favour gradually opens, and He does more for us than we could either ask or think. I can hardly recollect a single plan of mine, of which I have not since seen reason to be satisfied that had it taken place in season and circumstance just as I proposed, it would, humanly speaking, have proved

my ruin; or, at least, it would have deprived me of the greater good the Lord had designed for me. We judge of things by their present appearances, but the Lord sees them in their consequences. If we could do so likewise, we should be perfectly of His mind; but as we cannot, it is an unspeakable mercy that He will manage for us, whether we are pleased with His management or not; and it is spoken of as one of His heaviest judgments, when He gives any person or people up to the way of their own hearts, and to walk after their own counsels.

Indeed, we may admire His patience towards us. If we were blind, and reduced to desire a person to lead us, and should yet pretend to dispute with him, and direct him at every step, we should probably soon weary him, and provoke him to leave us to find the way by ourselves if we could. But our gracious Lord is full of compassion and long-suffering; He bears with our frowardness, yet He will take measures both to shame and humble us, and to bring us to a confession that He is wiser than we. The great and unexpected benefit He intends us, by all the discipline we meet with, is to tread down our wills, and bring them into subjection to His. So far as we attain to this, we are out of the reach of disappointment, for when the will of God can please us, we shall be pleased every day, and from morning to night—I mean with respect to His dispensations. Oh the happiness of such a life! I have an idea of it. I hope I am aiming at it, but surely I have not attained it. Self is active in my heart, if it does not absolutely reign there. I profess to believe that one thing is needful and sufficient, and yet my thoughts are prone to wander after a hundred more. If it be true that the light of His countenance is better than life, why am I solicitous about anything else? If He be all-sufficient, and gives me liberty to call Him mine, why do I go a-begging to creatures for help? If He be about my path and bed; if the smallest, as well as the greatest, events in which I am concerned are under His immediate direction; if the very hairs of my head are numbered; then my care (any farther than a care to walk in the paths of His precepts, and to follow the openings of His providence) must be useless and needless, yea, indeed sinful and heathenish, burdensome to myself and dishonourable to my profession. Let us cast down the load we are unable to carry, and if the Lord be our shepherd, refer all and trust all to Him. Let us endeavour to live to Him and for Him to-day, and be glad that to-morrow, with all that is behind it, is in His hands.

It becomes us to say, it is not necessary for me to be rich, or what the world accounts wise; to be healthy or admired by my fellow worms; to pass through life in a state of prosperity and outward comfort;—these things may be, or they may be otherwise, as the Lord in His wisdom shall appoint—but it is necessary for me to be humble and spiritual, to seek communion with God, to adorn my profession of the gospel, and to yield submissively to His disposal, in whatever way, whether of service or suffering, He shall be pleased to call me to glorify Him in the world; it is not necessary for me to live long, but highly expedient that whilst I do live, I should live to Him. Here, then, I would bound my desires, and here, having His Word both for my rule and my

warrant, I am secured from asking amiss. Let me have His presence and His Spirit, wisdom to know my calling, and opportunities and faithfulness to improve them; and as to the rest, Lord, help me to say, 'What Thou wilt, when Thou wilt, and how Thou wilt.'

"I CANNOT GET NEAR ENOUGH."

[A dear old friend, not long since passed away, spent a good deal of time, especially in her younger and more robust days, visiting the sick and dying. The following is her own description of visiting a friend about whom she felt much concern.—F. H. W.]

WHEN I (M. A. Wild) first visited Eliza —, she seemed very unwell, suffering from a violent cough, which tried her very much. After talking a little with her, I said, "You seem very weak; do you think you will get well again?" She answered, "Sometimes I think I shall; at other times I think not." "If you leave us," I inquired, "have you any hope for another world? How is it with your soul?" She gazed as though she would pierce me through, and said emphatically, "Mrs. W., I am not saved." I answered, "Have you felt yourself a sinner, and have you a desire to know and fear God? If so, God's Word applies to you." I then quoted several texts. She seemed somewhat calmed, and I left promising to come again soon, and to pray for her.

Each time I visited her I found her weaker. She said on one occasion, "I have always been reserved, and never felt an inclination for gay life like some; this makes me concerned to know if the work of grace is indeed begun in me. I do long to feel nearer; I cannot get near enough. I feel I can leave all my dear children (of whom she was a good mother and very fond) and my husband, who has always been so good to me, with God, knowing He can provide." For five weeks she kept her bed, and during that time never murmured, although an intense sufferer; she said her easiest hours were from 12 to 1. That time seemed to be given her for self-examination. She could mostly pray then, and hold converse with God, although she could not fully realise that Jesus was her Saviour, until one night Satan was permitted to visit her three distinct times. The first time she was on a beautiful grassy slope, and heard his voice, but could not see him, as he was behind her. He tried to persuade her to run down. "Oh, no; I cannot," she said, feeling it would be certain death; at which she awoke in great alarm, yet feeling joy at the escape. The second time she saw a sheet spread, on which some friends were sitting. They rose, and asked her to sit on the opposite side. Again she refused, and again awoke. The third time she was on a high hill, and Satan told her to jump down. In much alarm she awoke, and the joy of deliverance was very great. The fact that not once had she been left to yield to the Evil One was a great source of comfort to her.

Daily she grew weaker, but was constantly rejoicing in her Lord, and longing to go home. Talk to her of heaven, and her face lit up with joy at the contemplation of soon going. I some-

times asked if it was too much for her for me to come, but she said, "Oh, no; I like you to come and talk to me. I cannot talk myself, but I am quite happy, and quite prepared to die." To all her dear ones I believe she spoke as one that was dying, and just before the last hour came, arranged concerning her funeral, wishing no display, saying, "It matters not for the poor body; the spirit is going to be with Jesus." She knew everyone to the last. When I went in she said, "You have come to see me for the last time. I believe I am soon going." Upon her sister asking her if she was happy, she triumphantly answered, "Oh, yes!" Soon after she said, "Oh dear, it won't be long;" and sweetly fell asleep in Jesus, to wake up in His likeness, and sing the song of Moses and the Lamb in glory. She was interred in Colnbrook Churchyard, on July 8th, 1885, at the early age of 26, by Mr. Bardens, of Hayes.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

You will never be able to under-estimate the value of godly, praying parents. To have upright, wise and kind parents who seek your good, should invoke much gratitude, love and obedience; but many of you have fathers and mothers who possess the added blessing of the fear of God. Oh how thankful should all children be that have God-fearing parents who seek to bring them up in the nurture and admonition of the Lord. "Children, obey your parents in the Lord: for this is right" (Eph. vi. 1). Alas! one of the crying evils of to-day is "disobedience to parents" (2 Tim. iii. 2). We are told on the highest authority that this sin will be manifest in the last days. May God in much mercy point out to you all the fearful evil of disobedience to parents, and save you from it. Listen to those paternal petitions that go up in your presence at the beginning of each day, when your dear parents gather you with them around the Word of God, and to seek help from on high. You will soon trace their anxiety for your best interests and obedience. Often will you hear them breathe out prayer that you may know the Lord early in life. Let not these God-given parents pursue their duties, and lie down upon their beds at night grieved and sick at heart over your lack of loyalty and obedience. Ever remember that they know what is best for you. Boys and girls are very apt to forget this, but as they grow up they become convinced it is a fact. God says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. xxii. 15). Yes, mother and father do know best, and they desire to do their best for you. Obey them swiftly and affectionately, and so spare them the pain of chastening you for failing to conform to their wishes.

Now, are there any young readers who are beginning to trace answers to the oft-repeated prayers that have fallen from their fathers' lips in their presence? Prayers expressed something like this: "Lord, do put Thy tender fear in the hearts of the children"? Do some of you now find a desire bubbling up within

to accompany your parents to the House of God in the week, as well as on the Lord's Day? Why is this? Do you long to know your father's God, your mother's God? Dear children, whoever and wherever you may be, you shall not long for such blessings in vain. Truly it is a big blessing to know Him, and He who gives it says: "I love them that love Me; and those that seek Me early shall find Me" (Prov. viii. 17) Never shall we forget the earnest longing that went up from our heart as these words were once sung in chapel one Lord's Day morning, in the days of our youth:

"Lord, I address Thy heavenly throne;
Call me a child of Thine.
Send down the Spirit of Thy Son
To form my heart divine."

And we have lived to hear Him say, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Mal. iii. 17). Truly a precious Jesus, and Friend of sinners has He proved Himself to be to us. And what He does for one seeker, He does for all who truly seek Him. Let us refer here to a mother's love over a child who confides in her those early exercises and longings for eternal realities. Well do we remember attempting to tell a loving mother about those "feeble desires, those wishes so weak," at the same time expressing our fears that conviction of sin was not deeply enough felt. The wise answer she gave was this:

"All the fitness He requireth
Is to feel your need of Him.
This He gives you;
'Tis His Spirit's rising beam."

May be that timely encouragement will now be suited to some young reader's case. In spiritual matters, you will find your godly parents deeply sympathetic. Do not fear to talk to them, but, above all, and first of all, "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait I say on the Lord" (Psa. xxvii. 14). Seek Him in secret, in His Word, in His House, and while you move about. Go to Him just as you are, with your sins and anxious questions. Presently, at His time, Philip's words to Nathanael will be your sweet experience: "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John i. 45).

A wise letter by the late Joseph Irons, of blessed memory, to his son, follows this one, for your careful perusal. That his words and ours may be made useful to you all, by divine blessing, is the prayerful desire of

Your sincere friend, THE EDITOR.

"Having gotten Christ, it is not possible to keep Him peaceably except the Devil were dead."—RUTHERFORD.

"God's time is true time,
Full time and due time."

LETTER BY JOSEPH IRONS TO HIS SON.

My dear Boy,—As you so frankly acknowledged, in your note to me, that all your calamities might have been avoided had you attended to a kind father's counsel, I feel encouraged to write a few words of counsel for your use.

And first, as soon as you read this, get alone somewhere to read a portion of Scripture; and put yourself upon your knees to ask God to teach you how to pray, and to direct all your future steps. Then proceed to the persons to whom you have letters of introduction, and seek to get employment as soon as possible. And when you have succeeded, which I pray God may be soon, let the Psalmist's prayer be often repeated by you: "Let integrity and uprightness preserve me, for I wait on Thee." Never on any account forfeit your word, but strive to obtain and maintain the entire confidence of those who employ you. Make but few acquaintances, and let them be exclusively men of reputation. And prove this before you associate with them; for if you once stoop to mingle and mix with persons of lower standing than your own, you will never rise again.

May God Almighty make you a Christian. With the hope of this, for which I am daily praying, let me further advise you to avoid Sabbath-breaking. Early inquire for some place of worship where the same doctrines are preached which you have often heard in Grove Chapel, and meditate upon what you hear.

Now may God, whose I am, and whom I serve, preserve you from all evil, and give you life divine; that, if I never see you again in this world, I may meet you at His right hand in the realms of bliss.

Mrs. I. unites with me in love to you, and I remain,

Your affectionate father, JOSEPH IRONS.

FOR THE LITTLE ONES.

ONE day a little blue-eyed friend of mine was playing merrily in the parlour, seeming to have no thought beyond her pleasures, when a lady and gentleman in the room began to talk about the Bible. The gentleman thought that a great many things in that wise book were not meant to be understood exactly as they were written. For instance, that the bunch of grapes that required the strength of two men to bring out of the "land flowing with milk and honey" was really an entire vine. The lady agreed with him. My little four-year-old friend dropped her toys, and going to the lady, put her hand upon her arm, and looking at her with pitying eyes, said, "Aunty?" "What, dear?" the lady answered. "Do you know who made you?" "Yes; God." Then, summoning all her strength, in solemn tones the baby asked, "Do you think that it is any *wonderfuller* for God to make that big bunch of grapes than to make you?" "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger" (Psa. viii. 2).—*Selected.*

Waymarks.

"Search the Scriptures."—John v. 39.

FOR:—

1. Salvation. 2 Tim. iii. 15.
 2. Sound Doctrine. 2 Tim. iii. 16.
 3. Satisfaction. Psa. xxii. 26; Psa. lxv. 4.
 4. Safe Direction. Psa. cxix. 105.
 5. Substance. Prov. viii. 21; Isa. lv. 2.
 6. Solid Comfort. Isa. xl. 1, 2; Matt. v. 4.
 7. Saving Strength. Psa. xxviii. 8; Deut. xxxiii. 25.
 8. Sufficient Grace. John i. 16; 2 Cor. xii. 9; Heb. iv. 16.
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EDITORIAL COMMENTS.

A National Day of Prayer.—Upon reliable information, we are thankful to be able to inform our readers that a memorial has been addressed to the Prime Minister by the Lord's Day Observance Society, asking that Parliament should appoint a special "Day of Prayer for the Nation," to be held on as early a date as can be arranged. We are reminded that a similar Day of Prayer was authorised by Parliament on July 14th, 1918. How many praying hearts would glow with relief and gratitude, if one morning our newspapers should contain a special official announcement regarding the setting apart of such a Day of Prayer. There is hope. "The king's heart is in the hand of the Lord" (Prov. xxi. 1). People of God, pray on.

Unity.—Two Baptist ministers were talking together recently about this great and much controverted subject. One reminded the other about David's precious little Psalm which deals with it so well and concisely, and then remarked, "Where brethren dwell together in unity, there the Lord commanded the blessing" (Psa. cxxxiii.).

Is not the way into this fragrant fellowship learned at Jesus' feet? Surely no division exists there. No error or bitterness is nursed there. Nay, all who are favoured to sit together there can blessedly agree. It was at Jesus' feet where the man was found "clothed and in his right mind." There he sat in sweet gratitude and contentment (Mark v. 15). It was at Jesus' feet where Mary sat learning the truth, and loving its blessed Author at the same time (Luke x. 39). It was "by the feet" that the women held Jesus, as He met them running to bring the disciples word concerning His resurrection. Holding Him thus,

they worshipped (Matt. xxviii. 19). When John saw this adorable Person, he fell "at His feet" as dead. There and then it was that Jesus said to him, "I am the First and the Last" (Rev. i. 17). Now, could these five well-taught children of God have met together at Jesus' feet, there would surely have been a blessed oneness of heart in the things that matter most. Christ would have been "the First and the Last" to each and all of them. Hymenæus and Philetus would not have felt at home in this little company, since truth and error can never agree together. But, brethren, how stands the case with us? Are there not many things which wrongly separate between true brethren, and more, which separate between them and their God? (Isa. lix. 2.) The Lord help us each to pray in the language of Anne Steele:

"Low at Thy feet my soul would lie,
Here safety dwells and peace divine."

The Lord gather and keep us "at Jesus' feet," to enjoy much of the "unity of the Spirit," and may He help us, by prayer and supplication to "endeavour to keep" this unity "in the bond of peace" (Eph. iv. 3). Its worth is priceless.

GOOD NEWS FOR THE RIGHTEOUS.

Notes of a Sermon preached at Barton, Beds., by Mr. G. Rose, Pastor at Tamworth Road Baptist Chapel, Croydon, on June 17th, 1931.

"Say ye to the righteous, that it shall be well with him:
for they shall eat the fruit of their doings."—ISAIAH iii. 10.

THIS afternoon I tried to describe the righteous. The righteous in this text are not self-righteous, though self-righteous people always think they are righteous. God's people are not self-righteous, although self-righteousness is as natural to them as to others; but the Lord so leads and teaches them, as to convince them of the danger of trusting to their own righteousness.

"The Spirit never moves a man to say,
'Thank God, I'm made so good,'
But turns his eye another way,
To Jesus and His blood."

If you have a righteous principle implanted by the Holy Spirit, your own righteousness will not be good enough for you. I know that my righteousness—if I might use such a word—could never appear before God; but now I have a new nature, and can honestly say that what I am in my best natural state is not good enough for me. I do not want to trust it. I want something better than anything of my own. "What is that?" I want to be cleansed with the precious blood of Jesus Christ. I know I must be if I am to be right. I want also to be clothed with the spotless righteousness of the Lord Jesus Christ. I do not want, if I could, to appear before God with anything but the imputed righteousness of the Lord Jesus Christ. I want to have nothing else than God's Spirit and His heavenly grace in my heart. I can truly say that

I want that which God gives to His own people; a spirit that loves holiness and hates sin. Now our text is expressed thus: "Say ye to the righteous, it shall be well." Briefly, then, I want to come to this word "well," because it is "well" in a sense concerning which the natural man has no right conception. If you were to ask a natural man what it is to be "well," he would say: "To have good health, to be prosperous, for things generally to be congenial and pleasant." But that is not enough for God's people. To "be well" with God's people is to be interested in the first chapter of the Epistle of Paul to the Ephesians. Read it, my friends, at your leisure. It contains God's gracious purpose from all eternity to His own people. The Apostle says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." If you can read that chapter, and feel your soul go out in longing desire and prayer to God, then you are favoured. If you can appreciate God's eternal love and gracious purpose in sending His dear Son to die, and say with the Psalmist in the 106th Psalm, "Remember me, O Lord, with the favour that Thou bearest unto Thy people: O visit me with Thy salvation; that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance;" then you will be able to add:

"Grant these requests, I ask no more,
But to Thy care the rest resign;
Living or dying, rich or poor,
All shall be well if Thou art mine."

Now, my friends, is such your experience? Are you ever led thus? Then I say, "It is well" with you. "Say ye to the righteous, that it shall be well with him." I have a dear friend at Cranbrook who is more afflicted in body than anyone else I know. I know a good many people, a number of whom are afflicted in various ways, but not another person afflicted like this man. He has not been out of his room for nearly forty years. I said to his sister one day, "How is Willie?" She replied, "He is in a good place. He had these words given to him the other day, 'The lines are fallen unto me in pleasant places, I have a goodly heritage.'" I have never seen so much happiness in a person's countenance as I have seen in his. I have seen the tears of love, joy and thanksgiving fall from his blind eyes. That is "well," is it not? It is "well" with God's people in a sense that nothing can undermine. Whatever circumstances there are in the lives of those that fear God, it is "well" with them. It does not say God's people shall have no trial or pain, no temptations or distresses. They are never promised immunity from trials of every kind, and yet, in the midst of all, as the Apostle said: "Who shall separate us from the love of Christ?" (Rom. viii. 35.) Now, my friends, "it is well" to know the love of Christ. Thus to "be well" is what God's people want. They desire to know the love of Christ that passeth knowledge. If you want to see happiness, you do not want to go where there is no trouble, but where there is grace, where the love of God is in the heart, and the fear of God is in the soul.

" How can my soul with hopes like these
Be sullen or repine?
My gracious God, take what Thou please,
But teach me to resign."

Where Christ is precious, where He is first, where the love of God is, and sin is a burden, it is " well " with that person, and nothing can interfere with it. Mark, it *shall* be well. Neither sin, nor Satan, nor the evils of their own heart shall be able to move God's " well " out of the experience of His people. " *Say ye to the righteous, it shall be well.*"

Now, my friends, none feel their unworthiness as God's people do. No others feel their sinfulness in the same way as the children of God. Others do not feel their distance from God like His people feel it, nor do they feel sin on the conscience as the saints do. There is no people with such trouble as God's people have. It is a peculiar, particular kind of trouble. The world will never understand your trouble, if you are a child of God, and it will not understand your comforts either. We know that Job was a favoured man, and that he was a child of God. Those who fear God know that if a person is born again it is " well " with him, because " Blessed is the man that hath the God of Jacob for his help." If God is your God, it is " well " with you. If he has put His fear into your heart it is " well " with you. Solomon says, " I know it shall be well with them that fear God " (Eccles. viii. 12). Do we not believe it? We know and believe it " shall be well with the righteous." The Lord permitted Satan to prevail in Job's experience up to a point, but still it was " well." Satan was never permitted to move him from that blessed position. It was well with Job when he was in the deepest affliction. Job had his natural feelings, as all God's people have theirs. They feel trouble as much as other people. Grace never blunts the natural feelings of the saints, and when the Lord permits them to come into trouble they feel it like other people, only in their case there is always this, " Underneath are the everlasting arms." Neither temptation, nor the power of Satan, will ever remove you from the support of those arms, even when you cannot feel them, because:

" He lends an unseen hand,
And gives a secret prop,
Which keeps them waiting stand,
Till He complete their hope."

I do not know, my friends, how much you know about Satan's power. For years in my experience Satan was allowed very great power in temptation. I have not time to enter into the particulars, but I was never permitted to fall in with Satan's suggestions; the Lord always preserved my life. Satan could only go so far, for God said, " Touch not his life." He was allowed to touch Job's body, his family and his property, but not his life. If you are a child of God, Satan has no power to destroy the life of God in your heart. There was always something in Job that clave to the Lord, and something that believed, as he said, " when He hath tried me I shall come forth as gold." He had the root of the matter in him. If you are a child of God you will always have

the root of grace in your heart.' Nothing ever took the eternal love of God away from Job, and Job here and there said many things that showed he had the life of God in his soul. He said (it is a beautiful thing to say), "I know that my Redeemer liveth" (he knew that the Lord would redeem him out of all his trouble, as well as redeem his soul from hell), "and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27). The Lord showed Job many useful things. It was "well" with Job because divine teaching was in his trials. Underneath were the everlasting arms, and God's purposes of grace were over-ruling all the afflictions that he was brought into. When you are in affliction or trial, it is "well" if you can ask the Lord to sanctify your pathway. One said, "It is good for me that I have been afflicted." Have you ever said that? I have said, "It is good for me that I have been afflicted; for before I was afflicted I went astray, but now I have kept Thy word." What does affliction do when it is sanctified? Why, it brings us to the Lord in prayer; it brings us to His feet in supplication. If you and I never had anything to disturb the even tenor of our lives, if we never had any difficulties or trials, do you think there would be the prayer that there is, if the Lord is pleased to sanctify affliction? As one said:

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

Whatever may be the means used for keeping you near the Lord, such will be "well." Whatever means God uses to wean you from earth and self, and to loose you from your hold on this time state, bringing you to seek those things that perish not with the using, these will be "well." The Apostle says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." God's glory comes out of God's "well" to His afflicted people. The poet says:

"And from their afflictions My glory shall spring,
The deeper their sorrows the louder they'll sing."

(To be concluded).

GLEANINGS FROM THE PSALMS. (No. 9.)

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

PSALM iv. 6.—"There be many that say, Who will shew us any good?" Ever since sin blighted his primeval happiness and estranged him from God, man has been engaged in a tireless, but futile endeavour to satisfy the cravings of his heart and mind for pleasure and comfort. "Man is born unto trouble as the sparks fly upwards" (Job v. 7), and this sad birthright has ever been a galling yoke upon mortal existence, and every artifice of Satan,

and the "many inventions" which man has "sought out" to ease the pressure of that yoke have only served to fasten it on more securely. Goodness can proceed from God alone, and as "the carnal mind is *enmity* against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7), man, in a state of nature, never can and never will find that which is good, as he turns with hatred from the very source. Adam in the Garden of Eden was surrounded with goodness, yet Satan represented to him that something was lacking to secure his perfect happiness, and from that fatal and lying suggestion until now Satan has persuaded mankind that the goodness of God is insufficient to satisfy their real needs. It is a solemn and humbling reflection that the one thing upon which God saw fit to place a divine ban in Eden was the very thing Satan affirmed was necessary to complete the happiness and good of man; but the promised happiness, once partaken of, was found to be a bitter and deadly cup, yet intoxicating withal. Space forbids us to refer to the many instances in Scripture where this craving has goaded men into lengths and depths of sin, so we pass on to a brief survey of our own times. National prosperity is waning, and sober reflection upon its real causes is being sacrificed upon the altar of cupidity, amidst the ever-growing wail of "Who will shew us any good?" Politicians of all parties are frantically "hewing out broken cisterns that can hold no water," and inviting a blinded nation to drink from a source which can never satisfy, but only aggravate the evil, and to make confusion worse confounded, organised Christianity forsakes the "fountain of living waters," and seeks to bolster up and to recommend the traditions of men; yet that ungodly compromise, with all the strength of political power, has failed to answer the burning question, "Who will shew us any good?" Meanwhile the longsuffering forbearance of God continues, and under its gracious respite may all who truly fear God unite in praying with Habakkuk, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy" (Hab. iii. 2).

But there are times when even the Lord's own people take up this bitter cry, "Who will shew us any good?" When the Lord is pleased to hide His face, when Satan is permitted to harass and distress the soul, when in the deep waters of tribulation, when one has lost the *joy* of salvation, when misunderstood by friends and maligned by foes, when the means of grace (whether private or public) afford no comfort nor bring relief, when there is a *silent* God and a roaring adversary, when "their soul abhorreth *all* manner of meat, and they draw near unto the gates of death" (Psa. cvii. 18), when "their earthly joys are from them torn; and oft an absent God they mourn," feeling forsaken of God and hated of men, then in bitterness of soul their wounded spirit murmurs, "Who will shew us any good?" expecting never to see it again in this life, nor in the life to come. Yet ere their expectations and gloomy fears are realised, the pressure of the "ever-lasting arms," which are still underneath them, will wring this confession from them: "This is my infirmity: but I will remember the years of the right hand of the Most High" (Psa. lxxvii. 10). N.B.—Read the preceding verse of this Psalm).

"Lord, lift Thou up the light of Thy countenance upon us." What a mercy to be drawn from the poisonous air of *reasoning* into the pure atmosphere of prayer, and to be led, as was Jonah in the depths of his trouble, to exclaim, "Yet will I look again toward Thy holy temple" (Jonah ii. 4). When Israel drew near to Marah their expectations of relief were great, but when they tasted of the water, their cry, in effect, was, "Who will shew us any good?" and in answer to that cry the Lord shewed Moses a tree which sweetened the bitterness; and so here David looks toward the tree which had hitherto sweetened his Marahs, and which had been productive of all his real good. Toplady trod this path when he penned these lines:

"Encompassed with clouds of distress,
And tempted all hope to resign,
I pant for the light of Thy face,
That I in Thy beauty may shine.
Disheartened with waiting so long,
I sink at Thy feet with my load;
All plaintive I pour out my song,
And stretch forth my hands unto God.

Shine, Lord, and my terror shall cease;
The blood of atonement apply;
And lead me to Jesus for peace,
The Rock that is higher than I." (Gadsby's, 293.)

And in all ages the saints have known that there is but one Light that can dispel their darkness, one arm only that can bring deliverance, and but one source alone of good; and one smile from the Lord is worth more than all the world, and affords more happiness and joy to the believer than all the "treasures of Egypt." Miss Steele truly observes:

"Let earth's alluring joys combine,
While Thou art near, in vain they call;
One smile, one blissful smile of Thine,
Thou dearest Lord, outweighs them all."

(Gadsby's, 927.)

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." David's prayer had evidently been answered, for he here compares the gladness this divine favour imparted with the highest joy of the world, i.e., the time of harvest, when there is an abundance to eat and to drink. The ungodly "spend money for that which is not bread, and their labour for that which satisfieth not" (Isa. iv. 2), whereas the godly are enabled to buy the wine which maketh glad man's heart, and the milk which nourisheth man's soul, without money and without price.

"I will both lay me down in peace, and sleep." Here David reaps the settled peace that proceeds from the light of the Lord's countenance, and the fruit of that gladness which the Lord had put into his heart. When the heart of man is blessed with that "peace which passeth all understanding," his mind is calmed, notwithstanding the continuance of outward troubles, and restful sleep will follow, which will impart bodily strength for future labour and

toil, soul and body both thus partaking of the divine favour; and at such seasons the believer is enabled to rest in the Lord, believing that " He careth for him." How different is this state from that in which many who are " in the gall of bitterness, and in the bond of iniquity," continually dwell. Their fruitless search after " any good " wearies their bodies, inflames their passions, distracts their minds, wounds their hearts, and deaden their souls, and they are thereby often robbed of their sleep; in fact, " their sleep is taken away, unless they cause some to fall " (Prov. iv. 16). Some lie down, but it is not in peace; they may close their eyes, but it is not to sleep. Worldly prosperity brings with it prolonged anxiety and no real good, and it can never supplant the calm serenity of faith; and the end of all ungodly mirth is heaviness, whereas no stranger intermeddleth with the joy of the godly. God will put death into every cup but the " cup of salvation."

" For Thou, Lord, only makest me dwell in safety." Moses, the man of God, says in the 90th Psalm, " Lord, Thou hast been our dwelling-place in all generations;" and every man of God will live to prove that " safety is of the Lord " (Prov. xxi. 31), and by a Spirit-wrought faith will prove that " the eternal God is his refuge," and that " underneath are the everlasting arms." David's apparent security in his palace at Jerusalem had been rudely shaken by Absalom, and his army had proved false to their trust; yet when all the help of man proved vain, and he went weeping " up by the ascent of Mount Olivet " (2 Sam. xv. 30), he found as Mr. Hart found:

" Then, then to have recourse to God,
To pour a prayer in time of need,
And feel the balm of Jesu's blood,
This is to find a Friend indeed " (Gadsby's, 707);

and finding that Friend, found grace to sustain him, power to protect him, mercy to preserve him, goodness to surround him, love to uphold him, a refuge to hide in, and a dwelling in safety.

" Lord, help us on Thy grace to stand,
And every trial firm endure;
Preserved by Thy sovereign hand,
And by Thy oath and covenant sure."

(Gadsby's, 224.)

GOD'S WITNESSES (Job).

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

THE written records of Job's experiences present us with extremes, in worldly wealth and poverty, in bodily vigour and pitiable disease, in soul distress and ultimate deliverance. Job was not tried because he was not a good man and upright, but because he was righteous, the Lord tried him. The Lord's testimony concerning him is very noteworthy: " There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil " (Job i. 1); and further we read, " There is none like him in the earth " (ii. 3).

We read of his heavy trials and temptations, and follow him in his manifold perplexities and soul exercises, and at last, through the sustaining power and mercy of God, he emerges from them all; his faith was tried, tested, and found true. The inherent excellency of this grace is not in the power of the creature, but in its divine Author. Job's great trials prove how great and wise the Lord is, and "how great is His goodness" (Zech. ix. 17), and how faithful to His Word. That wonderful utterance of Job's, "The righteous shall hold on his way" (chap. xvii. 9), spoken at a time when he was in a very sea of troubles, is as a bright light shining in a dark place, and is the very essence of divine truth. Where and when have the Lord's fearing ones ever been forsaken? Job himself is a living confirmation of the reality of covenant truth, before a single word of it was ever written. It forms a solid part of "the everlasting Gospel," as preached by Christ and all His apostles, by prophets of old, and all sent ministers in later days: "The righteous shall hold on his way." God's promises and performances are harmoniously linked together in experience, and are firmer than "the lasting hills."

We read about Job before his trials, much during those trials, and then comes the "afterwards." What a difference there is! In his arguing with his friends, although they falsely accused him, and laid heavy charges against him, of which he knew nothing, yet all through there are traces of a self-righteous spirit, and of all sins of a religious nature, this, in the sight of God, is the worst. Pride befools us all, both sinner and saint. The big "I"--SELF--is ever ready to stand upon its supposed dignity, and in unrenewed nature is self-assertive, and defiant of God and His Word. Now it is the invariable rule of the Word that before God exalts, He humbles; before He enriches, He makes poor; before He strengthens, He shows how weak and helpless we are; before He bestows His promised blessings, He makes us appreciate them. Job lost much and gained much during his trials. God was with him and for him when everything seemed against him. The trials he endured were really God's acts of mercy and lovingkindness towards him; for "whom the Lord loveth, He chasteneth; and scourgeth every son whom He receiveth." The medicine may be very bitter and nauseating, but how sweet the returning health and spirits. Jacob certainly said, "All these things are against me," whereas God was thereby leading him on to great glory. His trials made him stoop and think unworthily. So did Job. And perhaps the reader has been there, too. Well these searching, testing, trying things are not an end in themselves; they are a gracious means to something better—a divinely-planned and all-wise process to instruct in heavenly wisdom; the work is sure and progress certain. We find, then, Job at last, and after his many and prolonged trials, making this confession before his God, "Behold, I am vile!" Here is unalloyed sincerity of heart; the eye of the Lord is upon him, searching him through and through, and Job makes a new discovery; he sees himself, and realises what he had only imperfectly known before; and later he more deeply confesses to God: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (chap. xlvi. 5, 6). This is the

spiritual climax; what a needful knowledge is this! When the night is darkest, the dawn is at hand; when the soul is lowest, the Lord is nearest. "I abhor myself"! This is the language of the saint indeed. *Then*, the soul is ready to receive God's bounty on His own terms, namely, as an act of free and sovereign grace and mercy; and O how sweet *then* that mercy is! "Great is Thy mercy towards me," says the saintly David, "for Thou hast delivered my soul from the lowest hell" (Psa. lxxxvi. 13).

All God's dealings with all His redeemed end at last in praise.

"As gold from the flame, He'll bring thee at last,
To praise Him for all through which thou hast passed."

It is not necessary to have Job's special trials to learn the same lessons. It is a comforting assurance to know that, "All Thy children shall be taught of the Lord, and great shall be the peace of Thy children" (Isa. liv. 13). We do not learn all in a day, a month, or year; His spiritual teaching is life-long; and how often, before the soul leaves its earthly tenement, does the Lord indulge His dying child with glimpses of His glory and ravishments of His love.

What a blank there would be if the last chapter in the Book of Job were omitted; but as one might, on scriptural grounds, expect here in the latter part of the last chapter, we are brought to a standstill before the amazing goodness and glory of God, as bestowed upon, and manifested to, "His servant Job." Does not this perfectly accord with the exuberance of the Psalmist's words: "Thou broughtest us out into a wealthy place" (Psa. lxvi. 12). Read but the whole verse, and the agreement is complete. Now let us notice how the Lord wrought for Job. "The Lord turned the captivity of Job;" "The Lord gave him twice as much as he had before;" "The Lord blessed the latter end of Job more than his beginning." How conspicuous that great Name—"The Lord!" And is it not worthily placed and mentioned? Job had made many speeches, had spoken many words; but in this last part there is not a word from him, not a note of praise or thanksgiving, or expression of gratitude. But though nothing is written, can we not imagine what Job felt? There are times in the believer's life when silence and weeping better suit than attempted words. Nehemiah said, "Blessed be Thy glorious Name which is exalted above all praise and blessing" (Neh. ix. 5). No language that Job could ever use would answer the dimensions of his blessings. Silence is more eloquent than speech. Who can utter all His praise? "Living tongues are dumb at best." Believer, hold fast, and hold on; "God hides the purpose of His grace, to make it better known."

"The way to heaven is narrow, and there are but few travellers in it. God's children must not expect a smooth path, for a religion that brings no cross will not lead to a crown. If we are sincere followers of Christ, we must expect trials, crosses and afflictions."—W. TIPTAFT.

PRAISE AND PRAYER.

"They shall praise the Lord that seek Him.—PSALM xxii. 26.

MOURNING sinner, dost thou seek
Jesus Christ, the Son of God?
Wouldest thou wash thy crimson stains
In the fountain of His blood?

Wouldest thou lay thy burden down
At the foot of Calvary's cross?
Wouldest thou for Christ's precious blood
Count all earthly treasures loss?

Does the thought of death affright?
Fearest thou the judgment seat?
In Christ's robe of righteousness,
Longest thou to stand complete?

Fear thou not to plead for grace;
Jesus will not say thee nay;
Never was a begging soul
From His presence cast away.

Jesus pities—Jesus loves—
Though awhile He seems to frown;
Thou art fearing death and hell,
But He has for thee a crown.

Yes, preparèd e'en for thee—
Is a crown and mansion fair;
Thou wilt strike a golden harp,
Thou the spotless robe shalt wear.

In His own appointed time
He, whose mercy Thou dost seek,
Will, in tones of tender love,
To thy heart thy pardon speak.

Watch and wrestle, wait and hope,
Though the answer tarry long;
"Weeping may endure a night,"
But will end in joyful song.

Here on earth to Christ our King,
Soon thy grateful praise *may* rise;
And it *shall* in sweeter notes,
Join the song above the skies. ISA.

THE ENEMIES of the CROSS OF CHRIST (No. 10).

BY PASTOR F. H. WRIGHT (Rochdale).

ANY system of religion, or scheme of things for the uplifting of man, must be tested by its attitude towards the Person of Jesus Christ. "Christian Science" stands condemned and abominated by every lover of the Lord Jesus Christ by reason of its blasphemous treatment of Him. Rome itself is not such an enemy to the dear Redeemer as this awful concoction of an imagination whose flights are a continuous amazement. With terrible effrontery the authoress deals with the sacred subject of the Lord's Incarnation, and declares that the Virgin Mary never conceived and brought forth an actual body. She gave birth to a spiritual idea, and the real Christ never came in the flesh. Here are some of the exact expressions: "Jesus was the offspring of Mary's self-conscious communion with God;" "Mary's conception of Christ was spiritual;" "The Virgin mother conceived the idea of God, and gave to her ideal the name of Jesus." Christian Science makes the blessed Incarnation of the precious Redeemer to be the neurasthenic imagination of an unmarried woman. There are so many in the realms of religion so-called who are ready to question the truth of the Incarnation, that the teaching of Christian Science does not outrage their feelings, but to the believer of the Scriptures no greater insult can be levelled against the darling Son of God than to seek to reduce Him to an idea.

According to this theory, He never cast out devils; they do not exist, He only cast out false ideas. He never raised the dead, they were never dead. The Lord Jesus did not die for sinners; there are no sinners, and there is no such thing as sin. He did not die; alive, He hid in the tomb, and His resurrection was a pretension. The Scriptures do not speak uncertainly or hesitatingly concerning God's dear Son. Types prefigured Him, prophets foretold Him. He was

begotten of the Father (John i. 14), was made flesh, in harmony with the declaration: "A body hast Thou prepared Me" (Heb. x. 5). Solemn is the expression: "Every spirit that confesseth not that Christ is come in the flesh is not of God, and this is that spirit of *Antichrist* whereof ye have heard that it should come" (1 John iv. 3). Again, one is bound to apply the words of 2 John 7 to Christian Science; its believers stand condemned by them: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." According to the wicked teaching of this system, Christ did not come in the flesh the first time, and will not come in the flesh the second time. Dealing with infirmities, we have this surprising statement: "At the time when Jesus felt our infirmities, He had not conquered all the beliefs of the flesh, or His sense of material life; nor had He risen to His final demonstration of spiritual power." Christian Scientists will declare they believe in Jesus, but when their belief is examined it is discovered to be worse than the unbelief of the sheer materialist. According to them, the mission of Christ was not to save men from sin, but to lead them to deny the reality of sin. Immediately you believe there is no sin, you are saved; but we can only be saved by doing the healing works He did! What a frightful thing to do, to endeavour to delude men into a denial of the reality of sin. There are those who have experience like the publican, who smote himself upon the breast and said, "God be merciful to me a sinner;" or the jailor, "What must I do to be saved?" The Psalmist expresses some who have cried: "I acknowledge my transgressions, and my sin is ever before me;" and sin was a terrible reality to the apostle when he cried: "Oh wretched man that I am! who shall deliver me from the body of this death?" Sin was no imagination to Ezra when he said: "I am ashamed, and blush to lift up my face to Thee, my God; for our iniquities have increased over our head." It is the conscious sinner's comfort to know that "His Name shall be called Jesus, for He shall save His people from their sins." Deny the reality of sin, when the rottenness and pollution of the world, the sighs and groans of creation, the ever-increasing apostasy in the earth and the almost boundless descriptions of crime horrify us daily! Take another vile expression; "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was glowing through His veins as He went daily about His Father's business." What a horrible mixing up of words; to link His Father's business with contempt of the precious blood of Christ! "Without the shedding of *blood* there is no remission of sins," saith the scripture, but Christian Science denies the reality of sin and ridicules the efficacy of the blood. The apostle declares the Lord's people are redeemed by the precious *blood* of Christ, and John exclaimed that "the *blood* of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). The book of Revelation opens with ascription of praise to Him "that washed us from our sins in His own *blood*" (Rev. i. 5), and the song of the redeemed includes: "For Thou wast slain, and hast redeemed us to God by Thy *blood*" (Rev. v. 9). I cannot believe Christian Science and the Bible, however much they claim to hold the Scriptures. To the Ephesians, Paul speaks of Him "in whom we have redemption through His *blood*" (Eph. i. 7). Further it is the *blood* of His cross" (Col. i. 20) that makes peace. Is not that an enemy of the cross of

Christ that makes light of the shedding of His precious blood? Jesus Christ Himself (John vi. 55) declares "My blood is drink indeed," and unless "ye drink His blood ye have no life in you."

We must go on to another emanation from this book, "Science and Health." We are told that Christ's death is not a sacrifice for sin, and has no substitute for sinners. Here are the words: "One sacrifice, however great, is insufficient to pay the debt of sin;" and again, "That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man made." One would scarcely believe that any person possessed with intelligence should utter such words, and least of all to claim to be under the inspiration of God in doing so. Our readers must keep in mind that this woman, Mrs. Eddy, asserted that she got all this blasphemous utterance from heaven,—that she was inspired. The enemies of divine truth have made some terrible statements, but scarcely worse than these that pretend to be from God. What saith the Scripture? Unless of course we can appeal to the Word of God, all our examination of this subject is useless. If the scriptures are not to be the final court of appeal, what is? Even of the fathers, Milton said that unless their teaching could be substantiated by the Scripture, he should regard their words the same as he would those of anyone else. This is the danger, that men will not come to the Word; some apparently feasible idea, some catchy phrase, some pretty sentiment, and away many go, without considering if it is in keeping with the Word of God. "One sacrifice, however great, is insufficient to pay the debt of sin!" One might ask then, how many is sufficient, and whose and when? and if they could be found in sufficient numbers, would they be willing and would they be acceptable when found? The apostle writing to the Hebrews declares: "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14); and we are sanctified through the offering of the body of Jesus Christ *once for all*" (Heb. x. 10). What of this: "For there is one God and one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5), or, "By one man sin entered into the world . . . If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. v. 12—16). "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. By the obedience of one shall many be made righteous" (Rom. v. 18, 19). "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). "Other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. iii. 10). These are not texts violently wrested from context to support an argument, they are statements of facts, and could be multiplied. To confusion be put all those that teach that the *One* sacrifice is insufficient to pay the debt of sin.

We must, however, give a little attention to the other abominable lie already quoted. "That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man made." Again the Scriptures must speak. "Let God be true, but every man a liar." Will any presume to deny that Isaiah liii. applies to the Lord Jesus Christ? "We did esteem Him stricken, smitten of God, and afflicted." "He was wounded for our transgressions." "The

chastisement of our peace was upon Him." "The Lord hath laid on Him the iniquity of us all." "Yet it pleased the Lord to bruise Him, He hath put Him to grief." Is not this in reference to the Father's wrath? Was it not the belief of Peter that God sent His Son to die and endure the wrath: "Him being delivered by the determinate counsel and foreknowledge of God"? We know what the cup was of which the Lord prior to His crucifixion said, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (Matt. xxvi. 42); and in that dread moment when darkness covered all the land, this awful cry went up from Jesus: "My God, My God, why hast Thou forsaken Me?" "He hath made Him to be sin for us who knew no sin" and the Cross tells us what sin was. "Behold the Lamb of God!" and these words take us back to the Old Testament, wherein is the teaching concerning the offering of the lamb, and back again to the Apocalypse and the beholding of a lamb as it had been slain. The sufferings of Christ have been the ground of His people's consolation many times. It was foretold that He must suffer; He did suffer as the Scriptures prove. It is not necessary to bring hymns to support the argument, but we cannot forbear to mention that wonderful hymn that includes this verse:

"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."

(To be concluded).

FROM THE PAGES OF HISTORY.

THE ARIAN CONTROVERSY.

WHEN the Church has enjoyed outward peace, it has usually been favourably placed for attacks upon it, either in regard to its doctrine or practice. So long ago as sixteen hundred years a bold and open assault was made against the deity of the Son of God, and it centred around a person of the name of ARIUS of Alexandria; a name famous in history. The historians tell us that he was by nature formed to deceive. A severe and grave manner was associated with a tall and venerable person, whilst his conversation was attractive. This man was promoted to a position of importance in the church, but used it for the purpose of disseminating heresy. The Lord's blessing on Peter is familiar, and the circumstances under which it was expressed are called to mind when dealing with Arianism: "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. xvi. 15, 16). Arius asserted that there was a time when the Son of God was not, that He was capable of virtue or of vice, and that He was a creature, and mutable as creatures are. It is a matter for sadness that many deem doctrine to be totally unnecessary of study; something so dry as only to engage the attention of people with nothing to do, or singularly crabbed in their nature. We feel, however, that it is eminently desirable to be acquainted with the errors that have entered the life of the church in all ages, and the steps taken to refute them.

The teaching of Arius was somewhat similar to that of SABELLIUS, a philosopher of Egypt in the third century, who openly taught that there is but one Person in the Godhead. The Sabellians taught that the Word and the Holy Spirit were only functions of the Deity, that they had no distinct Person. The Arians, however, held that the Son of God was totally distinct from the Father; that He was the first and noblest of those beings whom God had created, but inferior to the Father both in nature and dignity; also that the Holy Ghost was not God, but created by the power of the Son. They owned the Son to be the Word, but denied the Word to have been eternal, whilst they held that Christ had nothing of man but the flesh. He said, "that the Son proceedeth out of a state of non-existence; that He was not before He was made: that He, who is without beginning, has set His Son at the beginning of things that are made; that God made one, whom He called Word, Son and Wisdom, by whom He did create us." Some have advised silence and charity in controversy, but the controversy was too important for silence. How could it be regarded as a matter of small moment whether the Saviour be believed to be the Creator or a creature? In those early days it appeared to many that to persist in blasphemy of this nature was a greater evil than to persist in drunkenness and theft. It is true that contention waxed strong, and animosity rose high. The Pagans used the dissensions of Christians as fit subjects for ridicule, and their theatres resounded with laughter and scorn on account of their divisions. Alas! when Christian debate becomes the worldlings' sport. To the honour of some of those early Christians be it said that, although religion was low, there were not wanting many to boldly withstand the impious assertions of Arius, and being condemned at a synod in Alexandria, he was compelled to flee, which he did, seeking supporters in other parts of the Empire.

It is almost like reading something of the spirit of our own day to learn how the weak, adaptable Emperor Constantine urged the parties to compare their differences; or at least to leave each other to their own opinions, provided they did not disturb the outward union of the church. Peace at any price, and an appearance of union was the chief concern of this time-serving and worldly-minded emperor, called Christian. Such anxiety for peace reveals, not desire for the Lord's glory or the honour of Christ's Person, but either indifference or love of ease. The disputes becoming more vehement, the necessity of a General Council was soon evident, and this was called at Nicea in Bithynia, in 325 A.D. Over 300 of the leaders of the church gathered, and here is the fit place to introduce the name of the worthy ATHANASIUS. With consummate skill he refuted the so-called arguments of the Arians, and the Council passed the following resolution drawn up by Athanasius, and known as the Nicene Creed: "We believe in one Lord Jesus Christ, the Son of God, begotten from the Father: only-begotten—that is, from the essence of the Father—God from God, Light from Light, very God from very God, begotten not made; of one essence with the Father, through whom all things were made, both those in heaven and those in earth; who for us men and for our salvation came down, and was made flesh, was made man, suffered, and rose again on the third day, ascended into heaven, coming to judge the living and the dead." This was almost unanimously accepted, two only refusing to sign it.

In the judgment of Athanasius, Arianism was a blasphemous

dishonour done to his divine Lord and Master; in his treatises he maintained that the true Godhead of Jesus Christ was attested in many passages of Scripture; was implied in His unique Sonship, and was necessary to any true conception of the meaning and effect of the Incarnation. Here is the tribute of one of his most eminent contemporaries, the eloquent Gregory Nazianzen: "Athanasius was as humble in his mind as he was sublime in his life; a man of an inimitable virtue, and yet withal so courteous, that any might freely address him; of an angelical look, but much more of an angelic temper and disposition; mild in his reproofs and instructive in his commendations. He was a patron to the widows, a father to orphans, a friend to the poor, a harbour to strangers, a brother to brethren, a physician to the sick, a keeper of the healthful—one who became all things to all men, that if not all, he might at least gain the more. . . . He was the pillar of the faith and a second John the Baptist." Referring to Arianism our own beloved Philpot remarked: "The great leaders of the Council at Nice, at which the Arian heresy was condemned, such as Athanasius, knew what they were about, for they had to contend with men of the most daring audacity and the subtlest intellect, backed by an army of adherents all over the then known world and at one period with the whole temporal power against them. It was therefore a common saying at that time, 'Athanasius against all the world, and all the world against Athanasius.' Now if these mighty champions for the truth adopted the term 'eternal generation,' to express the true filiation of Jesus, we may be sure that they had some good grounds for its adoption. By it therefore, they meant this great and glorious truth, that Jesus is the Son of the Father in truth and love (2 John 3). This is the truth we desire to contend for."

GEMS FROM NEWTON. (10.)

JOHN Newton wrote forty-one letters on religious subjects over the signatures of Omicron and Vigil. Here is an extract from one on "Simplicity and Godly Sincerity":

"It would be a happy time if all professors of the gospel could, with the apostle, rejoice in the testimony of their consciences; that they walked in simplicity and godly sincerity. How many evils and scandals would be prevented! But alas! too many who name the Name of Christ, seem to have hardly any idea of this essential part of the Christian character. A few thoughts upon a subject so little attended to, may not be unseasonable. The most advanced in the Christian life have something of this lesson yet to learn; and the greater proficiency we make in it, the greater will be our inward peace, and the more will our light shine before men, to the glory of our heavenly Father.

"Simplicity and sincerity, though inseparable, may be distinguished. The former is the principle from which the latter is derived. Simplicity primarily respects the frame of our spirit in the sight of God; sincerity more directly regards our conduct as it falls under the observation of men. It is true the terms are often used indifferently for each other, and may be so without occasioning any considerable mistake; but as they are not precisely the same, it

may be proper, if we would speak accurately, to keep this distinction in view.

" Some persons who have been more enamoured with the name of simplicity, than acquainted with its nature, have substituted in its stead a childishness of language and manners, as if they understood the word simple only in the mere vulgar sense as equivalent to foolish. But this infantine softness gives just disgust to those who have a true taste and judgment of divine things; not only as it is an unnecessary deviation from the common usages of mankind, but because, being the effect of art and imitation, it palpably defeats its own pretences. An artificial or affected simplicity is a contradiction in terms, and differs as much from the simplicity of the gospel, as paint does from beauty.

" The true simplicity which is the honour and strength of a believer, is the effect of a spiritual perception of the truths of the gospel. It arises from, and bears a proportion to, the sense we have of our own unworthiness, the power and grace of Christ, and the greatness of our obligations to Him. So far as our knowledge of these things is vital and experimental, it will make us simple hearted. This simplicity may be considered in two respects—a simplicity of intention, and simplicity of dependence. The former stands in opposition to the corrupt workings of self, the latter to the false reasonings of unbelief.

" Simplicity of intention implies that we have but one leading aim, to which it is our deliberate and unreserved desire, that everything else in which we are concerned may be subordinate and subservient; in a word that we are devoted to the Lord, and have by grace, been enabled to choose Him and to yield ourselves to Him so as to place our happiness in His favour, and to make His glory and will the ultimate scope of all our actions. He well deserves this from us. He is the All-sufficient Good. He alone is able to save the vast capacity He has given us; for He formed us for Himself, and they who have tasted that He is gracious, know that His 'lovingkindness is better than life,' and that His presence and fulness can supply the want, or make up the loss of all creature comforts. So likewise He has a just claim to us that we should be wholly His; for besides that, as His creatures, we are in His hand as clay in the hands of the potter, He has a redemption title to us. He loved us and bought us with His own blood. He did not halt or hesitate between two opinions, when He engaged to redeem our souls from the curse of the law, and the power of Satan. He could in the hour of His distress, have summoned legions of angels; had that been needful; to His assistance, or have destroyed His enemies with a word or a look; He could easily have saved Himself, but how then could His people have been saved, or the promise of the Scriptures have been fulfilled? Therefore He willingly endured the cross, He gave His back to the smiters, He poured out His blood, He laid down His life. Here was an adorable simplicity of intention in Him, and shall we not, O Thou lover of souls, be simply, heartily and wholly Thine? Shall we refuse the cup of affliction from Thy hand or for Thy sake? Or shall we desire to drink the cup of sinful pleasure, when we remember what our sins have cost Thee? Shall we wish to be loved by the world that hated Thee, or to be admired by the world that despised Thee? Shall we be ashamed of professing our attachment to such a Saviour? Nay, Lord forbid it. Let Thy love constrain us, let Thy Name be glorified, and Thy will be done by us and in us. Let us

count all things loss and dung for the excellency of the knowledge of Christ Jesus our Lord. Let us not desire anything Thou seest fit to withhold, nor repine to part with that Thou callest for, nor even take pleasure in what Thou bestowest, unless we can improve it for Thee and ever prefer Thy love above our chief temporal joy! Such is the language of the heart that is blest with gospel simplicity. It was once the stronghold of sin, the throne of self; but now self is cast down and Jesus rules by the golden sceptre of love. This principle preserves the soul from low, sordid and idolatrous pursuits, will admit of no rival near the Beloved, nor will it yield either to the bribes or the threats of the world."

(*To be continued.*)

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

As you again will hope a word to find,
Address'd by one who loves the youthful mind,
You shall not have regret to see the space
In "Waymarks," chosen for the children's place
Fill'd with good thoughts for those beyond your age,
So let us read with care the sacred page,
And we shall find a word, for young and old,
Most needful in these days when sin is bold :—
"Avoid the way of every evil man" (Prov. iv. 14, 15).
"Enter not in his path" to learn his plan :
"Pass not near by it" lest your feet shall go
Along its track, to misery and woe.
"When sinners shall entice consent thou not" (Prov. i. 10),
Lest your fair character sustain a blot—
Which many years and tears will not erase,
For sin brings sinners into sad disgrace.
God make you watchful in your youthful days,
And lead you by the hand in Wisdom's ways—
Such are fair ways of "pleasantness" and "peace" (Pro. iii. 17),
Ending in heaven where sin and sorrows cease.
"How may I find them?"—asks some anxious youth,
Jesus will lead you, for He is "the Truth." (John xiv. 6.)
"I greatly fear," says one, "lest I shall fall;"—
Look unto Jesus, He will hear your call.
Search through His Word and pray for heav'nly light
That He will guide your trembling footsteps right.
Never shall one who thus to Jesus prays,
Be left to wander in forbidden ways.

The day will come when every evil man
Will hear from God about his sinful plan ;
Then judgment will be pass'd and he will go
Without reprieve, to misery and woe.
But what a contrast will be then express'd
As Jesus says to seekers—"Come ye blest!" (Matt. xxv. 34).

These, through rich grace, shall spend an endless day
In praising Him who taught their hearts to pray.

God Almighty bless you all,
Your sincere friend,

THE EDITOR.

SABBATH-BREAKING AND DISOBEDIENCE TO PARENTS.

A RECENT SOLEMN WARNING.

THE following account was given in the Daily Press on Monday, October 12th, 1931. We do hope that our young friends, when reading it, will be enabled to see the heavy hand of God in punishing those who desecrate His Day and disobey their parents. May the Lord save you each from these sins. Ed.

"Five persons were burned to death and a sixth was seriously injured yesterday (Sunday) afternoon when a motor-cycle and a 'baby' saloon car came into head-on collision on the main Folkestone road at Harrietsham.

The bodies were burned beyond recognition, but three of the victims were found to be E. C. S., aged fifteen, of Bermondsey; S. B., aged eighteen, and A. H., aged seventeen, also of Bermondsey.

They, with W. S., who was injured, were the occupants of the car.

The driver of the motor-cycle and a pillion passenger have not yet been identified.

A woman's boot was found among the dismembered and charred remains, and it is believed that the pillion passenger was a woman.

The force of the collision was so great that the motor-cyclist was driven head first through the bonnet of the car, which overturned and burst into flames.

Other motorists attempted to rescue the occupants of the car, but could not get near the wreckage for some time.

Eventually they were able to drag W. S. clear, but, although partly conscious, his clothes and even his boots were burnt off.

E. S. was employed as a solicitor's clerk with Messrs. Davies and Davies, of Moorgate, E.C. His brother William is unemployed.

The four boys about a month ago formed themselves into a syndicate and bought the car. Since then they have spent the week-ends on the road, usually at Hastings, from whence they were returning yesterday.

The parents of all the boys were strictly opposed to their ownership of the car.

'I pleaded with S. time and time again not to go in it,' Mrs. B., one of the three stricken mothers, said to a Press representative. 'On Saturday I begged him not to go away. I knew something would happen.'

A. H. had promised to join his parents at a party on Saturday night, but evidently decided at the last moment to join his companions. They had not been seen since Saturday afternoon.

Mr. C. T. Lawrence, of London, who was on the scene a few minutes after the collision, said to a Press representative:—

'The sight will always be a nightmare to me. In the middle of the road was a blazing mass, with flames twenty feet high. We could not get near the car as the heat was intense, but from a distance I could see at least three bodies with the flames licking around them.'

I should think the motor-cyclist was in the act of pulling out of the line to pass another vehicle when the accident occurred. He evidently did not see the oncoming "baby" car. His body had been forced right into the bonnet, and only his legs were visible.'

The fire blazed for an hour and a half before the bodies could be recovered. A great line of motor-cars homeward bound, was held up by the fire.

According to one eye-witness, 'We simply had to wait until the flames had died down before we could get anywhere near, let alone attempt any rescues.'

Dr. Laird, of Harrietsham, was called to the scene and gave what assistance was possible to the survivor, who was taken by ambulance to Maidstone Hospital, where late last night it was stated his condition was critical."

"Remember the Sabbath day, to keep it holy" (Exod. xx. 8).

"Children, obey your parents in all things" (Col. iii. 20).

FOR THE LITTLE ONES.

ON a hot summer's day a gentleman met a little girl carrying a big baby boy upon her back along a dusty country road. Her face was glowing with heat, and her hair was flowing in the summer wind. The gentleman was struck with the romping, fresh child, but thought she was overburdened. He stopped her, and asked if the baby was not too heavy. She looked up through a mist of golden hair and a wave of smiles, and said, "Oh, he is not the least heavy; he is my brother." Love was the spring that made her burden light. May our dear little ones not only love each other thus, but, in the days of childhood, may they be brought to know and love the Good Shepherd, who "gathers the lambs with His arm," and carries them in His bosom. "His is love beyond a brother's." All who "once His kindness prove, find it everlasting love." What a burden did this dear "Brother born for adversity" bear, when He bore the sins away on the cross, of those whom He is not ashamed to call brethren! "Oh, how He loves."

"To strike cold metal with a heavy hammer would only break it in pieces. So the smith heaps over it coals of fire, as one can see in any smithy. Then the iron can be shaped. Hardness only increases the stubbornness of the enemy; kindness melts him."

"Grace hath glory for its goal;
Gifts can never save the soul."

Waymarks.

"Search the Scriptures."—John v. 39.

FOR:—

1. Life. Psa. xxx. 5; Prov. iii. 18; Prov. xiv. 27.
 2. Light. Psa. iv. 6; Prov. iv. 18; John i. 4.
 3. Love. 1 John iii. 1; Rom. viii. 35; 1 Cor. xiii.
 4. Liberty. 2 Cor. iii. 17; Heb. x. 19 (margin); Rom. viii. 21.
 5. Living Bread. John vi. 35, 48, 51.
 6. Learning. Rom. xv. 4; Matt. xi. 29; Isa. xxvi. 9.
 7. Leading. John x. 3; Matt. vii. 13, 14; Isa. xlvi. 17; Psa. xxiii. 2, 3.
 8. Laws. Jer. xxxi. 33, 34; Heb. x. 16.
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EDITORIAL COMMENTS.

Our Nation.—Since writing comments for this part of our Magazine, our country has passed through the throes of a very important General Election. The usual flood of oratory has been poured out with the additional appeal for unity in the national interest. The result is now history, and Government has been formed afresh to deal with the great tasks before it. To many the formidable majority obtained by the National Party is an incalculable boon, to others a potential scourge. Disappointments are many, and frequent expressions of misgivings concerning the future disturb the minds of a great company.

It is not in our province to express any particular political view, or to assume the prophetic rôle; we only affirm the belief that no ascendancy for the moment of any party will, of itself, deliver our nation from the terrible crises that confront it, and through which it is now passing. From all quarters of the world come the howlings of a frightful tempest; the pound sterling, balance of trade, possibility of war, are phrases freely used, and cures, or likely cures, are discussed on every hand.

We are glad to learn that in our own denomination meetings for confession and prayer have been well attended, that there are still those who believe in God and bear in mind the testimony of the past. To men and women that fear God the presumptuous declarations of the impregnability of the Empire are so many proofs that the people and its leaders in, alas! so many cases have overlooked the plain statement confirmed by history that He reigneth. "He ruleth by His power for ever; His eyes behold the nations: let not the rebellious exalt themselves" (Psa. lxvi).

7). "There is no king saved by the multitude of a host: a mighty man is not delivered by much strength" (Psa. xxxiii. 16). Crowds may find delight in singing their national songs; with fervid eloquence men may appeal to patriotic emotions; yet in all this there may be the greatest affront to the Most High God. There can be a contempt of God which is equally blasphemous with the challenge of Pharaoh, "Who is the Lord?" and there can be a vaunting of self or country with pride and vain glory that is of the same nature as boasting Nebuchadnezzar's cry, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. iv. 30.) We know the sequel, and it is not an isolated instance of the dethronement of human glory.

We believe that God-fearing people are lovers of their country. What is their plain duty in this hour of national peril? Undoubtedly before us lie months of anxiety and trial, when the ability of statesmen shall be tested and the people's patience tried. Expedients of all sorts will be suggested and tried, hindrances will arise from within and without, irreligion may grow, true religion may be derided more than ever. Be it ours, in our places of worship, in our privacy, to call upon God, to plead His mercy; not in spasms only, but seeking the outpouring of a spirit of supplication continuously, that we may be able to pray for our beloved land. We are not indifferent citizens, and are enjoined to pray for those in authority, even though they may not pray for themselves. In the light of our manifold troubles is not the prayer of Jehoshaphat timely? "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee" (2 Chron. xx. 12).

F. H. W.

Our Annual Meetings.—A preliminary notice appears on the inside cover of the present number, by which our friends will be able to glean necessary particulars in reference to the Annual Meetings, in connection with "Waymarks," which we hope to hold at Rowley Regis in January. The Committee hopes there will be a good attendance at these Gatherings, to which a hearty welcome is extended to all, and arrangements will be made for accommodation for friends who would like to come, but on account of distance, could not return to their homes on the same night. It is hoped to have the evening Meeting concluded by 9 o'clock. Surely it would seem a most appropriate beginning to the New Year, for a company of those who love the truth, to gather themselves together in one place, for the purpose of seeking establishment in "those things which are most surely believed among us," and with a desire to hold communion with each other and the Lord. We are aware that certain difficulties are bound to arise, immediately friends who have "a willing mind" begin to consider the possibility of meeting together on this occasion; and where these difficulties cannot be wisely overcome, we refrain from persuasion. In cases, however, where the supply of necessary directions as to reaching Rowley Regis, and the assurance of accommodation in the neighbourhood, would suffice in deciding friends to come, we sincerely hope they will not hesitate to write and seek such facilities at our hands. We believe our heartfelt language is,

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. vi. 24); therefore, it will afford us real pleasure to do whatever lies in our power towards making these gatherings representative of many of the churches to which "Waymarks" goes in different parts of the country. May the blessing of God attend our plans and Meetings, and to His Name shall be all the praise.

Sunday Newspapers.—All who love the Day of Rest, and desire to observe it in the fear of God, are shocked at the way in which Sunday newspapers are gaining admittance into many homes. Much of the reading thus provided, is as God-dishonouring as the method adopted for its publication; therefore we feel constrained to warn all, our young friends especially, against the evil of sanctioning, purchasing, or receiving Sunday newspapers of any description. "Remember the Sabbath day, to keep it holy" (Exod. xx. 8).

Our January, 1931, Number.—If any friends have any spare copies of our January, 1931, number of "Waymarks" to dispose of, the Editor would be thankful to receive them at an early date, and to pay for same.

GOOD NEWS FOR THE RIGHTEOUS.

Notes of a Sermon preached at Barton, Beds., by Mr. G. Rose, Pastor at Tamworth Road Baptist Chapel, Croydon, on June 17th, 1931.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."—ISAIAH iii. 10.

(Concluded from page 205.)

TEMPTATIONS and tribulation work on our self-pity. Naturally we love ease, and not trial, but seek a pathway that is congenial to us. We do not like the earthly springs of our comfort to be dried up; when they are, unless we get away from ourselves, we begin to repine and sometimes think the Lord's ways are not equal. We even go as far as to ask ourselves the question, "Why is it that I must have this difficulty, this trial, this affliction?" You look at others who fear God; you know they are going to heaven, and yet the Lord does not seem to allow them to be tried like you. Then your flesh asks why it is. But when the Lord comes and speaks, what a difference that makes. I was once full of self-pity; it had been one thing after another, and I said in my heart, "Am I never to have any comfort or rest?" Then the Lord came, and in such a gentle, gracious way He spoke to me and brought these words to my mind while supported by grace:

"How light, while supported by grace,
Are all the afflictions I see,
To those the dear Lord of my peace,
My Jesus, has suffered for me!"

To Him every comfort I owe,
Above what the fiends have in hell;
And shall I not sing as I go,
That Jesus does everything well ? "

Then, my dear friends, it was "well." My case was not altered, it was no better naturally, my circumstances were exactly the same, but I was not the same. I could fall into the Lord's hands. I could thank God for His mercies, I could bow with submission to His will, and I felt that the Lord had a perfect right to do what He would both with me and mine. When we are in a softened, humble frame of mind, though our pathway may be one of temptation, trial and difficulty, it is "well." I believe I can say I have never been happier, probably never so happy, as when I have been in a path of sanctified affliction. But I want to speak to those that are seekers. It is such a heavy matter to know and feel what we are as sinners. You can appreciate, if you are a seeker, what Hart says:

" The chief concern of fallen mankind
Should be t'enjoy God's favour.
What safety can a sinner find,
Before he finds a Saviour ? "

If your eyes are opened to see your danger, and the weight of eternal things, the value of your immortal soul will be your chief concern. When the Lord brings this upon your mind there will be nothing so weighty, or of such importance. "Am I His, or am I not ?" will be the exercise. But, you see, Hart says:

" Blest soul that can say, ' Christ only I seek,'
Wait for Him alway; be constant though weak;
The Lord whom thou seekest will not tarry long;
And to Him the weakest is dear as the strong."

The Lord says, "I said not unto the seed of Jacob, Seek ye Me in vain" (Isa. xlvi. 19). We live in a day wherein there is apparently but very little clear manifestation. Most of God's people are in a place of feeling their need, knowing that there is no safety outside Jesus Christ, and knowing that there is nothing of their own that they can trust; and yet they cannot realise clearly, fully and definitely, that they are in the Lord Jesus Christ. For a person in these days to really know what it is to have a powerful application of the precious blood of Christ to their conscience, to be clearly brought out of darkness, out of fear and temptation, into full assurance, is a blest condition one does not hear of very often. Although there is a very great measure of withdrawing of the Spirit in these days, Christ is the same. It is through grace that you feel your need of mercy, and by the blessed Spirit you are brought to see the emptiness and nothingness of the world. Though you do not get that which you would like to realise and enjoy, the Word says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7); that is, in the Lord's own time, and in the Lord's own way. I have felt many times that if I had the key to full assurance, I should open the door to every real, needy, seeking soul; but I have not the key, and therefore I seek to

point people to Him who has it; and mark, no one has the key to heaven or to hell except Jesus Christ. He said, "I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death" (Rev. i. 18). It is not the one you are afraid of, Satan, but the One you seek, the Lord Jesus Christ, who has the key. One man said, "If Satan had the power to take me to hell, he could not put me in, because he has not the key." No seeking, believing sinner, will ever be lost. If you are a living soul, you have living faith. Do you not sometimes feel:—

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

There is everything in the Lord Jesus Christ that you want. "Now is Christ only a name to you?" "Is prayer only a formal thing?" My friends, we pray best at irregular times. You try to pray at regular times, and it is right to do so; but you do not always get as near God then as you do when you are about your work. It is, "Lord, help me!" "Lord, bless me!" It is the heart that prays. Whether we use the lips or not, He knows our heart. He knows that you believe in the Lord Jesus Christ, and His ability to save you. Every living soul believes that the Lord Jesus Christ is able, that He has the power, if He will. We are like the poor man who said, "Lord, if Thou wilt, thou canst make me clean." You do believe that the precious blood of Christ is the only thing that can take away sin. You have no hope of heaven by any other way than through the precious blood of Jesus Christ. That is living faith. Now, my friends, whatever troubles you have been through, whatever may be your pathway, you will be brought safely at last. "The righteous also shall hold on his way" (Job xvii. 9). If you had looked at some things with the eye of reason, and could have seen the path you would have to walk, you would have said, "I cannot go through it." But the Lord has brought you through many things. Do you not have to say, "Having therefore obtained help of God, I continue unto this day"? (Acts xxvi. 22.) How do you account for it, my friends, that your faces are still towards Zion? Do you attribute this to your own strength and wisdom, or is it God's mercy and kindness that has preserved you up to the present moment of time? You see, it is the Lord who is pleased to uphold and sustain, and to bring you through. Has the Lord been a wilderness to you altogether? A man said to me, "How long is it since you found the Lord?" I said, "You have put it the wrong way round; I can tell you how long it is since the Lord found me, and He has been a good and faithful God to me." One said, "Not one good thing hath failed of all that the Lord hath promised." Cannot you say the same when you look back? "Thou shalt remember all the way the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart" (Duet. viii. 2). If you are a child of God, His purpose of mercy is in all your life, "and we know that all things work together for good to them that love God." You cannot say that

sometimes; you feel, "How can this be for my good; it does not seem as if it can be?" When we are in affliction and trial, and we feel the Lord's absence, when He is silent, we cannot always believe that these things work together for our good, but this will be true, "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7). Jacob had a troubled life, and Jacob, like some of us, was a very weak man. You never find Jacob triumphant in trouble, except when the Angel wrestled with him. That is why his faith is not mentioned in Hebrews until he came to his dying bed. He had a fight of faith, and often-times it seemed as if, had not God been his God, he would have been overcome; but when he came to his end he said, "The God which fed me all my life long unto this day" (Gen. xlvi. 15). There are times when God's people would not change places with anyone. They can say,

" Shall I envy then the miser,
Doting on his golden store?
Sure I am, or should be wiser,
I am rich, 'tis he is poor;
Having Jesus,
I have an immortal store."

If the Lord is pleased to speak to you, do not you feel "it is well"? would you change with the world when the Lord visits you? One said:

" I would not change my blest estate
For all the world calls good or great."

Sometimes the Lord's people are able to feel "it is well," and, my friends, it is well even when you cannot say it, because the Lord is in your case, and "Blessed is the man that hath the God of Jacob for his help." But it shall be better. Ah, it is well with God's people when they come to die. I have said many times, when a worldly person dies, they leave home; but when God's people die, they go home; they are taken home. What a beautiful thing it is for God's people when they die. Death can do no more, Satan can do no more, and their own heart can do no more, against them. John said, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13). Oh! it is a blessed thing to die in the Lord. "Say ye to the righteous, It shall be well with him." It is well in life; it is well in death; it is well in eternity. May the Lord add His blessing. Amen.

THE BEST KNOWLEDGE.

He *nothing* knows, who knows not this,
That earth can yield no settled bliss,
No lasting portion give:
He *all things* knows, who knows to place
His hopes on Christ's redeeming grace,
Who died that he might live.

"ONE THING IS NEEDFUL." Luke x. 42.

I NEED Thee, precious Jesus,
For I am full of sin,
My soul is dark and guilty,
My heart is dead within;
I need the cleansing Fountain,
Where I can always flee—
The blood of Christ most precious,
The sinner's perfect plea.

I need Thee, precious Jesus,
For I am very poor;
A stranger and a pilgrim,
I have no earthly store;
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

I need Thee, precious Jesus,
I need a Friend like Thee,
A Friend to soothe and pity,
A Friend to care for me;
I need the heart of Jesus
To feel each anxious care,
To tell my every trouble,
And all my sorrow share.

I need Thee, precious Jesus,
For I am very blind,
A weak and foolish wand'r'er,
With dark and erring mind;
I need the light of Jesus
To tread the thorny road,
To guide me safe to glory,
Where I shall see my God.

I need Thee, precious Jesus,
I need Thee day by day,
To fill me with Thy fulness
To lead me on my way;
I need Thy Holy Spirit
To teach me what I am,
To show me more of Jesus,
To point me to the Lamb.

I need Thee, precious Jesus—
My worthless name to own
With all Thy blood-bought children,
Before the Great White Throne.
Then, yonder up in glory,
May I for ever be
Bowing, as chief of sinners,
And gazing, Lord, on Thee.

GLEANINGS FROM THE PSALMS. (No. 10.)

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

PSALM v. 1.—"Give ear unto my words, O Lord." Praying breath is largely spent in secret prayer, "when none but God is near," and is expressed in language for God only to hear, and in words which only the Holy One of Israel will understand. Secret prayer is prompted by secret causes known only to God and the soul. In secret prayer the soul is really anxious to gain the ear of God; in public prayer the aim may sometimes be to gain the ear of men. Outward trouble is visible to all men, but inward trouble is known to God alone. Bodily wounds excite the sympathy of mortals, but heart wounds touch the compassion of God. The expressions of a wounded heart might be misunderstood by mortal ears; but when poured into the ear of the living God, are weighed in a just balance, and are sympathetically considered, for hath He not said, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psa. 1. 15). Again, our fellow-creatures may be so immersed in their own troubles as to have neither time nor inclination to listen to us, or may be so hard-hearted as to turn a deaf ear to our distress; whereas the heart of the Redeemer is "made of tenderness, and His bowels melt with love" (Gadsby's, 120). Human sympathy is largely governed by circumstances, but divine sympathy does not move upon such a precarious hinge, it is in perfect harmony with every attribute of a holy God. Hence David appeals to the ear of

eternal sympathy, and, conscious that that Ear might be occupied in listening to the woes of others, in as much, or deeper, trouble than himself, he pleads that his words might find access, and not be lost amidst the cries of other suppliants for deliverance. The Mercy-seat is thronged day by day, but He who occupies it " knows every saint's peculiar case" (Gadsby's, 263), and the weakest cry will never be overwhelmed by the combined entreaties of the whole host of praying souls.

" Consider my meditation." David did not rashly, thoughtlessly, or carelessly present his case before God. It had afforded him searchings of heart, and had been productive of sober thought and deep consideration. Meditation is a profitable exercise, and when associated with prayer will act as a salutary check upon both self-justification and self-pity, and it will lead to self-abasement and to a casting of one's self utterly upon the mercy of God. Moreover, David was not ashamed of his meditation, but was prepared to submit it to the scrutiny of heaven, and could urge it as an additional plea in his approaches to God. May the blood ever purge our meditation and fortify our supplications at the Throne of grace.

" Hearken unto the voice of my cry, my King and my God." A persuasion that God would favourably " consider his meditation" encouraged David to more urgently press his case before the Lord, and transformed his " words" into a " cry." Some things, we feel, may be expressed in words, but there are other things that can only be expressed in a cry. Words may be profitably used in the exercise of faith, but a *cry* is the product of faith under pressure. This cry was addressed to David's King. The Lord is King of kings, but very few comparatively acknowledge Him as such, and such an acknowledgment is a confession of absolute loyalty to and subjection under Him. In all civilised kingdoms it is the privilege of every subject to present a petition to the king, and thus, as a subject in the kingdom of grace, David exercises his privilege by petitioning his King. Every king worthy of the name is eager to defend and to secure the welfare of his subjects, and exercises his sovereignty for good over all whom he rules. David was king over Israel, and was therefore well acquainted with kingly procedure in protecting the rights of his people, yet knowing that he had received his crown from a greater King than himself—from One who could not be *less* just and merciful than he himself—and having had many proofs of the sovereign interposition of his King on his behalf, he again appeals to the consideration that a king extends to his subjects. Every act of oppression on the part of one power against the subject of another is, in effect, an act of oppression against, and a gesture of contempt towards, the latter's king, and David was favoured with sufficient grace to realise that every thrust at him was really a thrust at his King; and rather than attempt to defend himself from his enemies, he presents the whole case before God. Satan cannot injure or oppress the King of kings, but he can and does injure and oppress all of His subjects, so far as he is permitted to do so; and when, under such onslaughts, petition is made to the King, faith sometimes perceives this inscription in the path to the Throne, " Behold your God will come with vengeance, even God with a recompense, He will come

and save you" (Isa. xxxv. 4), and the sword of divine vengeance will surely fall upon all who afflict the inhabitants of Zion. O for grace to more often be in the real position of a subject, and O for grace and faith to grasp the reality of the *Kingship* of God! David does not hesitate to add, "and my God." God is the God of all creation, but in a peculiar and special sense He was David's God, as He is of all the seed of David. God had endued David with strength to overcome the lion and the bear. God had chosen David, who was the least in his father's house, to be king over Israel. God had fortified David for his victorious combat with Goliath, and God had raised David to the throne of Israel. The hand of God was conspicuous throughout the whole of David's history, and David had worshipped the Great Being who had so signally and so often interposed on his behalf, and that worship had been accepted. There are circumstances, similar in kind, though smaller in degree, in the life of every saint; incidents which constrain the subjects of them to exclaim, "This is the hand of God!" and at such times the saints "take off their shoes from their feet, for the place whereon they stand is holy ground;" and on that holy ground they have worshipped a holy God, and that worship has been accepted. If God has ever interposed on our behalf, or has ever wrought for us, it is not presumption to address Him as "my God," as faith thus strengthened prompts this ascription. The Lord does not take a *transitory* interest in the affairs and well-being of any of His children, but "having loved His own which were in the world, He loved them unto the end" (John xiii. 1), and "if we believe not, yet He abideth faithful; He cannot deny Himself" (2 Tim. ii. 13). An appeal to God as "my God" is a solemn one, and the intensely personal nature of it is only truly entered into when faith which lays hold upon the holy relationship, illuminates the past, implores for the present, and trusts for the future.

"For unto Thee will I pray." Sometimes the Lord "bears long" with those who "cry day and night unto Him," but a gracious opportunity will be crowned by God "avenging them speedily." The inference is that David would pray until his prayer was answered. Faith never takes things for granted. If the Lord gave an immediate answer to all our entreaties, where would be the exercise of faith. When He sees fit to "wait to be gracious,"

"He lends an unseen hand, and gives a secret prop,

Which keeps them waiting stand till He completes their hope."

And,

"Though the Lord awhile delay,
Succour they at length obtain;
He who taught their hearts to pray,
Will not let them cry in vain." (Gadsby's, 397.)

"My voice shalt Thou hear in the morning, O Lord: in the morning will I direct my prayer unto Thee." It is a sweet mercy to be enabled to employ one's waking moments in prayer before God, and to find our first concern, morning by morning, to be one for divine protection and guidance, as well as to render thanksgiving for the mercies of the night. Moreover, this language implies a consciousness that if one day's needs have been supplied, and grace sufficient for the day has been granted, the ensuing

morning would bring with it occasions for fresh errands to the throne of grace, and a renewed need for the Lord to appear. Further, to "direct my prayer unto Thee," denotes a reverential and thoughtful approach unto God—not a hasty or indifferent utterance before the Lord—and is, in effect, a "seeking first the kingdom of God, and His righteousness."

"And will look up." To look up denotes expectancy and hope, and a knowledge of the source from whence deliverance would be sent. The Lord Jesus Christ is *exalted* "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31), and when burdened with prayer, we fear that, for the most part, we do not look high enough. It is blessed to see the dear Lord's *feet*; it is more so to see His lovely *face*. Guilt will make a man hang his head down; fear will sometimes prevent "the upward glancing of an eye"; unworthiness felt will often be a weight upon the eyes, as well as upon the heart; and doubt sometimes challenges the exercise of hope; but one with a full knowledge of, and sympathy with, such heavy labour has said:

"Raise thy downcast eyes and see,
Numbers do His throne surround;
These were sinners once, like thee,
But have full salvation found." (Gadsby's, 956.)

There are times, through the rich mercy of God, when we are favoured to approach His holy throne under a sense of guilt removed, of fear dispelled, when unworthiness is so sanctified as to become a humble and contrite confession, and when all doubt disappears, when faith beholds the blood-sprinkled Mercy-seat adorned with this inscription, "There I will meet with thee, and I will commune with thee" (Exod. xxv. 22). Whenever there is a felt consciousness of the blood there will be a "looking up." The Lord does not despise a downcast eye, for He alone can impart the power to "look up." It is *good* to be enabled to pray at all, but it is blessed to *see* a Hand stretched out to help, and to *see* a smiling God. Whilst, therefore, we would ever desire to pray that the Lord will "pour upon us the spirit of grace and of supplications," may we also, through that grace, be enabled to "look upon Him whom we have pierced, and mourn for Him" (Zech. xii. 10).

GOD'S WITNESSES

(Shadrach, Meshach and Abed-nego).

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

THE Apostle Paul, in writing to the Romans, says, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. xv. 4); and these emphatic words of wisdom and good counsel, strongly confirm all that is recorded in the Old Testament as being most trustworthy, because divinely inspired by God "that cannot lie," and all the writers, "the holy men of God, spake as they were moved by the Holy Ghost" (2 Peter i. 21). Hence, whether we read of prophecy, or promise, or history, or miracle, or public or private events, we have the continuous and

ever-abiding assurance, as J. Hart expresses it, "That all God's words are right." It is needful in these days to re-assert these things, as there is a widespread movement in the religious world to discredit all miracles, all God's special providences, all real spiritual experience, and to explain things away as being mythical, legendary lore, and fiction. In thus sitting in judgment on God's Word, the so-called critics seal their own condemnation and verify the words of truth, as, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be" (Rom. viii. 7); and again, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). Or listen to the words of the Master in Israel: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight" (Luke x. 21). This introductory paragraph will open up the way for us to jot down a few things respecting one of the miraculous wonders recorded in the Book of Daniel.

In the reign of Jehoiakim, king of Judah, Nebuchadnezzar came up with his army, besieged Jerusalem, captured the city, and carried away captive to Babylon its inhabitants, among whom were Hananiah, Mishael and Azariah; their names being changed, they were called Shadrach, Meshach and Abed-nego respectively. But the changed names did not imply a changed faith or religious belief. They remained true to their own spiritual principles; they feared God, and in that heathen and idolatrous land, were as lights shining in dense darkness. God had also endowed them with heavenly wisdom and understanding, so that, on the king's testimony, they were "ten times better than all the magicians and astrologers that were in all his realm," and the consequence was they were appointed to serve in the king's presence.

Peter speaks of "*precious* faith," also that "the *trial* of your faith is much more *precious* than of gold that perisheth, though it be tried with fire" (1 Peter i. 7), and he knew what he was saying. Now these three servants of the Lord were called upon to pass through a terrible testing time; shall they submit to the king, an earthly monarch, by bowing down to the golden image on the plain of Dura, or shall they remain faithful to the King of kings? The sequel magnifies the enabling grace of God and His glory. "Ye are My witnesses, saith the Lord" (Isa. xlvi. 10).

The occasion was great. There were worldly pomp and glory, and every circumstance of earthly vanity and profanity; and when the music began, all the people, high and low, bowed down and worshipped the golden image. But Shadrach, Meshach and Abednego, refused to obey the royal command, and when this matter was reported to the king, his rage knew no bounds, and commanding them to be brought, he asked if the report was true. Shocked at their apparent audacity, he urgently appealed to them to obey, and otherwise threatened them with a fiery death; and glutted with pride, he defiantly added, "And who is that God that shall deliver you out of my hands?" (Dan. iii. 15.) How calmly and meekly

they answered him! Were they dismayed? They had every reason to be on natural grounds. No; the Lord was there. "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace. . . . But if not, . . . we will not serve thy gods, nor worship the golden image" (vers. 17, 18). What a contrast between the meekness of God's faithful servants and the raging fury of the king! And so maddened was he, that he commanded the furnace to be heated seven times hotter than usual; "the most mighty men in his army" cast them bound round about into the "burning fiery furnace," and so urgent was the king's command that they were slain in the act. Behold now what a wonderful thing took place. The king is eagerly watching, and instead of instant death to the three youths, he beholds four persons, and they are walking about in the fire free from harm, and, says the king, amazed at the sight, "the form of the fourth is like the Son of God" (ver. 25). Then the king, astounded at the wonder, called forth the three servants of the Lord; the fire had not touched them, nor had the smell of it passed upon them, nor was the hair of their heads singed; only the cords that bound them were burnt off. Then the king declared before the assembled and astonished multitude, "Blessed be the God of Shadrach, Meshach and Abednego. . . . There is no other God that can deliver after this sort." And the king made a decree, that if any should speak against "the God of Shadrach, Meshach and Abednego, they should be cut in pieces, and their houses be made a dunghill." "Then the king promoted them in the province of Babylon."

This is truly a marvellous record. God honoured His three witnesses; preserved them from yielding; preserved them from the fire and the fury of the king. "Them that honour Me I will honour; and they that despise Me shall be lightly esteemed" (1 Sam. ii. 30). These three Hebrew worthies found their freedom in the fire. And much more, too; who was the fourth person whom the king especially noticed? We need not hesitate to affirm that He was the Angel of the Covenant, the Son of God, whose goings forth, as the Mediator of the New Covenant, have been from the days of eternity (Micah v. 2); and here, in time of need, He does not fail them, but delivers His three favoured servants, vindicates their faith, answers their prayers, and fills their hearts with joy and praise; for how could it be otherwise when the Lord was there?

"Gold in the furnace tried ne'er loses ought but dross;
So is the Christian purified, and bettered by the cross."

THE ENEMIES of the CROSS OF CHRIST (No. 11).

BY PASTOR F. H. WRIGHT (Rochdale).

THERE seems to be no limit to the Bible-contradicting statements of Christian Science, although so many of its statements are wrapped up in scriptural language. No person with any real understanding of the Scriptures, however, would be deceived by it;

it dishonours Christ so much, and wrests His Word to such an alarming extent. Pretty phrases may captivate the ignorant, but hungry souls and needy sinners will want something different to "Science and Health." The non-existence of the devil is dealt with. By an ingenious device of taking away a letter, the subject is closed. The devil without the "d," and evil is the result; nothing more says Mrs. Eddy. No personal devil, says she; and what are we to do with the fourth of Matthew? The temptation of Christ in the wilderness is plainly recorded; the personal pronoun is prominent enough. Throughout the Scriptures the personality of Satan is distinctly proved; we venture to suggest that the author of "Science and Health" was herself under the influence of the devil when she sent forth such God-dishonouring matter as is found in her book.. Satan's knowledge is such, that knowing his end is drawing near, he is with increasing vigour seeking to harass the Church of God on the earth. All temptation finds its active agent in him, and this foul spirit presumed to tempt even the Lord of life and glory when upon earth. The subject of Satan is too big to deal with exhaustively, but we have to recognise that it is characteristic of Christian Science that it should cast doubt on the existence of Satan.

The New Testament leaves us in no doubt as to the personality, power, cruelty and final doom of Satan, and the variety of his titles is some little index to the varieties of his operations. Those sufficiently interested will be able to trace no fewer than 23 separate names given in the New Testament to the great enemy of souls, and nearly as many descriptions can be discovered. His nature is evident by such terms as fowler, wicked sower, wolf and lion; and all who love the Lord Jesus Christ are exhorted to counter his advances with the most vigilant resistance. The forces at his disposal are so staggering in multitude, as well as bewildering in activity, that were it not for the fact that One greater than he keeps the feet of His saints, the Lord's people, being no match for their wily foe, would be in despair. His transformation into an angel of light is perhaps the worst aspect of his machinations; for evil is usually associated with darkness and the grosser forms of wrong-doing. Satan lives in the knowledge of his approaching doom, and the last mention of Satan in the Word of God is found in Rev. xx. 10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Personality is strangely regarded by Christian Science. It declares that neither God nor man has personality. "God is not a Person," but a principle; and man has no distinct personality, because he is a part of God. Man is co-existent with God. Then no final judgment, it declares, awaits mortals, and resurrection is the spiritualising of thought. What does all this mean ? one may well ask. The official lecturers of this body issue from time to time in the press reports of their statements at meetings. Few appear to be able to comprehend the mysteries of them all; but one thing is evident, and that is the production of a self-sufficient, self-satisfied, self-glorifying body of men and women, who vainly imagine that they are supporting truth found at last. It deals with

some of the human institutions, although it declares "man is eternal, and has no human origin." It anticipates the time when it shall be able to prohibit marriage; but human growth is not yet mature, so "until time matures human growth, marriage and progeny will continue unprohibited in Christian Science." What unmitigated balderdash!

Seeing that woman is so prominent in this system, it is well to look at the place she occupies. The headship of this concern called Christian Science was vested in a woman. Women readers, women healers—women preponderate in its official posts. Be it remembered that when Jesus sent forth His disciples to preach there was not a woman among them. A man baptised Him, and to men He gave instructions concerning ordinances. Upon men at Pentecost fell the power of the Holy Spirit, and men went forth preaching the Gospel. Christian Science was originated and inspired by a woman. Objection has sometimes been lodged against the teaching of the Apostle Paul as to the place of woman; but he did not forbid a woman to speak or teach, simply because she was a woman. Very far from being the woman-hater he is supposed by some to have been, Paul certainly honoured and exalted woman in the spheres in which she rightly belonged. To him, woman was a symbol of the Church in submission to the authority of Christ concerning truth and doctrine. He forbade her the public ministry, in order that she might not contradict the symbol which places doctrinal headship in the man Christ Jesus; and because, as the expression of that headship, Christ had confided the ministry exclusively to men. This should be borne in mind in these days of inconsidered talk of the equality of women. Men, under the teaching of Scripture, and the truth as it is in Jesus, will neither degrade woman nor treat her as a chattel. The superstitious veneration and almost idolatrous regard with which Christian Scientists regard Mrs. Eddy and her title, "Mother," is disgusting, threatening to outvie the Romanists in their homage to Mary.

There is one name Christian Science never exalts, that of the Lord Jesus Christ; whilst it appears to accept the Virgin Birth, it declares the conception of the Virgin to be wholly mental. She gave birth, not to a child, but to an idea. Its claim to the Scriptures is monstrous, and its distortions are unpardonable. Look at John xiv. 26. The Lord promised that the Comforter shall teach you all things, but Christian Science says the Scriptures are full of contradictory readings and errors, and that "Science and Health" is the book that contains the truth, and the Bible is incomplete without it. "Science and Health" is claimed to be the infallible key to the Scriptures, and so it interprets the text above: "When the Science of Christianity (Christian Truth) appears, it will lead you into all truth." What a perversion! The word in Col. iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory," is made to mean: "When spiritual Being is understood in all its perfection, continuity, and might, then shall we be like Christ." Here is another: "As in Adam (error) all die, even so in Christ (truth) shall all be made alive." But look at this contemptuous expression: "The material record of the Bible is no more important to our well-being than the

history of Europe and America." "The story of the serpent is a fable and legend." These are only samples of the contents of "Science and Health," and they are not chosen with a view to the mere traducing of Christian Science; the fact is, it leaves us with nothing that a needy soul can require. The miracles of Jesus Christ are ridiculed, whilst the healing virtues of Christian Science are held up for veneration to its deluded devotees.

GEMS FROM NEWTON. (10.)

SIMPLICITY AND GODLY SINCERITY (*Concluded*).

"THERE is likewise a simplicity of dependence. Unbelief is continually starting objections, magnifying and multiplying difficulties. But faith in the power and promises of God inspires a noble simplicity, and casts every care upon Him who is able and has engaged to support and provide. Thus, when Abraham, at the Lord's call, forsook his country and his father's house, the Apostle observes, 'He went out not knowing whither he went.' It was enough that he knew whom he followed. The all-sufficient God was his guide, his shield, and his exceeding great reward. So, when exercised with long waiting for the accomplishment of the promise, he staggered not; he did not dispute or question, but simply depended upon God, who had spoken and was also able to perform. So likewise, when he received that hard command to offer up his son, of whom it was said, 'In Isaac shall thy seed be called,' he simply obeyed and depended upon the Lord to make good His own word (Heb. xi. 17—19). In this spirit David went forth to meet Goliath, and overcame him; and thus the three worthies were unawed by the threats of Nebuchadnezzar, and rather chose to be cast into a burning furnace than to sin against the Lord. Thus Elijah in a time of famine was preserved from anxiety and want, and supported by extraordinary methods (1 Kgs. xvii. 4, 6, 14). In these times we do not expect miracles, in the strict sense of the word, but they who simply depend upon the Lord, will meet with such tokens of His interposition in a time of need, as will, to themselves at least, be a satisfying proof that He careth for them. How comfortable is it to us, as well as ornamental to our profession, to be able to trust the Lord in the path of duty; to believe that He will supply our wants, direct our steps, plead our cause, and control our enemies! Thus He has promised, and it belongs to gospel simplicity to take His word against all discouragements. This will animate us in the use of all lawful means, because the Lord has commanded us to wait upon Him in them; but it will likewise inspire confidence and hope when all means seem to fail (Hab. iii. 17, 18). For want of this dependence many dishonour their profession, and even make shipwreck of the faith. Their hearts are not simple; they do not trust in the Lord, but lean unto their own understandings, and their hopes or fears are influenced by worms like themselves. This causes a duplicity of conduct. They fear the Lord and serve other gods. By their language, at some times, one would suppose they desire to serve the Lord only; but, as if they feared that He

was not able to protect or provide for them, they make a league with the world, and seek either security or advantage from sinful compliances. These cannot rejoice in the testimony of a good conscience. They must live miserably. They are attempting to reconcile what our Lord has declared to be utterly incompatible, the service of God and mammon. They have so much sense of religion as embitters their worldly pursuits; and so much regard to the world as prevents their receiving any real comfort from religion. These are the lukewarm professors, neither hot nor cold; neither approved of men, nor accepted of God. They can attend upon ordinances, and speak like Christians, but their tempers are unsanctified and their conduct irregular and blameable. They are not simple, and therefore cannot be sincere.

"I need not take time to prove that the effect of simplicity will be sincerity. For they who love the Lord above all, who prefer the light of His countenance to thousands of gold and silver, who are enabled to trust Him with all their concerns, and would rather be at His disposal than at their own, will have but little temptation to insincerity. The principles and motives upon which their conduct is formed are the same in public as in private. Their behaviour will be all of a piece, because they have but one design. They will speak the truth in love, observe a strict punctuality in their dealings, and do unto others as they would others should do unto them; because these things are essential to their great aim of glorifying and enjoying their Lord. A fear of dis honouring His name and of grieving His Spirit will teach them not only to avoid gross and known sins, but to abstain from all appearance of evil. Their conduct will therefore be consistent, and they will be able to appeal to all who know them, 'that in simplicity and in godly sincerity, not in fleshly wisdom, but by the grace of God, they have had their conversation in the world.'"

"To a sincere Christian, that craft and cunning which passes for wisdom in the world, appears to be not only unlawful but unnecessary. He has no need of the little reserves, evasions and disguises by which designing men endeavour (though often in vain) to conceal their proper characters, and to escape deserved contempt. He is what he seems to be, and therefore is not afraid of being found out. He walks by the light of the wisdom that is from above, and leans upon the arm of Almighty power; therefore he walks at liberty, trusting in the Lord, whom he serves with his spirit in the gospel of His Son."

"SUFFERING WITH HIM."

[An esteemed reader of "Waymarks" has submitted the following savoury letter written by the late Mr. Moxon, whose ministry was so much blessed, both at Bury, where he was pastor, and elsewhere.]

Freetown, Bury.

March 28th, 1889.

My dear Friend,—I duly received your kind letter, and was glad to find in you an attentive and an exercised hearer of the Gospel; may the Lord ever keep you unto your journey's end in the same

diligent, fervent spirit. I gather from your epistle that the first part of my sermon on Tuesday encouraged you, but the last part discouraged you; what a mercy to be encouraged at all, especially by such a vital and important part of God's Word, "The Spirit itself beareth witness with our spirit, that we are the sons of God." I hope in this matter you will be more and more established, and ever led to contend for a living, feeling, witnessing religion; may the Lord give you sweet communion and fellowship with Himself, and keep you humble at the throne of His grace.

And now with regard to the discouraging portion: "If we suffer with Him, that we may be also glorified together." Sometimes the Lord makes His servant to testify of the past, sometimes of the present, and sometimes of the future. One gentleman that I met with on Tuesday evening, told me that he had for a long time experienced the latter part of my text in a variety of ways. My description had been his history; to you it may be a prophecy. But don't pray and long and desire for its accomplishment, it may come sooner than you are aware, and from sources that you little expect; but this is very certain, that through much tribulation we must enter the kingdom. We have reason to bless God that there are no prisons now, no torturing of the body now; but many still suffer in character and in circumstances from an ungodly world. The word *suffer* has a variety of significations, it means endurance, want, pain, deprivation; a person in poverty is a sufferer, a person in affliction is a sufferer, a person who is blind is a sufferer, a person who is overworked is a sufferer.

Now I daily find myself a sufferer in some way or other. What the Lord says of the Laodicean Church, I continually feel; wretched, and miserable, and poor, and blind, and naked. When I consider my vile nature, my wicked, unbelieving heart, I have to say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" *and thus I suffer*. When I consider how empty and fading and disappointing are all human pleasures and earthly ties; that I must soon be separated from those I love, or see them separated from me; I feel with Paul again, "If in this life only we have hope, we are of all men most miserable;" *and thus I suffer* again. When I think what a poor, dull, sleepy, useless Christian I have been, what little love I have had to my Lord, what little sacrifice I have ever made for Him, and how soon tired of the cross, how impatient and rebellious I have been, I sometimes think I cannot be a child of God, *and thus I suffer*.

Again, when I look at the weakness of my faith, the faintness of my hope, the little knowledge and experience of the Person and work of the Lord Jesus Christ, I feel ashamed of myself; *and thus I suffer*. When I see and hear God's people growing worldly minded and remiss in the means of grace, and falling out and quarrelling with each other, then *again I suffer*. When I see no fruits in the ministry, no ingathering of souls, no building up, no spiritual-mindedness among the people, *I suffer*. Pursue the subject yourself, my paper won't allow me to enlarge; but I feel sure you will have the suffering path soon enough and sure enough before you have travelled far or long in Zion's road; the legacy is left for us by our Master, "In the world ye shall have tribulation." It may be that you are being nursed and dandled on the

knee, but a weaning time will come, try to count it all joy: tribulation worketh patience; patience, experience; experience, hope; and hope maketh not ashamed, when the love of God is shed abroad in our hearts.

Wishing you every covenant blessing, I remain,

Yours sincerely, R. MOXON.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Christmas-time will soon be here, and you are, no doubt, looking forward to its approach. How apt we are, however, to forget the origin of Christmas! Much pleasure is found by fathers and mothers with their dear children, around the family hearth, during this season of the year which marks the birth of Christ; yet how inadequately is the attention taken up with sober considerations concerning the dear Babe of Bethlehem! Alas! sin has so alienated us toward God, that Joseph Hart's way of describing the natural bent of our sinful hearts is only too true. He says:

"The crowded inn, like sinner's hearts,
(Oh ignorance extreme!)
For other guests, of various sorts,
Had room; but none for Him."

Grace alone can make room in us for Jesus Christ. Fain would we hope that a new heart has been given to many of our young readers, and that others whose hearts at present remain cold to the Best of friends, will one day be wrought upon by divine grace.

Let us consider the beautiful names given to the holy Child Jesus, who was the only babe that has ever been born, or ever will be, without sin. You will find these names in Isa. ix. 6. The prophet said: "His name shall be called **Wonderful**." How suitable is this name for Him! As Jesus lay in the manger at Bethlehem, a tiny infant, He was no less the Almighty God. This is a wonderful truth which the Holy Spirit reveals to the children of God, and by faith they hold it fast. The wise men and the shepherds believed that the lowly Babe they looked upon was the God of heaven and earth, and as such they worshipped Him. How wonderful, too, was this holy Child as He grew! (Luke ii. 40.) When about twelve years old (as to His earthly sojourn), He sat in the temple with the doctors, both hearing them and asking them questions, so that all who heard Him were astonished at His understanding and answers (Luke ii. 46, 47). He was wonderful in His performance of miracles (John iii. 2), wonderful in raising the dead (John xi. 25, 43, 44), wonderful in His love (John xiii. 1; xv. 13), and wonderful in His speech and preaching. Even His foes had to say, "Never man spake like this Man" (John vii. 46). Aye, and how wonderful was His death, resurrection and ascension into heaven! and how wonderful is His abiding intercession there! Hail! spotless Babe, how suitably named art Thou!

Another name is His, even "**Counsellor**." We may correctly

join these two names together, and say, "Wonderful Counsellor." The counsel Jesus gave, and still gives (for let us not forget that He is "the same yesterday, and to-day, and for ever," Heb. xiii. 8), is more wonderful than any earthly counsel, because it is infallible. He is able and willing to give it to all comers, at any time of their perplexity and need, and never will His counsel fail. This is His word: "My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10). This cannot be said concerning the best earthly counsel. Do you feel to need His wonderful counsel? Pray as enabled, open His Word with prayer, and you shall surely find that whatever counsel is thus sought, He will give you from that blessed Volume. Do you want reliable counsel as to the way to heaven? Seek Him who says to His people, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye" (Psa. xxxii. 8). All who find this precious counsel have to exclaim: "It is wonderful indeed, and a wonder of wonders that it should be given to me."

Again, "The Mighty God" is His name. Who but the Mighty God could walk on the sea as if it were dry land, and silence its raging billows with a single word! You will remember that the obedience of the waves to His voice caused the disciples to say to each other: "What manner of man is this that even the wind and the sea obey Him?" (Mark iv. 41). And could anyone less than the Mighty God create the universe, spread the starry heavens, make man, feed His creatures, save sinners, and "take up the isles as a very little thing"? (Isa. xl. 15.)

"This wondrous Man of whom we tell
Is true Almighty God."

Furthermore, His name is, "The Everlasting Father." Dear children, Jesus is the only father who never dies! His love is everlasting, His care is everlasting, His mercy is everlasting, His truth is everlasting. If He is your Father, He will never leave you, nor forsake you (Heb. xiii. 5); He will provide all you need for time and eternity. We have felt the unspeakable sweetness of reposing by faith in His arms, which are everlasting (Deut. xxxiii. 27), and desire for you all the like blessed experience.

Lastly, He is "The Prince of Peace." His peace is un-eclipsed; it stands alone, and always will. He says to His people, "Peace I leave with you, 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). It is perfect peace, solid peace, sacred peace. Peace which stills all storms, even the storm of death! Jesus is a Prince to give peace, and to secure it when it is given. May you each know this blessed One, who was

"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."

We wish for you the best of blessings, a quiet and happy time with your dear parents and relatives in your homes during the Christmas season, and a spirit of gratitude to God as the kind Giver of all your mercies.

Your sincere friend,

THE EDITOR.

THE INFIDEL CONFOUNDED.

SOME years ago, James Armstrong preached at Harmony, when a doctor of that place, a professed deist, or infidel, called on his associates to accompany him while he attacked the Methodists, as he said. At first he asked Mr. Armstrong, "if he followed preaching to save souls ?" He answered in the affirmative. He then asked Mr. Armstrong "if he ever saw a soul ?" "No." "If he ever heard a soul ?" "No." "If he ever tasted a soul ?" "No." "If he ever smelled a soul ?" "No." "If he ever felt a soul ?" "Yes, thank God," said Mr. Armstrong. "Well," said the doctor, "there are four of the five senses against one that there is not a soul." Mr. Armstrong then asked the gentleman if he was a doctor of medicine; and he also answered in the affirmative. He then asked the doctor, "If he ever saw a pain ?" "No." "If he ever heard a pain ?" "No." "If he ever tasted a pain ?" "No." "If he ever smelled a pain." "No." "If he ever felt a pain ?" "Yes." Mr. Armstrong then said, "There are also four senses against one to evidence that there is no pain; yet, sir, you know that there is pain, and I know there is a soul." The doctor appeared confounded, and walked off.

Young people, may God Almighty save you from infidelity, by making you all true believers, if His holy will. Remember, "The fool hath said in his heart, There is no God" (Psa. xiv. 1).

FOR THE LITTLE ONES.

A LITTLE girl and her father were travelling together, and in order to reach their home it was necessary for them to travel all night. When it became quite dark, the child's father, spreading out some shawls and wraps, invited her to rest. But the little one did not understand how she was to sleep in such a place. "This is your resting-place, my dear," he said, drawing her to his heart; "and a warm one you will always find it." And then he tucked her up very carefully, until there was silence. But the bundle moved, and a little voice said, "Oh! father, I am afraid to go to sleep here!" Then her father assured her that he was taking care of her, and would do so all night. So at last, soothed by the assurance, and worn out by fatigue, she fell asleep. How happy the child who, while peacefully resting in the fond embrace of an earthly father, is taught in early years to know the "Everlasting Father," so as to be able, by faith, to fall quietly and lovingly into His kind hands, saying:

" What harm can ever reach my soul
Beneath my Father's eye ? "

" Love is a golden key to let in Christ, and a strong lock to keep out others: though many may knock at love's door, yet love will open to none but Christ."—BROOKS.

" He looketh to what I desire to be, and not to what I am." —RUTHERFORD.

