

# 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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# Waymarks.

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## INCREASE AND DECREASE.

*An Exposition for the New Year, by the Editor, to all who read "Waymarks."*

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"God gave the increase."—1 COR. iii. 6.

"He must increase, but I must decrease."—JOHN iii. 30.

"To them that have no might He increaseth strength."—ISAIAH xl. 29.

"Though our outward man perish, yet the inward man is renewed day by day."—2 COR. iv. 16.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."—1 THESS. iii. 12.

"Lord, increase our faith."—LUKE xvii. 5.

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It would be difficult to say which theme, among many, would prove to be the most comprehensive for suitable consideration as we stand upon the threshold of another year. A large field opens out before us in this direction, and we feel to need divine guidance as to where to glean. Without doubt, the passing of years brings many a reminder and many a regret to those who have been taught to apply their hearts unto wisdom. In looking back, how much room there is for thanksgiving to the God of all our mercies, and how much cause for humiliation and confession because of our many sins of omission and commission. Surely a sober retrospect will close our mouths, and take from our hands and pockets those stones which in moments of blind pride we might have prepared to aim at others; and the grace of God will then *move* and not *mar* our affections towards His people at the opening of another year, as we say to them: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (1 Thess. iii. 12).

While the love of many waxes cold because of the abounding of iniquity, may we know more of that love which can sustain

no change, save only to increase. Standing upon the watchman's tower with our eyes looking within and without, the subject chosen, around which to gather some seasonable thoughts, appears to us particularly suitable. So by the help of God, we purpose showing how "Increase and Decrease" affect men, as days, months, and years pass over their heads.

Let us begin by considering: **i. Increased and decreased Strength.** The Apostle Paul proved that when he was weak, then he was strong. 2 Cor. xii. 10.

In the early experience of a believer, there is a good deal of self trust which has to be broken down as he is brought through many testing seasons of trial and temptation. Many fair resolutions made in youthful zeal have to be viewed in after days as the product of fancied strength, which the fire has proved to be nothing but weakness.

Peter would not have spoken with such self confidence after his fall, as when in earlier vigour he protested that although all men should deny his Lord, he would not. His own strength greatly decreased, but he learned when made strong in the grace which is in Christ Jesus who restored him, that he was only safe and strong as, "Kept by the power of God" (1 Pet. i. 5). Sometimes a big tumble is the means of showing us that we cannot be sinners without being full of weakness. Then it is we learn that divine strength is not gained by effort, but through prayer, and then a *large reserve* is not granted, but a *daily sufficiency* in fulfilment of the abiding promise: "As thy days, so shall thy strength be" (Deut. xxxiii. 25). And this is all for the best, since if it were otherwise it could never be said that: "Out of weakness," we were "made strong" (Heb. xi. 34). As some of us look back, we can clearly see how wonderfully strength enough for the day has been given. Such heavy, difficult days, which have been dreaded by reason of the realization of our own weakness, have been crowned with loving-kindness in the manifestation of the Omnipotent. It is in experiences like these that our God uses the "weak things of the world to confound the things which are mighty," and the things which are not, to bring to nought things that are: that no flesh should glory in His presence" (1 Cor. i. 27-29). And by such heavenly training are these "weak things" made useful in the Cause of God. How impossible it will be for such to make an appeal like this, from the pulpit or Sunday School: "What have you done for the Lord?" Learning as they have done, that "to them that have no might, He increaseth strength"—they will put the matter thus: "What has the Lord done for you?" And fellow learners will join with one accord in the answer: "The Lord hath done great things for us; whereof we are glad" (Psa. cxxvi. 3).

May His people be helped in coming days to rely entirely upon divinely promised strength, and we pray that ere the year 1934 has taken its flight, some who are now self reliant will be given that gracious disposition, which will effect a decrease of natural, and an increase of spiritual, strength in them also.

If there is growth in grace, there will be an indication of this as the years roll by, while such partakers of grace experience:

ii. **Increased and decreased Satisfaction.** Do we realize that every year brings Canaan-bound pilgrims nearer and nearer to their desired haven? The outward man is slowly perishing, is the inward man being renewed day by day? Some of us can look back to those early days of spiritual hunger, when time things appeared comparatively insignificant, and we had to say of them:

“These can never satisfy,  
Give me Christ, or else I die.”

Since then we have found Him, and *with* Him—solid satisfaction. Yet must we not often look upon those sweet seasons and sorrowfully say:

“Where is the blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His Word?”

Now the point is, how do such poignant questions as these affect us? Are we content with a mere stating of them, or are we concerned to see Him again, to get another soul-refreshing view? We may not excuse the sin of settling on our lees by the use of words without soul concern. Is the sweet and blessed influence of that which prompted our first love so far remote, and the spirit of indolence so prevalent that our satisfaction with time things has increased? Are we declining and decaying, and in explanation or excuse, declaring that times are dark and so we must expect the Holy Spirit to be withdrawn? Alas, alas! if this is our case we are contributing to the darkness. If all substitutes for solid satisfaction in Christ were to us as hard and unsatisfying as stones, we should be seeking for more grace to plead one of His own arguments which is expressed thus: “Or what man is there of you, whom if his son ask bread, will he give him a stone? . . . If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your Father which is in heaven give good things to them that ask Him?” (Matt. vii. 9, 11). God save us from sloth and sleep, brethren. “Let us run with patience the race that is set before us, looking unto Jesus” (Heb. xii. 1, 2). It is a healthy sign when a man feels an increased dissatisfaction with himself, the world and sin, and there is a pressing after Christ. His life and conversation then will be affected by those wonderful words of John: “He must increase, but I must decrease” (John iii. 30). Yes,

“The more His glories strike our eyes,  
The humbler we shall lie.”

This is “growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. iii. 18). It is good to be able to say: “I sought Him.” It is better still to be able to say: “I found Him.” But oh, what unspeakable joy when we can say: “I held Him, and would not let Him go!” (Song iii. 2, 4). May we thus be favoured to go from strength to strength during the present year. **iii. An increase and decrease of Service.** From more than one aspect, this part of our meditation must be viewed. It may be that some who read these lines are still the servants of

sin. To such we would affectionately say: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16). Oh what a solemn consideration! And you begin another year in such service! Every day you spend thus, increases that service, and yet you are getting nearer and nearer the tomb. What then?

Dare you hope that living and dying thus, you will serve Him day and night in His temple? Scripture holds out no hope. May you be speedily delivered from such service, and be brought to serve a new Master—even Christ. Oh what a good Master He is to those who "being made free from sin" are become His servants, and have their fruit unto holiness, their end being "everlasting life!" (Rom. vi. 22). "His commandments are not grievous" (1 John v. 3), but are obeyed in love, and while His servants grieve that they cannot serve Him as they ought, His will is their delight as it is made "acceptable" to them in their spiritual and temporal concerns. Then His servants who serve in the ministry, do not labour in vain. They desire to honour Him who sends them forth, by bearing faithful testimony to His truth. Never does He give them the least cause to be ashamed of His gospel. Each can say from time to time: "I love my Master." Each one has his work, and blessed be the Name of the Lord, each one is divinely equipped as he goes forth with a message, and the abiding promise: "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20). Time decreases their labours, as each year that passes brings them nearer to their eternal rest, but while they serve in the vineyard there is some fruit, for God who "gave the increase" gives it still (1 Cor. iii. 5).

Brethren, our usefulness in this solemn yet blessed service does not proceed from ourselves, else what a gloomy prospect is in front of us as we begin another year of labour! "Our sufficiency is of God" (2 Cor. iii. 5). Truly the vessels are "earthen," but the "treasure" is heavenly. "The excellency of the power is of God, not of us," but we are thankful to have it so, if only He will condescend to bless us, and make us a blessing. God Almighty strengthen the hearts and bodies of all His faithful ambassadors, and encourage them through all their ministrations to wait upon Him for the fulfilment of His promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 6). And when they have finished here below, may each hear that wonderful word: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. xxv. 21).

Our last word shall be concerning: **iv. Increased and decreased Settledness.** This is not our rest. If we are strangers and pilgrims on the earth, we shall be on the move while passing on towards the celestial city. We must not expect to settle down in the wilderness. When a child of God forgets he is a sojourner, and thinks for a while that he is a citizen of this world, he is likely to be disturbed. It is a mark of preparation for the better

land when a pilgrim experiences a decreased sense of settledness here below, but yet through increased knowledge of that Great Rock for weary sinners, he becomes more and more established, strengthened, and settled thereon. How good it is to live upon the enjoyment of what is contained in these lines:

“ Dear Name, that Rock on which I build,  
My Shield, and Hiding Place;  
My never-failing Treasury, filled  
With boundless stores of grace.”

Would to God that we could meet with more stable pilgrims to-day. More vital contact with the Rock of Ages is bound to result in an increased establishment of the understanding, conversation, and affections. For let us not forget that the more settled a man is upon the Rock, the more he will be looked to by those who observe his position, to recommend that sure repose which he enjoys. His comfort to others in tribulation will not be absent, but valued by those who are seeking the same Rock through want of a shelter. How aptly will these words express his conduct towards his tried companions:

“ Lord strengthen me, that, while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch forth a loving hand  
To wrestlers with the troubled sea.”

After all, beloved friends, it is hearing the sayings of Christ *and doing them*, that proves beyond all doubt that a man is building upon the Rock (Matt. vii. 24).

And the opposite to this, what is it? Building upon the shifting sand of creature merit and goodness. How disastrous is the end of such building when the storms come! (Matt. vii. 26, 27).

But the man who is upon the Rock, though often shaken and distressed by wind and tide, is in an impregnable position.

“ While thousands fall on every side,  
He rests secure in God.”

Watch this wise builder still further, and what will you observe as he becomes increasingly settled upon this sure Foundation? Why, he is less and less settled in the opinions of men. He is determined to follow men no further than they follow the Word of God. “Cease from man” is a word that has meant more to him than he can tell. While the Word of God has never failed him, he has painfully proved that men have. He finds a settled rest upon the exceeding great and precious promises of the Scriptures which have not only been spoken to him, but which have been proved again and again. His hope for time and eternity is upon this Rock of Truth, and he firmly believes that—

“ The hope that’s built upon God’s Word  
Can ne’er be overthrown.”

Happy, favoured man! Look at him once more. His steadfastness is stamped upon his countenance, and words. By his fruits, men know him. Is his name Mr. Face-both-ways? Does he walk with

the double-minded man who is unstable in all his ways, or meddle with the man who is given to change? Nay. From the Rock, strengthened as he is thereon—though often tried; he dares, without fearing the frowns or courting the smiles of men, to put his mouth to the gospel trumpet, and plainly sound forth the words of Paul which by grace he can adopt as his own: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. i. 16). He makes no apologies for the warnings of this Gospel, he requires no mystifying phrases wherewith to wrap up its glorious message of salvation. He refuses to try to hide a precious Christ and His sweet atoning sacrifice behind a belittlement of sin, and dishonouring expressions which rob his dear Redeemer of His glory. To remain upon "those things which cannot be shaken" (Heb. xii. 27), is his earnest desire, as time seems to move with increased rapidity. This favoured object of God's choice has an end before him, and his expectation shall not be cut off. How he looks forward to an abundant entrance into the everlasting kingdom! He looks back to the beginning that was small, but how he prays that his "latter end should greatly increase!" (Job viii. 7). How he dreads being a hindrance to the Church of God, and yet knows that he can be nothing better, if left to himself.

Many of our readers, we believe, have seen this man's likeness, and yet fear from a deep sense of their unworthiness to own the portrait. Not a few of those who have been examining it are ministers who still desire to be able to say: "I determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Cor. ii. 2). God bless them. Brethren, let us take this word-picture of the man who is "strong in the grace which is in Christ Jesus" to the "law and the testimony." If it is a description of the one described there, may it be kept in view in our churches, vestries, lives, homes, and most of all in our hearts. And may our admiration of its worth, by the blessing of God, bring forth much fruit. "Lord, increase our faith" (Luke xvii. 5).

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## GLEANINGS FROM THE PSALMS. (No. 31.)

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

PSALM ix. 1.—"I will praise Thee, O Lord, with my whole heart." If this Psalm was written immediately after the preceding one was penned, the opening words occasion no surprise. In the 8th Psalm, David had been graciously led by the Holy Spirit into a sweet and profitable meditation upon the sublime mystery of the Incarnation, wherein the dominion of God's Eternal Son, as therein narrated, and as therein revealed to him, touched the chords of wonder and of praise in his heart, that the Eternal God should be so mindful of him in his low estate, as to send His dear Son in the likeness of sinful flesh, and, for sin, to condemn sin in the flesh (Rom. viii. 3), and to crown that holy donation by putting all things under His feet, thereby expressing His divine

benevolence, subsequently expressed by Paul in such words as these, " My God shall supply *all* your need, according to His riches in glory by Christ Jesus " (Phil. iv. 19). The soul that has thus " tasted that the Lord is gracious " (1 Peter ii. 3) needs no human prompting to praise the Lord ; his whole heart is then under divine power ; sin has no dominion over him ; he is not under the law, but under grace (Rom. vi. 14) ; and being under such gracious enlargement, out of the abundance of his heart his mouth speaketh (Matt. xii. 14) ; and at such times bitterness, mourning, and complaints are forgotten, whatever their past abundance, and the fullness now experienced finds expression in " thanksgiving and the voice of melody " (Isa. li. 3). But whether this Psalm is actually consecutive to the preceding one or not is of little moment. Evidently the man of God was in the rich experience and enjoyment of divine favour, and, in consequence, poured out his whole heart before the Lord ; there was no mental reservation whatever in the language he uttered ; truth was in exercise " in the inward parts " (Psa. li. 6), producing this fruit of his lips (Heb. xiii. 15) ; and with such sacrifices God is well pleased (Heb. xiii. 16). Although we live in the day of small things, when, generally speaking, neither great heights are reached, nor great depths are touched, we, in our little measure, are sometimes favoured with a soft heart under a humbling and sanctifying sense of the amazing goodness of God to us—an experience which effectually purges our thanksgiving and praise from all insincerity. It is well when we are moved to closely examine the sincerity of our worship, whether public or private. We are daily loaded with benefits (Psa. lxxviii. 19), but one's acknowledgment of them are for the most part but verbal only. How often do we praise the Lord with our *whole* heart when returning thanks for our daily food ? and in receiving the countless mercies of His hand we often exhibit no more emotion than a stone. We are not unmindful of the fact, or of the bitter experience that " heaviness in the heart of a man maketh it to stoop " (Prov. xii. 25), but under all, and notwithstanding all, it is ever true that " He hath not dealt with us after our sins, nor rewarded us according to our iniquities " (Psa. ciii. 10), and a clear conception of such sparing and longsuffering mercy as this will thaw the frozen and formal heart. The sanctuary services are not rendered hypocritical if they are sometimes commenced upon a note of praise. It has sometimes been one's favoured experience to find the opening hymn a means in the gracious hands of God, of enabling us to forget our griefs and sorrows, and of revealing to us that after all we have something to truly thank God for. Our mercy ever is that the Lord remembers we are dust (Psa. ciii. 14), and that He knows what is in man (John ii. 25) ; and as evidence of this merciful remembrance, and complete knowledge, He does not cut us off for, or in, our ingratitude, and at times He is pleased to so impress us with a melting sense of His grace and His goodness, that we mourn over, and repent of, our unthankfulness, and we " weep to the praise of the mercy we've found." O Lord, bless us more often with this gracious experience.

" All creatures to His bounty owe  
Their being and their breath,

*But greatest gratitude should flow  
In men redeemed from death."*

"I will shew forth all Thy marvellous works." The marvellous works of God are infinite, and without number. It is therefore obvious that here the Psalmist alludes to as many of these wonderful works as he was savingly acquainted with—all that were included in his own personal experience and knowledge of God; and these would embody marvellous works in both providence and grace. All are not shewn the same things, and all do not walk in the same paths, but every child of God, in his or her measure, is a living witness that the living God is the God "who only doeth wondrous things" (Psa. lxxii. 18). One fears that there are too many mute Christians in the assemblies of the saints to-day. It is written that "they that feared the Lord *spake often one to another*, and the Lord hearkened and heard it, and a book of remembrance was written before Him" (Mal. iii. 16); and one sadly wonders sometimes (speaking with reverence) whether the Lord has much use for that book now-a-days. It is further written: "And let us consider one another, to provoke unto love and to good works . . . *exhorting one another*, and so much the more, as ye see the day approaching" (Heb. x. 24, 25). When the two dear men returned from their walk to Emmaus they *told* the assembled disciples "what things were done in the way" (Luke xxiv. 35); and when the poor Gadarene besought the Lord that he might be with Him, he was tenderly bidden thus: "Go home to thy friends, and *tell them* how great things the Lord hath done for thee, and hath had compassion on thee" (Mark v. 19). It is true that there is "a time to keep silence," but it is equally true that there is "a time to speak" (Eccles. iii. 7); and the soul in the exercise of the fear of God rarely errs between these times. Paul, in writing to the church at Ephesus, says, "We are His workmanship" (Eph. ii. 10); and although the existence of such workmanship in those within whom it is truly wrought may often be open to honest doubt, on account of so much workmanship of an opposite nature being painfully evident, circumstances both in providence and grace occur in the experience of all who truly fear God, when one may humbly and reverently claim, "This is the hand of God," and God will not be dishonoured thereby; and to testify of such things in the hearing of others may be a source of encouragement and strength to them. We well remember an aged servant of God relating the following incident to us a few years since. He said, "I was travelling in a railway carriage yesterday, and the compartment was full. The occupants were apparently friends, and, judging by their conversation, gloried in the devil's service. They were not ashamed of *their* master, and related with glee their various exploits, absolutely indifferent as to what ears, or in what company their conversation took place. I bowed my head as I thought how often I had been ashamed of *my* Master in similar circumstances, and sorrowfully reflected upon the guilt of the children of God in general, in refraining from manifesting 'whose they are, and whom they serve.'" O for more fervent prayer in the spirit of the Psalmist when he prays, "*Let Thy work appear unto Thy servants*" (Psa. xc. 16), and when that prayer is

graciously answered, for courage and holy boldness in openly testifying of it before others, particularly before "the household of faith."

To "shew forth all Thy marvellous works" plainly implies a walk and conduct in perfect harmony with the testimony of one's lips. Godliness is not demonstrated by verbal evidence, but by living and practical circumspection. We well remember the caution given to a young man by his godly father at the time of his baptism. He said, "Remember this, now that you have put on an open profession of Christ. The eye of the world is upon you; the eye of the church is upon you; and the eye of God is upon you." And it would be well if all that named the Name of Christ ever had this threefold warning before their eyes. In-different conduct on the part of any who profess to fear God gives "great occasion to the enemies of the Lord to blaspheme" (2 Sam. xii. 14), and paves the way for the far greater danger of affording a stumbling-block to young seekers, and to the weaklings of the flock. It is a *narrow way* that leadeth unto life, and as one grows older, the way appears to become narrower, and one feels an increasing need to continually "put on the whole armour of God, and to fervently pray with Dr. Watts:

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

Make me to *walk* in Thy commands;  
'Tis a delightful road;  
Nor let my head, or heart, or hands,  
Offend against my God."

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## THE PRIVY KEY OF HEAVEN.

BY THOMAS BROOKS.

(Continued from page 232.)

FIFTHLY. Though King Darius had made a decree that none should ask any petition of any god or man for thirty days, upon the penalty of being cast into the den of lions, yet Daniel, who was both a servant and a subject unto King Darius, and one upon whose hands the chiefest and greatest affairs of the kingdom did lie, did keep up his private devotions. In Daniel ii. 1, 2, you will find that Daniel had abundance of great and weighty employments on his hands; he was set over the whole affairs of the whole empire of Persia, and he with two other presidents, of whom himself was chief, were to receive the accounts of the whole kingdom from all those hundred and twenty princes which in the Persian monarchy were employed in all public business. And yet, notwithstanding such a multiplicity of business as lay upon his hands, and notwithstanding his servile condition, yet he was very careful to redeem time for private prayer; yea, it is very obser-

vable that the heart of Daniel, in the midst of all his mighty businesses, was so much set upon private prayer, upon his secret retirement for religious exercises, that he runs the hazard of losing all his honours, profits, pleasures, yea, life itself, rather than he would be deprived of convenient time and opportunities to wait upon God in his chamber. Certainly Daniel will one day rise in judgment against all those subjects and servants who think to evade private prayer by their pleas of much business, and of their being servants.

Sixthly. If you who are gracious servants, notwithstanding your masters' business, cannot redeem a little time to wrestle with God in a corner, what singular thing do you? What do you more than others? Do you hear? so do others. Oh! but gracious servants should go beyond all other servants in the world, they should do singular things for God. They should redeem a little time from their masters' business to pour out their souls before the Lord in a corner.

Take many things in one: gracious servants have more excellent graces, experiences, comforts, communions, promises, assurances, discoveries, hopes, helps, principles, diet, raiment, portion, than all other servants in the world have; and therefore God may well expect better and greater things from them than all other servants in the world. God may very well expect that they should do singular things for His glory, who hath done such singular things for their good. Gracious servants should be blessing Him, when others are blaspheming Him.

Seventhly. That God only is the Lord of time. Time is more the Lord's than it is thy master's, and therefore it is not neglecting of thy master's business to take a little time daily for private prayer. As God is the God of our mercies, so is He the Lord of our times: "My times are in Thy hand" (Psa. xxxi. 15). Not only the times of his sorrows, but also the times of his comforts; not only the times of his miseries, but also the times of his mercies; not only the times of his dangers, but also the times of his duties, were in the hands of God. Though some may deride you, others revile you, and your carnal masters discourage you, yet God is faithful and will certainly reward you; yea, He will openly reward you for all the secret pourings out of your soul in His bosom.

OBJECTION III. Some may further object and say, Oh! but we cannot pray alone; we want those gifts and endowments which others have; we are shut up and know not how to pour out our souls before God in a corner; we would willingly pray, but we want ability to pour out our souls before the Lord in secret.

Solution 1. God's dearest children may sometimes be shut up; they may with Zacharias, for a time, be struck dumb, and not able to speak, Luke i. 20: "I am so troubled that I cannot speak." "Lord, all my desire is before Thee, and my groaning is not hid from Thee." God's children have sometimes been so shut up, that they have been able to say nothing, and do nothing but groan. A child of God may sometimes meet with such a blow from God, from conscience, from Scripture, from Satan, from the world, that may for a time so astonish him, that he may

not be able to speak to God, nor speak to others, nor speak to his own heart. Look, as the Holy Spirit is not always a teaching Spirit, nor always a leading Spirit, nor always a comforting Spirit, nor always a sealing Spirit, nor always a witnessing Spirit, nor always an assuring Spirit to any of the saints, so He is not always a supplicating Spirit in any of the saints. When He is grieved, vexed, quenched, provoked, He may suspend His gracious influences, and deny the soul His assistance; and what can a Christian then say or do?

Secondly. Thou canst not pray, but canst thou not sigh nor groan neither? There may be the Spirit of adoption in sighs and groans, as well as in vocal prayer. The force, the virtue, the efficacy, the excellency of prayer doth not consist in the number and flourish of words, but in the supernatural motions of the Spirit, in sighs and groans and pangs, and strong affections of the heart, that are unspeakable and unutterable. The very soul of prayer lies in the pouring out of a man's soul before the Lord, though it be but in sighs and groans and tears. The sigh and groan from a broken heart is better pleasing to God than all human eloquence.

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## DIVINE SOVEREIGNTY.

BY PASTOR E. M. G. MOCKFORD (Devizes).

It is well, in a subject of such importance as this, to first of all define our terms. The word *sovereignty* suggests to the mind the thought of law and government, and in our day what is of greater importance than right government? But—*divine* sovereignty! What a stupendous theme! It brings us necessarily to consider the divine character.

The Westminster Confession of Faith, drawn up by eminently godly men in 1647, says: "There is but *one only* living and true God, who is infinite in being and perfection, invisible, without body, parts, or passion, eternal, incomprehensible, almighty, most wise, most holy, *most free, most absolute*, working all things according to the counsel of His most righteous will, most gracious, merciful and longsuffering." . . . "God, from all eternity, did freely and unchangeably ordain whatsoever comes to pass, yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creature, nor is the liberty of second causes taken away, but rather established."

Our subject demands that we specially consider God's *Omnipotence* and *Eternity*. He is the *only All-mighty* and *only ever-living* Being; therefore, the only absolute Sovereign. The absolute will of God may be seen in *nature*, illustrated by the earthquake, or terrible storm, with its resultant damage, loss of life, and we can only say, "None can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35).

God's will may be also seen in *Providence*. Sometimes disease or death will overtake a useful Christian, and we have to say, "It

was evidently not God's will to spare him longer." It may be seen in *grace*, e.g., in the call of Abraham, Jacob (not Esau), Saul of Tarsus, Lydia, the Philippian jailer, etc. How very true is the declaration of the Psalmist in Psa. cxxxv. 6: "Whatsoever the Lord pleased, that did He, in heaven, in the earth, in the seas, and all deep places." Augustine has the following quaint but striking remarks on this text: "His will was the cause of all that He made. Thou makest a house, because if not, thou wouldst be left without a habitation; necessity compels thee, not free will. Thou makest a garment, because if not, thou wouldst be naked. Thou sowest seed, otherwise thou wouldst not have food. All such things thou doest of necessity. God has made all things of His goodness. Whatsoever He pleased, that did He. Dost thou do all that thou wilt even in the field, or in thine own house? Thy wife, or thy children, or thy servant, perchance, gainsays thee, and thou doest *not* what thou wilt."

Now we must remember that this "whatsoever" is limited in this sense, that God being righteous, as well as Almighty, does only those things which are *agreeable to His nature*. The whole Bible reveals Jehovah so ordering the affairs of all individuals, and of nations, as to secure the grand purpose He had in view in creation, viz., the promotion of His own glory, in the salvation of an innumerable multitude of all peoples, and nations, and tongues.

Elisha Coles (whose book is a classic on this subject) says that the acknowledgment of this doctrine brings support to faith, and quietness of mind under mysterious Providence. He thus sums up God's sovereignty: "That the great God, blessed for ever, hath an absolute power and right of dominion over His creatures, to dispose and determine of them as seemeth Him good, and that in the doing thereof He cannot but do right." Again, Cole says: "The great act of God's sovereignty was His decree for making the world, and of doing, or permitting to be done, whatever should be in it, to the folding of it up." As to salvation and election, Coles may be thus summarised: It pleased the infinitely great and good God, happy and blessed in Himself, to communicate Himself to others, to set up the first man to be the head of all that should come of him, that he should be created in the image of God, and enjoy communion with Him, that he should have a perfect freedom of will, that his happiness or ruin should be set before him as depending on the use he made of his freedom. Foreseeing the fall of man, God chose a certain number of Adam's race, and ordained them to eternal life, leaving the rest in that state of sin and bondage and guilt they had brought themselves into, ordaining also that the chosen ones should be redeemed and rescued by the Son of God, who should become incarnate, and by His perfect obedience to the law, and by the infinite merit of His death, should destroy the works of the devil, and reconcile the elect unto God, that He should rise from the dead, and be invested with all power, and finally bring many sons to glory.

Divine Sovereignty is clearly revealed as *a doctrine of Holy Scripture*. "So now it was not you that sent me hither, but God" (Gen. xlv. 8): "But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth" (Job xxiii. 13).

"The counsel of the Lord standeth for ever" (Psa. xxxiii. 11). "The king's heart is in the hand of the Lord, . . . He turneth it whithersoever He will" (Prov. xxi. 1). Want of space forbids further quotations, but the reader is referred to Matt. xi. 27; Acts v. 39; Rom. xi. 11—24; Eph. i. 11; Rev. iv. 11, etc., etc.

Divine Sovereignty is abundantly illustrated in *Scripture history*. In the case of Joseph, most remarkably. In the case of Haman, where everything seemed to turn on the fact that "on that night could not the king sleep." In the case of Daniel, in his preservation and gift of special wisdom. In the case of Moses, Pharaoh's daughter being directed to the exact spot at the right time. These and many other instances might be adduced, but the most striking, and by far the most pregnant with consequences, is that concerning the Lord Jesus Christ, as recorded in Acts ii. 23 and iv. 28. Though wicked hands crucified Christ, yet they could only carry out the determinate counsel of God. On this mysterious branch of the subject, Chas. Bridges well observes on Prov. xx. 24: "Man is not moved as a machine, but acted upon by intelligent principles." All parties act freely, yet the goings are of the Lord.

Divine Sovereignty may be considered, further, as illustrated both *in history and in providence*. On reflection, it will be felt to be the only logical conclusion to be derived from the omnipotence, supremacy and wisdom of God. So Calvin felt. His view, as described by Dr. Wylie in his "History of Protestantism," was that the absolute sovereignty of God is as a corner-stone. As Author and Ruler of His own universe, God must proceed in the government of His creatures, according to a divine plan, which must have been formed unalterably from everlasting, and must embrace not merely the grander issues of Providence, but all the means by which those issues are reached. This plan is based on reasons infinitely wise and righteous, though these reasons have not been revealed to us. Calvin embraced the doctrines of the fall of man and of election, because he saw them in the Scriptures, and proclaimed in the facts of history, and also because they were logically and inevitably deducible from the idea of the supremacy, omnipotence and intelligence of God. Any other scheme would be the dethroning of God from His own universe, and abandoning its affairs to blind chance. But Calvin also believed in that freedom of man which is essential to moral accountability. He admitted the difficulties, but he felt they were, after all, only part of the larger problem of the very existence of sin.

Providence and grace can never be separated in the experience of the true child of God. Flavel, in his "Mystery of Divine Providence," gives remarkable instances of conversion, shewing how circumstances were ordained to lead to the conversion, and how one event hinges upon another. It has been well observed that we are not consulted as to the time or place of our birth, as to our ancestry, or sex, but all these things are appointed for us. What, then, becomes of man's much-boasted freedom? It is our highest wisdom to bow down before God, realising that it is not for us to analyse His inscrutable decrees. *To understand God, I must myself be God.* We are amazed and overcome sometimes

at the working of a piece of man's machinery, with its various parts, big wheels and little wheels, revolving in opposite directions, and we admire the master-mind behind it all. And shall we, must we not, be overcome with yet more amazement and awe in contemplating the workings of divine omnipotence? Our life abounds in paradoxes and seeming contradictions; but God can reconcile these things, and as in classical music discords blend in harmonies, so divine teaching can bring us to say that "of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen" (Rom. xi. 36).

*(To be continued.)*

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## "AFTER THIS MANNER THEREFORE PRAY YE." (No. 12).

BY PASTOR F. H. WRIGHT (Rochdale).

"LEAD US NOT INTO TEMPTATION."

A GOOD deal of difficulty has evidently been experienced by many concerning this portion of the prayer. We may not pray to be kept from temptation, for that is the lot of all God's people, but we may ask to be kept from entering into temptation; from yielding to it, or falling beneath its power. Concerning trials, that they be not greater than we can bear, and that we fall not into sin under their influence. We cannot bear trial or overcome enemies without help from above, our sufficiency is of God. And may we not pray: Do not so lead us as to leave us in temptation from either the world, flesh, or the devil? Trials are needed, they are made profitable to us, but oh! to be supported in them, and carried through them.

Concerning temptation, notice its source; as we learn from the Scripture, it proceeds from God and Satan. At various times, and under varying conditions, we enter into many circumstances; prosperity, health, sickness, poverty, afflictions, these are known, but the use that is made of them, how different! Mark the occasion of temptation as well as the channels through which it runs: Achan in the camp, Judas among the disciples, David in his power, and Peter in his zeal. Delilah and her ambition, the daughter of Herodias with her favourable opportunity. Satan always using temptation for purposes of destruction, God over-ruling it for good, to purify faith and to cast down self-righteousness. Paul, lest he should be exalted above measure, experiences trial.

It is not necessarily an evil thing to be tempted; the Lord was tempted, yea, He was led of the Spirit into the wilderness to be tempted of the devil. James declares the blessedness of the man that endureth temptation, and David prayed to be searched and tried in order to the revelation of any wicked way in him.

Yet how many have chafed under temptation, whether by way of enticement to sin or the testing and trial which they have known. Whilst recognising the indwelling of sin, many have cried

out against the awful urging to sin when they have been persistently plied by the enemy with some powerful temptation. "If it could but be withdrawn!" they have argued; "in what way is it good for me to be tempted?" Yet how often through it they have been enabled to flee for refuge to hide them under His shadow. Not everyone feels that trials make the promise sweet, but it has to be learned that it is not our bearing of the trial, let alone the trial itself, but that grace which the Lord gives in a time of need which proves His grace.

Temptation brings many a hidden sin to light, reveals many an infirmity. Sunk in self-abasement at the sight of such evil, the soul learns much of the mystery of iniquity, as well as its own inability to combat the forces arrayed against it. Properly speaking, only God's people are tempted; it is directed against them. The world is instigated to sin, and knows nothing of the conflict associated with it. Varying emotions rise up in the natural man concerning sin, the effects, consequences, so far as his position here and amongst people is concerned; but the Lord's people are constantly encountering temptation, and view it in the light of sin against God, the darkness it produces, the barriers it builds, the hardness it causes, and the distance it creates. They are not without thought as to natural consequences, but where the soul is healthy, there will be in some measure the conclusion of Nehemiah: "So did not I, because of the fear of God."

The nature of temptation varies, but in so far as it springs from Satan, it has one object—to turn off the eyes from Him. Some are affected by depression, anxiety and over-much sorrow. In it there is much brooding over self, much self-pity, and some resentment of the way they are walking in; there is a conclusion that they are being overloaded or unfairly dealt with. The prosperity of another is viewed with envy, or the trouble experienced is regarded as undeserved. The powerful workings of unbelief begin to appear, and unless the Lord intervenes, a spirit of repining, prayerlessness, or hardness of heart, will soon be prevalent.

Some are tempted by reason of their gifts; the very gifts become a snare, and puffed up by indiscriminate praise, or sense of self-importance, their value is recognised by themselves out of all sense of proportion, the activities of others are despised or under-rated, and the conclusion formed that they possess advantages above many; the gifts of grace can be regarded rather than the gift of grace, without which all gifts are comparatively valueless. The natural temperaments of some lead them in a way where strife can soon be provoked. Vain-glory is not dead, and the hasty speeches provoked by hasty tempers have been prolific of much evil fruit under the skilful guiding of the adversary.

Temptation can be slow and insinuating, or sudden and violent; sometimes coming upon us with a threatening, overwhelming force, at others with a persistence that seems almost irresistible. There are trippings up, but temptation is sometimes seen slowly advancing; we imagine that we can flee, but, sometimes held by its curious fascination, are overcome as surely as if it met us with bold, impetuous vigour. "Flee youthful lusts," said the apostle, and to some natures temptation is mainly viewed in the light of the use it makes of the senses.

“Lead us,” we cry, and sometimes have it in our heart to beg that we might be diverted from the battle-ground; but Christian and his companions had to pass right through Vanity Fair. Life abounds with instruments and occasions of temptations; none that are wise will speak boldly of the contact with the enemy, there are too many remembrances of failure, discomfiture and overcoming. Would we could speak of victory and conquest, and in any case we shall be tempted again. We are advised not to parley with temptation. “Escape for thy life,” is often seasonable counsel; it is not well to live just on the border of the enemy’s country. There is such a thing as putting ourselves in the way of temptation, a rashness in loitering near what may easily and swiftly be an occasion for the enemy. “Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith . . .” (1 Peter v. 8). There are those who have felt that the company of some people betrayed them into sin; places where regard for God cannot be maintained; and what of trains of thought indulged in which have been the means of sin? There are duties in life which bring God’s people into places and amongst people they might feel it desirable to avoid. Such men as Daniel, the three who were cast into the furnace, Nehemiah and others, discharged their responsibilities in circumstances which were not of themselves ordinarily favourable to the pursuit of the things of God; but they were enabled to stand fast. Many compromising attitudes have been excused under the plea of duty, and not always is it duty that leads in the path of temptation. An illustration in the life of the Prince of Orange is somewhat to the point:

“Once while William of Orange was laying siege to a town on the Continent an officer with a message ventured to go to the spot where he was in the act of directing the operation of his gunners. When the message was delivered, and the answer to it received, he still lingered. ‘Sir,’ said the prince, ‘do you know that every moment you stand here is at the risk of your life?’ ‘I run no more risk,’ replied the gentleman, ‘than your highness.’ ‘Yes,’ said the prince; ‘but my duty brings me here, and yours does not.’ In a few minutes a cannon-ball struck the officer dead.”

Some are more liable to temptation through retirement from the world than many in it; we may not assume that detachment from some aspects of the world makes us immune from temptation, although, of course, this gives no warrant to rush in where we know we shall be tempted. In some conditions we know we are sure to be confronted with temptation, in many we may meet with it, nowhere can we be exempt. “Watch and pray, lest ye enter into temptation,” may be repeated again and again. How God tempts must be considered later, if the Lord will.

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“If I to treach’rous shame incline,  
When I should Jesus own,  
Give me that piercing look of Thine,  
Which melted Peter down.”—*Irons*.

## NEW YEAR GREETINGS.

REJOICE, my fellow-pilgrim, for another stage is o'er  
Of the weary homeward journey, to be travell'd through no more:  
No more *these* clouds and shadows shall darken all our sky;  
No more *these* snares and stumbling-blocks across our path shall  
lie.

Rejoice, my fellow-soldier, for another long campaign  
Is ended, and its dangers have not been met in vain;  
Some enemies are driven back, some ramparts overthrown,  
Some earnest giv'n that victory at length shall be our own.

Rejoice, my fellow-servant, for another year is past;  
The heat and burden of the day will not for ever last;  
And yet the work is pleasant now, and sweet the Master's smile,  
And well may we be diligent through all our "little while."

Rejoice, my fellow-mourner, for thy tears will soon be dried;  
Thy sins which cause thee sorrow, are sins for which He died;  
He has pronounc'd His blessing *now* upon thy mourning days,  
And *yonder*, mourning shall give place to everlasting praise.

Rejoice, my Christian brother, for the race is nearly run,  
And *home* is drawing nearer with each revolving sun;  
And if some ties are breaking here, of earthly hope and love,  
More sweet are the attractions of the better land above.

The Light that shone through all the past will still our steps attend;  
The Guide who led us hitherto, will lead us to the end;  
The distant view is bright'ning, with fewer clouds between;  
The golden streets are gleaming now, the pearly gates are seen.

Oh! for the joyous greetings *there*, to meet and part no more;  
For ever with the Lord and all His lov'd ones gone before!  
New mercies from our Father's hand with each new year may come,  
But that will be the best of all,—a blissful welcome home!

H. L. L. AND H.

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## HEAVENLY COMFORT.

IN the life of Dr. John Duncan there is a touching passage which relates how much he suffered from religious melancholy. His mental struggles were often very distressing, casting a shadow over his whole life and work. On one occasion, he went to his college class in a state of extreme dejection. During the opening prayer, however, the cloud passed away. His eye brightened, his features relaxed, and before beginning his lecture he said, with pathetic sympathy, "Dear young gentlemen, I have just got a glimpse of Jesus."

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"God's sovereignty I can't explore,  
But I will trust His grace."—*Irons.*

## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

By divine goodness, our lives have been spared through another year, which has been filled with a display of mercies, in the kind provision and protection of our great Creator, in whom we live, move, and have our being. While reminding you of that which calls for praise to such a good God, we warmly extend, in the form of an acrostic, our heartfelt wishes for the New Year, and pray that each of our young readers may experience a fulfilment of them, if the Lord will:—

**A** An **APPETITE** for the Bread of Life is a wonderful blessing. No appetite for the Bread of Life, means no relish for it, and spiritual starvation! God give to you each what by nature you do not possess—a spiritual appetite which He always satisfies in accord with Matt. v. 6.

**H** **HOPE** is a wonderful boon in life, the value of which is perhaps most seen when it is missing. It looks beyond difficulty, and anticipates a brighter day. If you are given a "good hope through grace" (2 Thes. ii. 16), it will be well founded upon Christ. "We are saved by hope" (Rom. viii. 24). This hope so much divine, will trials well endure. Heaven is its glorious end, Be this good hope yours, for Christ's sake.

**A** **ASSISTANCE** from parents and friends, but most of all from God, is an indispensable good. We are dependent creatures. But how wonderful to seek and obtain help for our souls! Do you cry, "Lord, help me"? (Matt. xv. 25). "Happy is he that hath the God of Jacob for his help" (Psa. cxlvi. 5).

**P** **PRAYER** is a most precious gift of God. Has His grace taught your hearts to pray? What a wonderful answer the publican received to his prayer! Praying breath was never spent in vain. David could say: "I love the Lord, because He hath heard my voice and my supplications" (Psa. cxvi. 1). The Lord teach you to pray.

**P** **PRAISE** to God should be rendered by all His creatures for His providential favours! (Ps. cl. 6). Praise Him daily as your beneficent Creator, Preserver and Provider; but above all may that holy joy be given you with answered prayer, enabling you to say:  
"Streams of mercy, never ceasing, call for songs of loudest praise."

**Y** **YEARNINGS** for worldly good are felt by many who know not what it is to say, "Oh that I knew where I might find Him! that I might come even to His seat!" (Job xxiii. 3). Such are the yearnings we wish for you. A precious promise is linked with them: "For He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. cvii. 9).

**N** **NOTHING** that would do you spiritual or bodily harm, do we wish you, in wishing you happiness. How many things have been sought by young people that have appeared *attractive*, but which have proved *destructive*! God Almighty preserve you from such things!

**E** "**EARS TO HEAR**" the truth are a wonderful gift. God gave them to young Samuel, Mary had them, and thankfully used them when she "sat at Jesus' feet, and heard His word" (Luke xi. 39). May your ears be opened to "hear what God the Lord will speak" (Psa. lxxxv. 8). "He that hath ears to hear, let him hear" (Matt. xi. 15).

**W** "**WISDOM** is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. iv. 7). So speaks Solomon under divine inspiration, who proved its immense worth in answer to prayer. Whatever you may possess or lack of earthly good, may the Lord enrich you with heavenly wisdom whereby you may be made "wise unto salvation."



## FOR THE LITTLE ONES.

### A BOY'S CHRISTMAS DINNER.

A SMALL boy living in a poor neighbourhood had been ill. On recovering, he said to his father, "Daddy, I feel I could eat a real Christmas dinner. I want some beef and 'taters." His father said, "I can dig up potatoes, but cannot get beef." The boy then said, "I have asked God to send beef, and I know He will do it, so get the 'taters, Daddy." While the father was in the garden, a neighbour came in and said, "You are better, my boy. I thought you would like a little beef for your dinner."

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### HEART YEARNINGS.

ART thou despised, poor troubled one? Is it because thou canst not settle down contentedly with a set of religious people, who when they have run through a certain round of religious duties—full of zeal and animation outwardly, it is true—smile complacently at thy anxious expression of inward yearning after a peace and comfort which cannot be drawn from these external things? Art thou despised, because in the midst of missionary labours thou art like a forlorn one, who, while others appear to have all the companionship their hearts desire, thou art alone, weighed down at heart, hearing everything even in these excellent outward circumstances of Christian duty, whispering to thee, "It is not in me"? Art thou despised, because at the root of every flourishing gourd under which others delight to repose, thou art ever detecting the worm of sin? Art thou despised, because thy heart is knitted to some like-minded one, whose testimony for Jesus does not accord with the fashionable notions which float upon the surface of our pious societies? The Lord help thee to rejoice in this sure mark of His favour. He has given thee a living heart, and after thou hast tried to satisfy its living desires with what men call religion—but which, if Christ be not the Alpha and the Omega, will prove to thee but husks, and thou hast found all in vain—He will open to thee the glories of His own Person and love, and convince thee that none but Himself can satisfy and fill that yearning heart, which since thou hast had it has made thee unfit for any society but those who have themselves this new and living heart. To be despised on this ground is to have fulfilled in ourselves what our dear Lord said in His last prayer should be the effect of this gift to His people: "I have given them Thy word, and the world hath hated them, because they are not of the world." Mark, it was the religious world which persecuted Christ, and so is it still, full of enmity to His image when discoverable in a truly living heart. Nevertheless, those things which are despised hath God chosen.

G. DOUDNEY.

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"If you have no crooked paths for Christ to make straight, you will know but little real and true prayer to Him."—W. TIPTAFT.

# Waymarks.

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"Search the Scriptures."—John v. 39.

FOR INSTRUCTION CONCERNING

## The Everlasting and Complete Control of Christ.

1. "He shall have dominion from sea to sea, and from the river unto the ends of the earth."—Psa. lxxii. 8.

2. "Upholding all things by the Word of His power."—Heb. i. 3.

3. "Thou hast put all things in subjection under His feet."—Heb. ii. 8.

4. "All power is given unto Me in heaven and in earth."—Matt. xxviii. 18.

5. "Alleluia: for the Lord God omnipotent reigneth."—Rev. xix. 6.

6. "And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen."—Psa. lxxii. 19.

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## EDITORIAL COMMENTS.

"Under His feet" (Heb. ii. 8); "At His feet" (Mark vii. 25).—What a wonderful view the Apostle Paul must have had of the glory of Christ and His unlimited power, when he penned down those words under divine direction: "Thou hast put all things in subjection under His feet"! (Heb. ii. 8.) The purpose of the Father in eternity concerning His dear Son, and His implicit trust in Him as being equal with Him in power and glory, evidently shone forth with splendour before this dear man, who could sincerely call himself "the chief of sinners" and the "least of all saints." Oh how we value just a glimpse of the omnipotence of the Lord Jesus from time to time, to relieve the strain we feel when, alas! we look at the things which are really under His feet, as though the management of them was ours!

1. **Those Formidable Things.** Where is *our* strength when we try to face them alone? A strong force of evil working within, and mighty odds to contend against without. A potent foe working with cruel weapons against the best interest of our souls, and formidable difficulties, ever on the increase, that grieve and distract us in the Church of God. What can we do? How aptly does Fawcett express the case when he says:

“ My soul, with various tempests toss'd,  
Her hopes o'erturned, her projects cross'd,  
Sees every day new straits attend,  
And wonders where the scene will end.”

We may tell each other that the Father hath placed all these things under the feet of His dear Son, so that they are completely controlled by Him; and go on to say that, “ Not a single shaft can hit, till the God of love sees fit;” but we cannot supply each other with “ grace to help in time of need,” whereby we can “ leave to His sovereign hand, to rule and to command.” What is needed is a *glimpse of Jesus*. Dear brethren, the secret of a comfortable laying hold of that truth, “ Thou hast put all things in subjection under His feet,” is found, not in the mere quotation of words, but in a gracious experience of this wonderful sentence that follows: “ But we see Jesus ” (Heb. ii. 9). Oh Holy Spirit:

“ Show us that loving Man  
That rules the courts of bliss,  
The Lord of Hosts, the Mighty God,  
Th' eternal Prince of Peace.”

We shall then be “ **At His feet,**” with all our formidable things, saying: “ Lord Jesus, do manage them for us, and above all, manage us.” How sweet thus to wait upon Him, and hold communion with One whose majesty is so great, yet whose pity is no less!

“ To tell Him all our griefs and pains,  
While His left hand our head sustains.”

There and then it is we see the folly of going to others with troubles that are under His management, and should be brought to His feet by prayer. If our pens have been active in complaint over these formidable things, a little time spent at His dear feet will give us something very much more edifying to write about. Again, if we look abroad and behold the solemn judgments of God in the great earthquake in India, it will be our mercy if, while we behold His awful hand, we are helped to pray for the thousands of sufferers, and bow to His supreme control and righteous government, while He says: “ Be still, and know that I am God ” (Psa. xlv. 10).

2. **Future Things.** These, though not seen by us, as yet, put under Him, are under His safe management. We may often dread the future, but He has promised strength for each day. Trials we greatly fear, may never come, and difficulties we might have tried to avert, had we known they were in store, are likely to come, but not without fresh proofs that He “ is able to do exceeding abundantly above all that we ask or think ” (Eph. iii. 20). So:

“ Our future may we leave safe in His care,  
By faith, place it with Him, and leave it there;  
For 'tis so sweet to feel the whole day long,  
His loving plans for us cannot go wrong.”

Death is in the future, but that also is under His control. “ Till He bids we cannot die.” If, by faith, we see in Jesus the only remedy for sin, and the Antidote of death, and, in entire dependence upon His blood and righteousness, we are enabled to

cast ourselves at His feet, we shall one day find that last enemy destroyed, and the grave robbed of its victory.

“ Oh that in Jordan’s swelling  
We may be helped to sing,  
And pass the river telling  
The triumphs of our King.”

“ **The Prayer of faith shall save the sick** ” (James v. 15).— Many have been the prayers of the Lord’s people on behalf of our loved friend, Mr. J. T. Sharples, of Evington. We are reminded by the above promise of what the prayer of faith can do, and by a recent letter from our dear brother in affliction, of what prayer has done. We give his own words, written on January 16th, which will undoubtedly be received warmly by our readers:

“ I can only tell you how much better I am! At present I am not able to write much, as I am still very weak. . . . The week before Christmas the two doctors almost gave me up—a specialist and my own doctor—and both asked my daughter to telegraph at once for an aunt to come as soon as possible. That was Monday, December 18th, and within a few days I felt a change for the better come over me. And now I am making a little progress each day. I have told the doctor and others that I seem to have entered upon a new lease of life, and I believe I can say to the honour and glory and faithfulness (to me especially true!) of our Covenant-keeping God, that “ This is the Lord’s doing, and it is marvellous in our eyes.” My doctor says it is wonderful. And so think our people here. Blessed be God.”

Dear Mr. Sharples writes in two previous letters: “ I am not worthy of the least of all the mercies and of all the truth which Thou hast shewed unto Thy servant.” “ If ever the Lord should raise me up again, I shall know full well what I shall talk about, and how I shall exalt Him—that altogether precious One—and His wonderful goodness and mercy. And when I think of His greatness, and survey myself and my poor efforts in the past, I have no words to utter, unless tears may be considered a silent language of the heart. Oh what a Friend is He to me in my affliction!”

May the Lord still pour upon us a spirit of fervent prayer for a continuation of healing mercies to His servant, and grant all needed strength to his devoted daughter in nursing her good father. Grace unto them, and peace, be multiplied.

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## DIVINE SOVEREIGNTY.

BY PASTOR E. M. G. MOCKFORD (Devizes).

*(Concluded from page 14.)*

ONE or two illustrations will be of interest to younger readers. A young minister, named Clark, at Trowbridge, Wilts, had (in 1794) been preaching several years with no apparent success. He became so discouraged that he resolved to give up, and in spite of friends’ remonstrances, said he could not face the evening

service (on a certain Sunday). Just then a knock came at the door, and an old lady who lived some distance away, and knew nothing of Mr. Clark's feelings, said she could not rest till she had asked the minister to preach from the text: "Then I said, I will preach no more in His Name, but His word was as a burning fire shut up in my bones." This extraordinary circumstance so struck Mr. Clark that he agreed to preach, and with such liberty that he continued till his death with much success. The truth of this incident was vouched for by one who was present.

Another striking illustration of the timing of events, too marked to be a mere coincidence, and therefore shewing God's sovereign control over all things, is as follows. When the godly Andrew Bonar, of Edinburgh, died, one of his elders received the first notice of his death when out for a walk, and being overcome with sadness, he turned down a quiet avenue, feeling in his first grief it would be almost impossible to live without his revered minister, Dr. Bonar. Just at that moment he happened to pass a nursemaid with two children in the perambulator. The nurse was saying to one of the children, who was perhaps overcome with sleep, "Don't lean on Andrew Bonar! Don't lean on Andrew Bonar!" (Many children at that time were called Andrew Bonar, after the godly minister.) The effect upon the grief-stricken elder was remarkable, at once rebuking him, and also turning his eyes to Him who never fails nor forsakes His people.

Divine Sovereignty is a truth *believed by godly men, and even admitted by non-Calvinists*. It may not be generally realised that nearly all the authorised creeds of Protestant denominations (except the Wesleyan body) are more or less Calvinistic in character. Such was the creed of the Waldensians of the Alps, of the Puritans of New England, of the founders of free states, and of the pioneers of foreign missions. (See also the Articles of the Church of England.) Speaking of the Puritans, J. A. Froude says, in his "Short Studies": "They dwelt on the all-disposing power of Providence. They were crushed down, but they rose again. They abhorred all impurity, and moral wrong of every kind. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil, is the remnant of the convictions which were branded by the Calvinists into the people's hearts." Even an agnostic like Professor Huxley says of the Puritan theology: "The doctrines of predestination, of original sin, of the innate depravity of man, and the evil fate of the greater part of the race, faulty as they are, appear to me to be vastly nearer the truth than the liberal popular illusions that babies are all born good, and that the example of a corrupt society is responsible for their failure to remain so; that it is for everybody to reach the ethical ideal if he will only try, and other optimistic figments." Students of history know that though some of the Puritans were fanatical on some points, yet they were upright, stern, liberty-loving men, and that it was the dissolute court of King Charles, with its gaiety and sin, which first enabled Arminianism to obtain a firm footing in the Church of England.

The late Lord Morley, a professed "Free-Thinker," in his "Life of Cromwell," says: "While Calvinism is a theory which might have been expected to sink men into despair, it has yet

proved itself a famous soil for rearing heroic natures. On this black granite of fate, predestination and foreknowledge absolute, the strongest of the Protestant fortresses all over the world were founded. Well might it have been anticipated that such fatalism would have driven men headlong into desperation and unclean living. On the contrary, Calvinism exalted its votaries to a pitch of heroic moral energy that has never been surpassed, and enabled them to exhibit an active courage, a cheerful self-restraint, an exulting self-sacrifice, that men count among the highest glories of the human conscience."

Divine Sovereignty may be considered, finally, as a *secret of encouragement* to the preacher, Sunday school teacher, etc. If this be not a truth, there is nothing but chaos and uncertainty. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. xi. 6). Dr. Wylie, in an excellent passage dealing with the danger of *ignoring means*, which is fatalism, says that Calvin's view of predestination, linking the *means with the end*, and arranging that the one should be reached only through the other, is to make a man feel that he is working alongside a power that cannot be baffled, and that he must be finally crowned with victory.

As believers in sovereign grace, we need despair of none, for God is omnipotent, and we remember how, when Paul was depressed, the Lord appeared to him, and said, "Be not afraid, for I have much people in this city" of Corinth. Many ministers of the gospel, including the writer, could give instances of God's sovereignty in blessing their messages in unexpected ways, and to unexpected persons. Further, there is the argument that Christ paid the price for His people, and they must therefore be saved, or His death was in vain.

We cannot close this paper without drawing the attention of our younger readers to the fact that the truths of Divine Sovereignty—election, particular redemption, etc.—are the strongest preservative against the seducing claims of the Roman and Anglo-Catholic priesthood. The Bishop of London has spoken most bitterly against Calvinism, describing it as "a mischievous misrepresentation of Christianity;" and a writer in the *Irish Ecclesiastical Gazette* some years ago spoke of baptismal regeneration (the doctrine that an infant becomes a child of God by sprinkling) as a "most wholesome doctrine," and referred to "gloomy and crushing Calvinism." This shows that those Protestants who hold graciously in their hearts the truths of God's sovereignty and grace are at the very opposite pole to those who teach salvation by man's merit. Indeed, it is a significant fact that the Roman Church seldom, if ever, receives into its fold any clergymen from the Established Church who have held "Calvinistic" views.

In conclusion, may our readers be graciously enabled by the Holy Spirit to realise that God is the

"Sovereign Ruler of the skies,  
Ever gracious, ever wise;  
All my times are in His hand,  
All events at His command;"

and that "all things work together for good to them that love God, and are the called according to His purpose" (Rom. viii. 28). May we be led to adore that gracious Being, whose purposes are all centred in Christ, by whom, and for whom (Col. i.), all things were created, visible and invisible, in whom all sovereignty is vested (John v. 26, 27); and may we realise that we are savingly interested in that great work of redemption, which shall be culminated in the gathering together of all things in Christ, and when, finally, "God shall be all in all" (1 Cor. xv. 28).

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## WHAT IS ARMINIANISM ?

BY PASTOR F. H. WRIGHT (Rochdale).

THERE appears to be a growing tendency to regard the controversies of past ages concerning our most holy faith as undesirable manifestations of a bad spirit; that many of them were totally unnecessary, and that in a so-called enlightened age they should be either forgotten or ignored. The new spirit favours a kindly toleration of every system of belief, looks with some degree of approval on every endeavour to unify, and whilst declaring that it is unimportant what a person believes, concludes that by some peculiar working everything and everybody will one day be right. Herein lies the great evil of overlooking the mighty testimony of the Scriptures to the truth of God and His revelation. The apostles warned those to whom they wrote and spake of the evils that should arise, especially those that would cause a departing from the faith: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . ." (1 Tim. iv. 1).

Seducing spirits do not appear in the same manner through the ages, but there is a likeness in this that their activities are regarded by some as being the work of God. In Samaria, for instance, the sorcery of Simon was almost, if not quite, universally regarded as being a real religion, his own declaration made him to be some great one: "To whom they all gave heed from the least to the greatest, saying, This man is the great power of God." Now when people believe a man to be the great power of God, they will receive his sayings, do his biddings, and follow him to great lengths, without pausing to consider if his statements are true. So attractive are some "isms," so powerful in their appeal, that apart from divine enlightening, many receive what is submitted without any concern as to testing by the Word of God. We have many "isms" to-day; the bulk of them can be traced to old evils, bearing different names in different ages.

Arminianism as a word has somewhat gone out of use, it has given way to other words, but what it represents—an enthroning of man, a setting up of his ability, and a denial of what the Scriptures declare him to be—is still with us. We do not hear of people declaring themselves to be Arminians, and not so much is heard of the other title for them, "Free-willers;" but the same views are held with another label affixed. Error is not less error because described differently, neither are the Scripture injunctions to be

figured because of the almost general agreement to pass by the affronts to God's Word. What has given rise to these almost forgotten titles, how error sprung up, what is its modern description, should be a matter of concern for all who desire to maintain the truth of God. It is not merely to have a swift eye to detect those who differ from us, but to more perfectly understand the truth of God as it is in Jesus, that brings us to these meditations.

For three hundred years, or thereabouts, Arminianism has been the chief title of "Free-will." Before that time Pelagianism was the name by which the errors set forth in it was known, and we proceed to examine the origin first of all of the people called Arminians, before dealing with their views. It will be well to keep before the mind certain outstanding facts. The great questions between Pelagius and Augustine were whether man was affected by the sin of Adam, whether on the supposition of a scheme of saving grace, grace is simply divine and external aid to the will of man, and how the manifestations of divine sovereignty could be reconciled with human responsibility. We can have no real conception of the effect of the Reformation in bursting the bonds of mediæval ignorance, and distinct from the controversy between Protestantism and Popery, although having many bearings upon it, was the question of free will or efficacious grace.

The Socinians (forerunners of modern Unitarians), of course, discussed the question of the divinity of Christ, but as a denial of the total corruption of our nature was a part of their system, we can see their position. In Holland, their views respecting the Trinity and the atonement took no root, but those concerning predestination, free will, and the ground of justification before God did. Geographically, then, the controversy moves from Poland, the country of Socinus, to Holland, and from thence to England.

Let it not be overlooked that Rome, influenced by the Jesuits, condemned the doctrines of Augustine, being favourable to the Pelagians.

In the controversy with the Arminians, or Remonstrants, in Holland, the various points were brought into shape, and a system of a sort was formulated, consisting of five articles relative to *Predestination, Universal Redemption, Corruption of Man, Conversion, and Perseverance*. We must return to these later.

James Arminius was born at Oudewater, an old town in the South of Holland, half-way from Rotterdam to Utrecht, in the year 1560. This was fourteen years after the death of Luther, and four before that of Calvin. His parents were peasants, and their son was first employed as a servant in an inn; but by reason of cleverness he attracted the attention of certain well-to-do people, who put him under the care of a clergyman, who prepared him for the University of Utrecht. Removing from thence to Marburg, he later continued his studies at Leyden, which possessed the finest educational facilities Europe had to offer. At the age of 22 Arminius was sent to Geneva, under Beza, in whose arms Calvin had died. Here, however, that self-assertive nature which sowed so much discord and attracted many malcontents, manifested itself and led to his dismissal.

His friends, however, persuaded that many of his peculiarities arose from youth, and that he would outgrow them, sent him to

Italy, and he also included Rome in his journeyings. Here he aroused the suspicions of many; it was alleged that he kissed the Pope's toe, and held a secret understanding with Bellarmine, the chief antagonist of Protestantism, and a Cardinal of Rome. In spite of hints regarding disloyalty to the church of which he was a part, Arminius was appointed pastor at Amsterdam. Fears soon arose as to his orthodoxy, and it became evident to many that he was no lover of the doctrines of grace; when he was nominated to be Professor in the University of Leyden, Gomar, a professor of the same University, opposed his appointment on the ground of his erroneous principles. On giving a pledge that he would teach nothing at variance with the Belgic Confession and Catechism, he was permitted to take up the office of professor. He appears to have possessed considerable ability, and politically was held in favour, but the majority of the clergy opposed him on account of his doctrines.

The time came when a demand was made that he should make his position clear; for publicly he declared one thing, and in private another; having influence in the State he was able to prevent a public enquiry into his position, and attempts to get him to come into the open were thwarted.

A great deal of disturbance ensued, and the views of Arminius spread. Arminius, however, in the midst of the confusion he had caused, died, and one Episcopius became leader of the Remonstrants, as his followers were called. At last a synod was called and held November 13th, 1618.

This is the famous Synod of Dort, convened to decide the controversy between the Calvinists and the Arminians. Many and renowned were the men who assembled, some from England, Scotland, Switzerland, besides other Protestant countries. The doctrines of Arminius were condemned, and five articles were drawn up and published as the judgment of the Synod on the points in dispute. These provisions were not universally received, and in our own country the opposition of Laud was soon in evidence. It was on the elevation of Laud to Canterbury that Arminianism in the Church of England began to strengthen. A royal proclamation prohibited discussion of controversy in the pulpit, and preferments were given to those who leaned to Arminianism, as in these days it is given to those who lean to Ritualism.

*(To be continued.)*

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## “AFTER THIS MANNER THEREFORE PRAY YE.” (No. 13).

BY PASTOR F. H. WRIGHT (Rochdale).

“LEAD US NOT INTO TEMPTATION.”

AT the request of one of our readers, the subject of temptation is resumed in the light of the teaching in the first chapter of the Epistle of James. “My brethren, count it all joy when ye fall into divers temptations” (ver. 2). “Blessed is the man that endureth temptations” (ver. 12). “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with

evil, neither tempteth He any man " (ver. 13). " But every man is tempted when he is drawn away of his own lust, and enticed " (ver. 14).

Here we have: (1) Temptation viewed as desirable, various in its kind, producing certain conditions. (2) The blessedness of the man enabled to pass through temptation in such a way as to bring approval. (3) Temptation of a kind that springs not directly from God; which is not to be attributed to God; and (4) Temptation which is traced to man's own badness, an evil heart being the origin.

Of the first it may be said that its meaning is evident from the context. A scattered people encountering trials are enjoined to regard them with joy; only the Lord's people can understand such arithmetic. To reckon trial and testing as something to be grateful for needs more than worldly strength of mind and natural power of endurance. When the Apostle referred to the sufferings of this present time, to glorying in tribulations, our light affliction, he simply expressed in other words what the apostle James embodies in temptation. It was a saying of Dr. Owen that " temptation is like a knife, that may either cut the meat or the throat of a man; it may be his food or his poison, his exercise or his destruction." The afflictions of God's people are but trials, they are not judgments as that word is usually understood, but corrections and discipline. By them does God mortify sin and discover to them their need of faith, love, patience and sincerity. True it is that often for a time we can recognise neither in ourselves or some others the beautiful graces of patience, resignation, submission, and gracious acquiescence; but we have seen it in some and may yet see it in others, who appear at the moment unlikely to manifest it. May He give us grace to pray to be delivered from murmuring, envying, complaining and evil speaking in our trials. We have sung much concerning His design to refine the gold; may we give some evidence of its being accomplished.

*Temptations come from God.* In many cases, either through our national difficulties, natural infirmity, age, or what are often called circumstances over which we have no control—although there are no conditions that are governed by us—there is poverty, deprivation, lack of resource naturally, and much weakness of body to be endured. Even though the State makes some provision, and admirable societies contribute much to the maintenance of the needy, many know the sharp, humiliating pain of conscious dependence on others; forgetting that all are entirely dependent upon one sovereign hand, there is the sense of being dependent on others; not easy to be borne by some natures, more particularly if there is a disposition that would rather succour others. It is a temptation, a trial, a testing, and a proving, when the Lord in His wisdom says, " I am bringing you to receive from My hand, through other agencies than your strength, contriving, gift or ability, that which you need." Let none of us pride ourselves upon our independence. The hand that works, the brain that thinks, the wisdom that directs, the skill that contrives, or the capital that yields, may wither, fail, lose its cunning or diminish in a variety of ways, and leave us more evidently than before dependent. We are never anything else than dependent, let us therefore not boast.

Job, Abraham, Elijah, differed very little really from Lazarus at the rich man's gate.

Some temptations are keener than these, yea, may come alongside the most disturbing losses; the withholding of the light of God's countenance, and the hardness and darkness which seem sometimes to result from that. Of course, it is true that we can suffer, endure and bear, when there is an inpouring of gracious revelations and promises, but trouble without is not always balanced by peace within. In every particular at times, in providence and grace, in body and soul, in the world and in the church, in all conditions, closed doors, darkness, no way clear, only the question, "Lord, why castest Thou off my soul? why hidest Thou Thy face from me?" We have known this almost total withdrawing of anything to cheer, comfort, and gladden the soul, and regarded it simply as the preliminary work of God to a complete withholding of mercy, a revelation of one's unreality in religion, and an open exposure and bringing into reproach. Now the Lord's people are not always kind, tender, humble and gracious in their bearing when passing through these trials. "We roar all like bears, and mourn sore like doves: we look for judgment, and there is none; for salvation, but it is far off from us. For our transgressions are multiplied before Thee, and our sins testify against us." Not all alike manifest this spirit which in the judgment of some is to be deplored, but the heart knoweth its own bitterness. Well is it if we are kept from that peculiar form of melancholy bitterness of spirit which is apt to be an occasion of offence. Hezekiah said, "For peace I had great bitterness;" and Hannah was misunderstood; only those who have been in the dungeon can understand the darkness of the horrible pit. It is a horrible pit, and those in it will scarce be like those walking on lawns on a summer day. Oh to bear our trials in the manner enjoined!

Another source of trial is Satan himself. There has been a measure of concern lest thoughts, words, or acts should savour of complaint against God, then like a flood will come with a rush terrible and fierce temptations. God! His existence, His love, wisdom, power, knowledge—"Where is now thy God?" Gideon's "if" and "why"? David's inclination to go to the Philistines has been reproduced in some with the temptation to go to the world, and, alas! the temptation with some has been to break out in horrible, blasphemous speeches; in fact, some have been amazed that their awful thoughts about God have not broken out in wild expression, even in the presence of those that fear God. "Do this, and be done with it all," has been the suggestion concerning some terrible sin; "let it be something that will cut you away from religion once for all." Not least is that indescribable temptation—not a few have passed through its terrible fire—the inducement to self-destruction. What preservations some can speak of in this direction alone; we pass from it. It reminds us of heavy temptation, but oh what matchless mercy! These may not be general, but they are more frequent than is generally supposed.

Temptation or trial comes from quarters where the fire can be particularly hot. Not in the sphere of religion exactly, but

sometimes on account of it; people that oppose because of religion. How much of prayer has gone up from some of the Lord's hidden ones on account of opposition in the home, in the shop, in the office, amongst those with whom the business of getting the daily bread is connected. The world sometimes smiles disdainfully on religion, sometimes jeers and mocks; at times appears to regard it with indifference, but at times gnashes its teeth at it. There is the growl as well as the scowl, the angry flash as well as the sneer, the cruel cut as well as the jest. For the most part religion to-day enjoys a certain immunity from persecution, but individuals encounter it, and when natural ties or affection are involved it becomes a trial to bear from those perhaps prayed for with ardent prayer; the lash of the tongue, or the bitter charge of hypocrisy. They that will live godly must suffer persecution, and herein at times lies the trial, the temptation. Many have cried, "Why this way, Lord?" The answer is seen at times in this: "The trying of your faith worketh patience. But let patience have her perfect work." We seem to endure for such short periods and to such a limited extent, instead of holding on and persevering; frequent falls, until it would seem as if we are but evidences of what the weak, the unstable, and the faint are. But again, "if any of you lack wisdom"—lack wisdom in the bearing, lack wisdom in seeing divine wisdom, lack wisdom in seeing the divine purpose; lack wisdom in seeing the divine object, "let him ask of God, who giveth liberally, and upbraideth not." It is the Lord's will that His work should be tried. He proves it to be real. Has He proved to us that grace, sometimes submerged almost, so far as our sight is concerned, will endure? It is tested, and we fear it will not bear the ordeal, but there is this at times, the evidence of a religion that endures in spite of all, a religion that, had it not been from heaven, would have died a long time ago.

Patience and submission are learned, a realising that He is Lord, a confidence that He will bring us through, that His way is best. Our nature will not be submissive, the patience of the Scriptures will not be found in our flesh, but oh to have in the soul that deep persuasion concerning Him that brings joy that He is our Lord. We must defer the other aspect of temptation. There are temptations that distress, but also those that allure.

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### "HIM THAT COMETH TO ME."

WHEN John Bunyan was tempted to despair of being saved, he was greatly helped by the Lord's own words in John: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." He thus describes the conflict of his soul: "This scripture did also most sweetly visit my soul, 'And him that cometh to Me I will in no wise cast out.' Oh, the comfort that I have had from these words, 'in no wise,' as who should say by no means, for no thing, whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me that Christ did not mean me, and such as I, but sinners of a lower rank that had not done as I had done. But I should answer him

again, 'Satan, here is in this word no such exception; but "him that comes," *him*, any him; "him that cometh to Me I will in no wise cast out."' And this I well remember still, that of all the sleights that Satan used to take this scripture from me, yet he never did so much as put this question, But do you come aright? And I have thought the reason was because he thought I knew full well what coming aright was; for I saw that to come aright was to come as I was, a vile and ungodly sinner, and to cast myself at the feet of mercy, condemning myself of sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ, he at one end and I at the other. Oh, what work did he make! It was for this in John, I say, that we did so tug and strive; he pulled and pulled, but, God be praised, I got the better of him. I got some sweetness from it."

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## "THE SECRET PLACE OF THE MOST HIGH."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—PSALM xci. 1.

THERE is a safe and secret place,  
 Beneath the wings divine,  
 Reserv'd for all the heirs of grace;  
 Oh, be that Refuge mine!

The feeblest saint may there abide  
 Uninjur'd and unaw'd;  
 While thousands fall on every side,  
 He rests secure in God.

The angels watch him on his way,  
 And aid with friendly arm;  
 And Satan, roaring for his prey,  
 May hate, but cannot harm.

He feeds in pastures, large and fair—  
 Of love and truth divine;  
 Oh, child of God! oh, glory's heir!  
 How rich a lot is thine!

A hand almighty to defend,  
 An ear for every call;  
 An honour'd life, a peaceful end,  
 And heaven to crown it all!

*Author unknown.*

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## THE PRIVY KEY OF HEAVEN.

BY THOMAS BROOKS.

(Continued from page 11.)

THIRDLY. Beg of God to teach thee to pray; beg the Holy Spirit that is a Spirit of prayer. God hath promised His Holy Spirit to them that ask it: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your

heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13.) "A new heart also will I give you, and a new spirit will I put within you, and cause you to walk in My statutes; and ye shall keep My judgments, and do them" (Ezek. xxxvi. 26, 27). "I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications" (Zech. xii. 10). Now gracious promises are God's bonds, and He loves to see His people put them in suit. God expects that we should be His remembrances, and that we should pray over His promises (Isa. lxii. 6, 7; xlii. 25, 26). When He had promised great things to His people concerning justification, sanctification and preservation, He subjoins: "Yet, I will for this be enquired of by the house of Israel to do it." God looks that we should spread His gracious promises before Him, as Hezekiah did Sennacherib's letter (Isa. xxxvii. 14). God is never better pleased than when His people importune Him in His own words, and urge Him with arguments taken from His own promises. Though God be a very affectionate father, and a very liberal father, yet He is not a prodigal father, for He will never throw away His mercies on such as will not stoutly and humbly plead out His promises with Him. God loves to take state upon Him, and will be sought unto, both for His giving in of mercies, and for His making good of precious promises. Thou sayest thou canst not pray; why! canst thou not go into a corner, and spread the promises last-cited before the Lord, and tell Him how much it concerns His honour and glory, as well as thy own internal and eternal good, to make good those gracious promises that He hath made concerning His giving of His Spirit to them that ask Him, and His putting His Spirit within them, and His pouring out a Spirit of grace and supplication upon them.

The promises are as so many rich mines, they are as so many choice flowers of paradise, they are the food, life and strength of the soul. They are as a staff to support the soul, and they are as a signet and bracelets to adorn the soul, and to enrich the soul; and therefore poor sinners should bring them forth and lay them before the Lord, and urge God with them.

1. They are truly propounded and stated by God (Mark x. 30).

2. That they shall certainly be performed (2 Cor. i. 20), they being all made in and through Christ.

3. That they all issue from free grace, from special love, from divine goodness (Hos. xiv. 4).

4. That they are all as unchangeable as He is that made them (Jer. xxxi. 3).

5. That they are all bottomed and founded upon the truth, faithfulness, and all-sufficiency of God (Mal. iii. 6).

6. That they are all pledges and pawns of great things that God will do for His people in time (Heb. xiii. 5).

7. That they are most sure and certain evidences of divine favour, and a declaration of the heart and good will of God to His poor people (Heb. vi. 12; Num. xxiii. 19).

8. That they are the price of Christ's blood.

Now how should all these things encourage poor souls to be still a-pressing of God with His promises.

Fourthly. You say you cannot pray. Oh that you would leave off objecting, and fall upon praying. If you cannot pray as you would, nor as you should, pray as well as you can. Oh friends! take heed of dallying, delaying, trifling and going about the bush, when you should be a-falling upon the work of prayer. What though with Hannah thou canst but weep out a prayer, yet do as well as thou canst, and thou shalt find acceptance with God: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). The publican's prayer had not much rhetoric or eloquence about it, "God be merciful to me a sinner" (Luke xviii. 13), and yet God accepted it. He prayed much, though he spake little, and God did not turn a deaf ear upon him. "Lord," said Luther, "Thou commandest me to pray. I cannot pray as I would, yet I will obey; for though my prayer be not acceptable, yet Thine own commandment is acceptable to Thee!" If weak Christians would but put forth in prayer that little strength they have, God would quickly renew their spiritual strength; He would certainly carry them on from strength to strength; He would still, by secret assistances and secret influences, help them on in their heavenly trade (Isa. xlix. 20—22; Psa. lxxxiv. 7). As a loving, indulgent father will take his little child in his arms, and carry him on in his way homeward, when his strength begins to fail him, and he can walk no farther, and the way proves dirty, slippery, or uneven, so doth God by His: "I taught Ephraim also to go" (as a nurse doth the infant), "taking them by their arm" (Hos. xi. 3). When God's poor children come to a foul way, or a rough place, He takes them up in His own arms, and helps them over the quagmire of crosses, and the difficulties of duties, and over all the straitness, and narrowness, and weakness of spirit that doth attend them in their closet performances.

Thou sayest thou cannot pray, but didst thou but stir up thyself to obey that command (Matt. vi. 6) as well as thou canst, thou dost not know but that a power may go forth with the command, that may enable thee to act suitable to the command.

There was a poor man that had a withered hand, and Christ commands him to stretch forth his hand; he might have replied, "My hand is withered, and if I might have as many worlds as there be men in the world, to stretch it forth, I could not stretch it forth; yea, if my very life, if my very salvation did lie upon stretching forth my withered arm, I could not stretch it forth." Oh, but he throws by all such pleas, and complies with Christ's command as well as he could, and a power went forth and healed his hand. If you would but pray in your closets as well as you can, you do not know but that such a power and virtue might flow from Christ unto your hearts as might carry you on in your closet duties beyond expectation; others have found it so, and why not you?

Fifthly. Thou sayest thou canst not pray, but if thou art a child of God, thou hast the Spirit of God, and the Spirit of God is a Spirit of prayer and supplications. That all the children of God have the Spirit of God is made evident by the following seven particulars: (1) They are all sanctified by the Spirit;

(2) They are all led by the Spirit; (3) They are all upheld and strengthened by the Spirit; (4) They are all partakers of the first fruits of the Spirit; (5) They are all taught by the Spirit; (6) They are all comforted by the Spirit; (7) The people of God, first or last, are sealed by the Spirit.

*(To be continued.)*

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## GLEANINGS FROM THE PSALMS. (No. 32.)

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

PSALM ix. 2.—“I will be glad and rejoice in Thee.” As a signal object of divine favour, David had been raised from the obscurity of the sheeppcote at Bethlehem (2 Sam. vii. 8) to the dignity of the throne of Israel, and from being the least in his father's house to be king over the chosen people of God; yet, notwithstanding the marked contrast between his former and present condition, he does not make a parade of the pomp and circumstance pertaining to his princely position, nor manifest a carnal delight in the riches and honour providence had heaped upon him. He was favoured with sufficient grace in exercise to trace the hand of God in everything he was in the enjoyment of, and to weigh the comparative excellence of Giver and gift in a just balance, whereby the Lord received the glory due unto His Name. In his present frame of mind David attributes nothing to second causes, but offers the sacrifice of thanksgiving and praise unto Him from whom alone all blessings flow. In the previous verse, the Psalmist declares his determination to “shew forth all Thy marvellous works;” but in that worthy pursuit he is blessedly conscious of the fact that there would be no wondrous works to testify to had there been no wondrous Workman to execute them; therefore, although profiting personally under the merciful dispensations of God toward him, and in the full security those dispensations afforded, the motions thereby engendered soared above his environment, and reach their true gladness and rejoicing in God; gladness at the evidence his state and condition (both spiritual and providential) adduced that the living God regarded him in covenant favour, and rejoicing in the proof he possessed that the Lord's thoughts toward him were “thoughts of peace, and not of evil.” Much had transpired between his anointing at the hands of Samuel, and his induction to the throne of Israel at Hebron, and the discipline he had been subjected to both before and after his elevation to the kingdom had established him in the truth that, although the afflictions of the righteous are many, yet the Lord delivereth him out of them all. To the spiritually enlightened sinner there is teaching imparted in every circumstance of his life, and as “the fear of the Lord is the beginning of wisdom” (Prov. i. 7), the exercise of that holy principle will move the subject of it to bless the hand that provides for him, the heart that sympathises with him, the love that surrounds him, the mercy that supports him, the righteousness that vindicates him, the power that upholds him, and the grace that sustains him, first and foremost, and also moves him to pray that every gift received by him from the bountiful Giver of all good.

may be sanctified to His glory, and not be suffered to permit him to rejoice more in the gift than in the Giver. If we were enabled to wholeheartedly believe that

“To Thee every mercy we owe,  
Above what the fiends have in hell,”

many thoughts and many utterances that degrade our discipleship, and dishonour the Lord, would never arise nor defile our tongues, and we should more often be in the enjoyment of the perfect peace that man experiences whose mind is stayed upon God (Isa. xxvi. 3), and the fruit of that peace would be, “I will be glad and rejoice in Thee.”

“I will sing praise to Thy Name, O Most High.” Audible expression of thanksgiving to God will never incur the divine displeasure, and it need not be confined to the sanctuary services. To be favoured to rejoice in the Lord silently is a gracious experience, and one we crave a greater acquaintance with; and sometimes, in that silent enjoyment, one deplores one's absolute poverty of adequate utterance; but when the Lord is pleased to open our lips that our mouths may shew forth His praise, the vocabulary of praise will not be limited. In such an exercise the aim is not to attract the attention of mortals, but to dedicate one's powers of utterance to the glory of God; although it is possible that if mortal ears catch the accents of praise, mortal hearts may be savingly affected. Paul and Silas were blessedly enabled to sing praises unto God at midnight, after being thrust into the inner prison at Philippi, and their feet being made fast in the stocks; but no fetters that either men or devils apply can bind the soul that God has liberated, nor tie the tongue the Lord has anointed; and the sequel to that midnight psalmody was the conversion of the gaoler and all his house. When the heart overflows with a sanctified sense of the goodness of God, every name by which Jehovah makes Himself known in the Scriptures becomes blessedly real, and as those names are repeated the unction of them is felt in the soul, and the Redeemer is acclaimed as worthy of, and in sole possession of, a Name which is “far above every name that is named, not only in this world, but also in that which is to come” (Eph. i. 21). O for a religion producing more of such blessed effects as this.

“Come, Holy Spirit, heavenly Dove,  
With Thy all-quickening powers;  
Come, shed abroad the Saviour's love,  
And that shall kindle ours.”

“When mine enemies are turned back.” It is the saving mercy of every child of God that his enemies *shall* be turned back, sooner or later, although at times nothing but overwhelming defeat appears to confront him. Faith, that potent factor in true religion, is indeed “the *substance* of things hoped for, the *evidence* of things not seen” (Heb. xi. 1); and when it is in lively exercise, it will credit every promise of God, in face of the most adverse circumstances. Experimentally, when the Lord smiles, everything is *right*, and will work out right; but when He hides His face, everything is *wrong*, and will issue in confusion. David had

trodden the path of adversity, and had therein formed many gloomy conjectures, yet not one of them had materialised; but now, in the manifest enjoyment of all God's "marvellous works," he plainly perceives that his enemies are not so much fighting against him as against his God, and he is confident that those who oppose him will, in God's own time, shrink and turn back before the Almighty power he is persuaded will be exerted on his behalf. Faith stands firm upon such a "when" as this, and is content to "stand still, and see the salvation of the Lord" (Exod. xiv. 13). If sovereign grace has called us into the service of the King of kings, the battle is the Lord's, not ours, and when faith is favoured with even a fleeting glimpse of the great Captain of our salvation, "clothed with a vesture dipped in blood" (Rev. xix. 13), it "turns to flight the armies of the aliens" (Heb. xiii. 34). The Lord "taketh the wise in their own craftiness, and the counsel of the froward is carried headlong" (Job v. 13). Sometimes the heart and mind are engaged in many unworthy enterprises—for as a good man once observed, "the Lord's people are not all grace"—but in such circumstances the Lord will fulfil His own word and "visit their transgressions with the rod, and their iniquity with stripes" (and in the infliction of such divine chastisement human instruments may be appointed who fulfil their commission with unholy glee; but they will receive just wages); yet, He graciously adds, "*Nevertheless*, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail" (Psa. lxxxix. 32, 33). Pharaoh is permitted to vex the people of God, and to defy the Lord of Hosts, and, undaunted by the repeated demonstrations of divine displeasure and vengeance against him, makes a last desperate plunge into the very means designed by God to deliver Israel, and comes to an awful end. Haman pursues his plans to accomplish the annihilation of Jewry under regal sanction, but the "blast of God shatters the foul design, and the gallows prepared for Mordecai actually provide the means for his own destruction. When David's greater Son, the blessed anti-typical scapegoat, was surrounded by His enemies in Gethsemane, He had but to say, "I am He," "and they went backward, and fell to the ground" (John xviii. 6). It is an unspeakable mercy ever to be enabled, with a clear conscience, to leave one's enemies to the attention of God, and to make no attempt to fight one's own battles, for as surely as one is enabled to do this, so surely will one's enemies, sooner or later, be turned back.

"They shall fall and perish at Thy presence." The presence of God is a source of impregnable strength and comfort to His people, and a source of unutterable terror and destruction to His enemies. Means may be employed to accomplish both, but it is the presence of God in the means that invests them with irresistible power. Goliath fell and perished following a stone flung from a boy's sling, but the presence of God was with that boy and accompanied his aim with deadly effect. Moses was given the gracious promise: "My presence shall go with thee" (Exod. xxxiii. 14); and every enemy that attempted to thwart Israel's triumphant entrance into the Promised Land fell and perished. The Redeemer's parting words to His disciples, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20), have been

an invincible protection to His blood-bought people in all ages, and the sentence of death to all their adversaries; and one of His dear saints in the favoured enjoyment of His presence wrote:

“O! I have seen the day,  
When with a single word,  
God helping me to say,  
‘My trust is in the Lord,’  
My soul has quelled a thousand foes,  
Fearless of all that could oppose.”

May the Lord mercifully and graciously bless us with the religion that He will thus openly honour and defend.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Many wonderful words of grace fell from the lips of the Lord Jesus Christ while He sojourned on this earth—words full of meaning, tenderness and love. Perhaps one of the most remarkable words He spoke, on account of its fulness of teaching, was the word, “Come.” Jesus never sent away any that desired to come to Him. On one occasion there were infants brought to Him, that He would touch them, and His disciples wanted to forbid them coming; “But Jesus called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God” (Luke xviii. 15, 16). How often have godly parents been encouraged by that scripture, to bring their children in prayer to this same Jesus, and also to take them to His house, where He meets with His people, in the earnest hope that one day they too will be made manifest as the children of God!

Let us remind you of one or two occasions when the Lord Jesus addressed this inviting word “Come” to listeners, while He dwelt on earth. And we want to add the reminder that He still says “Come” to all in whose hearts there is a desire inwrought by His Spirit, for Himself. After He had given some solemn warnings to those cities wherein most of His mighty works had been done, because they repented not, He thanked His Father that the things of salvation were to be revealed unto babes (Matt. xi. 20—25). Then He said:

1. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (ver. 28). Sometimes young people carry about with them a burden that no one can lift for them, but One. They have to get away to their rooms, or some secret place, and fall on their knees with this burden, and beg of the Lord to have mercy upon them. What is the matter? They are concerned about their sins, and as to whether the Lord Jesus will ever take any notice of their cries. To all such He still says: “Come unto Me.” Yes, and He is always in heaven at His Father's right hand, interceding for, and waiting to receive and welcome, such comers. Not one of them shall be sent empty away; this truth must stand: “Him that cometh to Me I will in

no wise cast out" (John vi. 37). So dear young friends, to whom these words afford encouragement, keep on going to Him with your burdens, even though sometimes they may seem to get too heavy; for He will attend to your case in His own time, and give you promised rest, by revealing to you your interest in His great salvation.

2. On another occasion, which was the last day of the Feast of Tabernacles, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink" (John vii. 37). Although Jesus is not standing now, as to His bodily presence, outside the temple at Jerusalem, yet He still says, from His throne in glory, to every thirsty soul: "Let him come unto Me, and drink." He is accessible still. If you thirst for a true knowledge of Him, you may come and drink in from His ocean fulness, that wonderful information that will quench your spiritual craving. Thirst is a lack, a want. It is the absence of a necessity. Do some of you go about your daily duties feeling a great lack, a longing for a real necessity that none can supply but Jesus? He invites you to come with your thirst direct to Himself. Says He: "Let this thirsty one come unto Me, and drink." He will take you in, dear coming one, and you will presently find He is enabling you to drink in *those words of eternal life* which will refresh your weary spirit, and impart joy and peace to your heart. Thirsty ones are bidden to come and *drink into His great love*. They are welcome to drink of this water of life freely (Rev. xxii. 17). Happy are they who cannot get their thirst assuaged in the vain pleasures of this life, and so have to come to this ever-open Fountain, saying:

"Lord, there are no streams but Thine  
Can assuage a thirst like mine!  
'Tis a thirst Thyself didst give;  
Let me, therefore, drink and live."

What could we do naturally without water? Many have been kept alive for days upon sips of pure water, and many have died for lack of it! Dear young seekers, the Word of God makes it very plain that the water Jesus gives is the "water of life." Many have died without desiring one sip of it, while:

"Thousands now around the throne  
Water from this fountain drew;  
Felt their griefs and sorrows gone;  
Hymn'd His praise; and why not you?"

He gives the *will* to drink as well as the *water*, and then kindly says: "Whosoever will, let him take the water of life *freely*" (Rev. xxii. 17). May He teach you each to *come*, and to *drink*.

Your affectionate friend, THE EDITOR.

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## WHAT PRAYER CAN DO.

THERE was once a young man who had begun to pray, and his father knew it. He said to him, "John, you know I am an enemy to religion, and prayer is a thing that never shall be offered in

my house." Still the young man continued earnest in supplication. "Well," said the father one day, in hot passion, "you must give up either God or me. I solemnly swear that you shall never darken the threshold of my door again, unless you decide that you will give up praying. I give you till to-morrow morning to choose." The night was spent in prayer by the young disciple. He arose in the morning, sad to be cast away by his parents, but resolute in spirit, that come what might, he would serve his God. The father abruptly accosted him: "Well, what is the answer?" "Father," he said, "I cannot violate my conscience, I cannot forsake my God!" "Leave immediately," said he. And the mother stood there; the father's hard spirit had made hers hard too; and though she might have wept, she concealed her tears. "Leave immediately," said he. Stepping outside the threshold, the young man said, "I wish you would grant me one request before I go; and if you grant me that, I will never trouble you again." "Well," said the father, "you shall have anything you like; but mark me, you go after you have had that; you shall never have anything again." "It is," said the son, "that you and my mother would kneel down, and let me pray for you before I go." Well, they could hardly object to it; the young man was on his knees in a moment, and began to pray with such unction and power, with such evident love to their souls, with such divine earnestness, that they both fell flat on the ground, and when the son rose, there they were; and the father said, "You need not go, John; come and stop, come and stop;" and it was not long before not only he, but each of them, began to pray, and later they were united to a Christian church.

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## FOR THE LITTLE ONES.

SOME years ago, in a Sunday School, a visitor was asked to take charge of the primary class on one occasion, because the regular teacher was away. The stranger accepted, and, on entering the room, learned that the lesson was from the fifty-fifth chapter of Isaiah. The beautiful first verse was read aloud: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The teacher wondered whether little ones could be made to understand the meaning of buying without money. So he silently prayed for guidance, and immediately another verse came into his mind, "A little child shall lead them." He then read the first text again, and asked the children what they thought the prophet meant by inviting thirsty people to "buy without money." A little girl, only six years old, promptly answered: "Please, sir, have it charged." Dear little ones, how true it is that when Jesus died on the cross He had the debt that His people owed "charged" upon Him, so that they might receive His salvation "without money and without price." May each of you be taught to seek Him for these rich blessings while you are young in years.

# Waymarks.

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" Search the Scriptures."—John v. 39.

FOR INSTRUCTION CONCERNING

## THE PATH OF LIFE.

1. " Thou wilt shew me the path of life."—Psa. xvi. 11.
  2. " In the way of righteousness is life; and in the path-way thereof there is no death."—Prov. xii. 28.
  3. " The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18.
  4. " Order my steps in Thy word: and let not any iniquity have dominion over me."—Psa. cxix. 133.
  5. " I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."—John viii. 12.
  6. " The way of the righteous is made plain."—Prov. xv. 19.
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## EDITORIAL COMMENTS.

**Sardis and Philadelphia.**—The messages sent by God to these two Churches abound in living teaching. It is evident that the Church in Sardis was satisfied with *a name* for spiritual living, and a formal adherence to gospel doctrine and worship; besides which, in all probability the majority of the members of this church had grown proud of their numerical strength. The real case, however, is solemnly revealed when John is given this divine verdict to convey to the angel, or pastor in Sardis: " These things saith He that hath the seven spirits of God, and the seven stars:

I know thy works, that thou hast a name that thou  
livest, and art dead " (Rev. iii. 1).

The *form* of godliness was prominent, but the *power* was almost gone! There were but " a few names " whose garments of profession had not become defiled with religious pride and formalism. Such were the Lord's jewels, to whom the promise was given: " They shall walk with Me in white: for they are worthy " (ver. 4). This meant constant communion and fellowship with Christ. Brethren, what is a *name to live* among men, without the approbation of God in the heart and life? What is a knowledge of sound doctrine, if the grace of the doctrine is not operative?

## Communion with God is of vital importance.

Doctrine and its Centre, the Lord Jesus Christ, will be adhered to and loved as communicated to the heart by the Holy Spirit, while a sinner is favoured to walk with God. Then, precious fruit will not be lacking. "The things which remain, that are ready to die" on account of the deadening effects of mere formality, and the withholding of the powerful influences of the Holy Spirit, are active among the "few names," and with what anxiety do they desire to see those things "strengthened" in others!

What are these things which remain, that are ready to die?

Sound doctrine cannot be meant, for that is not ready to die. It is immovable. The Scriptures are not intended, for "the Word of the Lord endureth for ever" (1 Peter i. 25). The gospel shows no signs of tottering, and never will, for it is "everlasting" (Rev. xiv. 16). Every true servant of God is definite in proclaiming these glorious realities. No, "the things which remain, that are ready to die," are surely:

i. *The exercise of searching the Scriptures.* Philadelphia had but "a little strength," yet that little strength was manifested in keeping the Word of God (ver. 8). The members of that church evidently loved it, meditated upon it, believed it, and were determined by the help of God to adhere to it at all times and at all costs. Is there not a grievous lack of prayerful searching of the Scriptures to-day? Are not many things taken for granted that ought to be investigated by the Word of God? What can there be but spiritual starvation if bread is not sought? We may hear the word preached, but how many are like the Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so"? (Acts xvii. 11.) The Scriptures are the "Sword of the Spirit" (Eph. vi. 17). How can a sword be used without understanding? How shall error be resisted, unless the combatant is divinely equipped with "It is written"? (Matt. iv. 4). We must stress Christ's own word to-day, in dealing with this neglected exercise, and cry out, "Search the Scriptures" (John v. 39).

Another of these things that needs strengthening is: ii. *A manifestation of love to the brethren.* Envy and jealousy may flourish with "a name to live," but not with the keeping of God's Word. "He that loveth not his brother abideth in death" (1 John iii. 14). Servants of the Most High God, let us still "earnestly contend for the faith," yet may we not forget that this thing which remains, but which is ready to die, even love to the brethren, proves whether we *love* "the faith." If we do, God help us to "be watchful," and proclaim as well as practise this Scripture:

"Let brotherly love continue" (Heb. xiii. 1).

One more thing that seems ready to die among us is: iii. *An observance of the ordinances of God's house.* Philadelphia evidently kept these ordinances in their primitive purity, as they were delivered by Christ and His apostles—even baptism and the Lord's

Supper. We are Strict Baptists. Is our practice in these matters throughout the churches with that name upon them, blameless in the eyes of Omniscience? Are humble believers in Him sufficiently reminded from the pulpit of the importance of obeying His commands? If "to obey is better than sacrifice" (1 Sam. xv. 22), how shall we speak of disobedience? God says: "He that believeth and is baptised shall be saved" (Mark xvi. 16); and, "He that hath My commandments, and keepeth them, he it is that loveth Me" (John xiv. 21). Alas! how few seem to be moved in these days, to:

"Dare to defend His noble cause,  
And yield obedience to His laws."

Let us be more concerned about reminding disobedient children that Jesus still says:

"If ye love Me, keep My commandments" (John xiv. 15).

Space forbids the enlargement upon this subject which we feel it demands. Hence we can but lay these few hints before our readers for prayerful consideration. One more of "the things which remain," but which is "ready to die," ought, however, to be mentioned. We refer to: iv. *Attendance upon the means of grace*. Oh, how we need stirring up in this matter! How consistent, alas! with "a name to live," is indifference to the means of grace. Must not faithful watchmen "cry aloud, spare not," and lift up their voice like a trumpet, showing the people their transgression in this thing which seems to be increasing? May the Lord bless an emphasised proclamation of Paul's relevant exhortation: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. x. 25).

#### Beloved, despise not the means of grace.

The excuse, "I have not time to go to chapel," may not be constantly pleaded before Him who says: "I know thy works." We shall all have to find time to die!

In conclusion, observe the *prospect* in front of these two churches. Sardis had a name to live, it is true, but what can death produce; but death? Philadelphia, was little, but "strong in the grace that is in Christ Jesus," in keeping His Word, and not denying His Name. Men might belittle this "little strength," but they could not shut the "open door" that was set by God before this favoured people and their pastor. Here is their blessed prospect:

"Behold, I have set before thee an open door, and no  
man can shut it" (Rev. iii. 8).

As if the Lord should kindly say, "You have been faithful to My Word, I will use you for My honour and glory. Here is the open way to spiritual prosperity; walk ye in it." Beloved, it may for a time satisfy those who have "a name to live" to proceed under the good opinion of men, but how gloomy their end, without the smile of God! Better by far to be helped to follow the Word of

Truth, and that alone, being content all honour to forego save that which comes from Him. Adversaries will be many where this effectual door is divinely opened, but happy are the ministers and people who, being upheld by grace, hold fast the faithful word, and "turn not from it to the right hand, or to the left" (Josh. i. 7). They shall be kept in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth; it shall be made manifest that they are beloved of God (vers. 9, 10), their way shall be prospered, and "good success" must follow (Josh. i. 8). God Almighty save us from the snares of death, and lead us on safely in that path which shineth more and more unto the perfect day.

**A Welcome.**—Our readers will find full particulars on the cover of this present number, of our Annual Meetings, which are to be held on March 22nd, if the Lord will. All that is needed here by way of comment is an expression of our prayerful desire that the blessing of the Lord that maketh rich, may be granted to us on that occasion. The welcome which is warmly given to our readers to be present, necessarily accompanies such a desire, since we long for many to be blessed throughout these Meetings.

"Kindred in Christ, for His dear sake,  
A hearty welcome then receive."

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## SUBMISSION.

"Your heavenly Father knoweth."—MATTHEW vi. 32.

QUIET, Lord, my froward heart,  
 Make me teachable and mild,  
 Upright, simple, free from art,  
 Make me as a weanèd child,  
 From distrust and envy free,  
 Pleas'd with all that pleases Thee.  
 What Thou shalt to-day provide,  
 Let me as a child receive;  
 What to-morrow may betide  
 Calmly to Thy wisdom leave:  
 'Tis enough that Thou wilt care;  
 Why should I the burden bear?  
 As a little child relies  
 On a care beyond its own,  
 Knows he's neither strong nor wise,  
 Fears to stir a step alone;  
 Let me thus with Thee abide,  
 As my Father, Guard, and Guide.  
 Thus, preserv'd from Satan's wiles,  
 Safe from dangers, free from fears,  
 May I live upon Thy smiles  
 Till the promis'd hour appears.  
 When the sons of God shall prove  
 All their Father's boundless love!

NEWTON.

## GLEANINGS FROM THE PSALMS. (No. 33.)

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

PSALM ix. 4.—“For Thou hast maintained my right.” God will ever justly discriminate between right and wrong, and will ever defend the former and avenge the latter; although it by no means follows that everything that we conceive to be right will meet with the approbation and active support of God. It is written, “There is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. xiv. 12); and ere we affirm the righteousness of our “way,” we do well to closely examine it by, and compare it with, the Word of God, lest it prove to be the way of death. Self-interest is a root from whence few, if any, righteous actions will spring forth, and there is a God by whom “actions are weighed” (1 Sam. ii. 3); and unless we are able to humbly hold up our actions to the scrutiny of a holy God, the end of them will be justly recompensed by Him, whatever measure of success may appear to attend them at first. There is an end to everything, and many things that promise well at first terminate disastrously, and it would be our wisdom before embarking upon any course of conduct to seriously ask ourselves this question, “How is this likely to end?” or, “Will the blessing of God bring this to fruition?” Some circumstances in David’s life stained his honour, and brought reproach upon his God; but they were not the things he had laid before the Lord in prayer. All the while David was in exercise of the fear of God, he held on his way, and his hands were clean; consequently, he became stronger and stronger (Job xvii. 9), and no man could prevail against him; but he attributes his security and the overthrow of his enemies to God alone. God is the silent witness of every conflict wherein His people are engaged, and of every scheme and plot contrived to accomplish their overthrow; and He will strike a decisive blow in their defence at the right moment, when they will exclaim, “As the benefit is ours, be all the glory Thine.” Sometimes the interposition of God may seem long delayed, and it may even be left to the Day of Judgment before the “right” of a child of God is finally vindicated; but then, if never before, all mysterious providences, and every perplexing dispensation of God which appeared to adversely affect the “right” of a vessel of mercy, will be made plain, to the everlasting joy of the oppressed, and to the eternal misery of the oppressor; and this acclamation of thanksgiving, “Thou hast maintained my right,” will blessedly harmonise with every other note of praise when “heaven’s resounding mansions ring with shouts of sovereign grace.”

“And my cause.” Strictly speaking, there is but one cause the Lord will ever maintain, and that is the absolute accomplishment of His holy will, and the complete fulfilment of His holy Word. His holy will ordains that “whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16), and His holy Word affirms that “He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight” (Psa. lxxii. 14). David was favoured with a saving faith in God, and was blessed with many unmistakable proofs that he was an object of redeeming love and mercy, and whenever the grace of God was

in exercise within him, he sought first the kingdom of God and His righteousness, and that was the cause he had most at heart. It is a marvellous mercy when the cause of God extends its impregnable defence over one's existence in this time state, and when we are experimentally drawn into its embrace, to discover that the things that are dear to God, are also dear to us, forming within our hearts the sole *cause* to which our affections cleave, and around which our desires alone revolve. Such a cause God ever will maintain, and although at times His methods of maintaining that cause may be hard to be understood, it will ultimately be proved that "He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. xxxvii. 6).

"Thou satest in the throne judging right." It is the mercy of the whole household of faith that there is a throne of judgment, as well as a throne of grace, and that a righteous God occupies both. The oppressed pour out their hearts before the throne of grace, and in that hallowed exercise they endure as seeing Him who is invisible, and He who sits on the throne of judgment watches with benevolent concern every circumstance which oppresses His children, and which causes them to lay their case at His feet; and although judgment may be deferred, faith believes that it surely will be pronounced, and is content to leave the issue in the hands of Him concerning whom it is written (and concerning whom it is believed) that "righteousness and judgment are the habitation of His throne" (Psa. xcvi. 2). Whilst in tribulation and affliction the vision of faith is often obscured, and the conclusion is too often formed that "all these things are against me" (Gen. xlii. 36). It is no easy matter to sing the Lord's song in a strange land, but although the exercise of faith is sometimes suspended, it is written concerning the divine Giver that He "shall neither slumber nor sleep" (Psa. cxxi. 4); and it is also written that, "If we believe not, yet He abideth faithful: He cannot deny Himself" (2 Tim. ii. 13); so that although the subject of faith may lose sight of its Object, the Object never loses sight of its subject, but will carry out to the full every covenant promise. It is true of every child of God, that "Until the time that His word came, the word of the Lord tried him" (Psa. cv. 19); but when that word *does* come, and difficulties have been removed, mountains levelled, crooked things made straight, rough places rendered plain, temptations endured, enemies overthrown, sin subdued, deliverance wrought, afflictions sanctified, the soul liberated, and the fulfilment of the promise experienced, a vivid light is thrown upon the whole dispensation disclosing the fact that all things have worked together for good; when it is plainly perceived, and acknowledged with true compunction, that "Thou hast maintained my right"; and as every deliverance wrought strengthens faith and justifies the righteous cause the believer seeks to promote and to defend, it is further acknowledged, "and my cause," and this acknowledgment is crowned by the joyful confession, "Thou satest in the throne judging right."

"Thou hast rebuked the heathen." This is the first of three successive demonstrations mentioned in this verse of God's righteous judgment against His enemies, but as the heathen neither fears God nor regards man, the rebukes administered to them are

slighted and ignored. The rebukes of God began in Eden, and ever since they have been repeated against all that walk contrary to the ways of the Lord; and the individual or the nation that is hardened under such rebukes is but ripening for further judgments. The withholding of rain from this nation is surely the rebuke of God against it for its daring and aggravated sins, and the withholding of the Holy Spirit's power is surely the rebuke of God against Zion in her carnal and worldly state, but in both instances the rebuke appears to be almost entirely unheeded. May the Lord, in much mercy, condescend to awaken both the church and the nation before further judgments are poured out. Rebukes are always administered by God before He inflicts His righteous wrath, and those that are subsequently swallowed up in judgment can never say that they have never been warned. It is written that "He, that being *often reproved* hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1).

"Thou hast destroyed the wicked." This is the second demonstration of divine displeasure. The wicked are marked out for destruction, and although wickedness has been practised apparently without restraint in all ages, and multitudes may appear to have profited by it in this life, the wages of destruction will be exacted from them throughout eternity. The immortality of the soul is a truth that Satan has deluded many into an open denial of, but his doctrine of the annihilation of the wicked will only add to the eternal misery of all who have embraced it, and die under its delusion. It is decreed that "those that know not God, and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 8, 9); and to be shut out from that presence and from that power, does not indicate annihilation, but an eternal experience of woe.

"Thou hast put out their name for ever and ever." This is the third and final lot of the ungodly. Whereas "the righteous shall be had in everlasting remembrance" (Psa. cxii. 6), an awful oblivion is reserved for the wicked. The deeds of infamy recorded by history, whether scriptural or secular, have heaped upon the memory of those who have perpetrated them undying shame and reproach, and when the redeemed on the resurrection morning will receive a new name appropriate to their glorified existence, the ungodly will "awake to everlasting contempt" (Dan. xii. 2), and the solemn conviction of the awful end that awaits the finally impenitent will move all who truly fear God to humbly yet fervently pray:

"In Thy fair Book of life and grace,  
O may I find my name,  
Recorded in some humble place  
Beneath my Lord, the Lamb."

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"All that have ever found grace, have known that grace found them."—J. H. EVANS.

"None but God can show us what we are, and none but God can make us what He would have us to be."—BERRIDGE.

# THE PRIVY KEY OF HEAVEN.

BY THOMAS BROOKS.

(Continued from page 35.)

SIXTHLY. Thou sayest thou canst not pray, thou hast not the gifts and parts which others have. But thou canst manage thy callings, thy worldly business as well as others; and why then canst thou not pray as well as others? Ah, friends, did you but love private prayer as much as you love the world, and delight in private prayer as much as you delight in the world, and were your hearts as much set upon closet prayer as they are set upon the world, you would never say you could not pray, yea, you would as quickly pray as well as others. It is not so much from want of ability to pray in secret, that you don't pray in secret, as it is from want of a will, a heart to pray in secret. It is one of the saddest sights in all the world to see men strongly gifted for all worldly businesses, to cry out that they cannot pray, that they have no ability to pour out their souls before the Lord in secret. You have sufficient parts and gifts to tell men of your sins, your wants, your dangers, your difficulties, your mercies, your deliverances, your duties, your crosses, your losses, your enjoyments, your friends, your foes, and why then are you not ashamed to complain of your want of parts and gifts, to tell those very things to God in a corner, which you can tell to men even upon the housetops?

Some may further object and say, God is very well acquainted with all our wants, necessities, straits, trials; and there is no moving of Him to bestow any favours upon us which He doth not intend to bestow upon us, whether we pray in our closets or no, and therefore to what purpose do you press secret prayer so hard upon us?

First, this objection lies as strong against family prayer and public prayer as it doth against private prayer. God knows all thy wants and necessities, all thy straits and trials, and therefore what needest thou to pray in thy family, what needest thou attend public prayers in the communion of saints? There is no wringing of any mercy out of the hands of heaven, which God doth not intend to bestow. This objection faces all kind of prayer, and fights against all kinds of prayer.

Secondly, private prayer is that piece of divine worship and adoration, it is a part of that homage which we owe to God upon the account of a divine command. He that casts off private prayer under any pretence whatever, he casts off the dominion of God, the authority of God, and this may be as much as a man's life and soul is worth.

Thirdly, though prayer be not the ground, the cause of obtaining favours and mercies of God, yet it is the means, it is the silver channel, it is the golden pipe, through which the Lord is pleased to convey to His people all temporal, spiritual and eternal favours. Though God be very prompt and ready to bestow upon His people the best and greatest of blessings, yet He will by prayer be sought unto for the actual enjoyment of them. He that hath no heart to pray for a mercy he needs, he hath no ground to believe that God will give him the mercy he needs. There is no receiving without

asking, no finding without seeking, no opening without knocking. The proud beggar gets nothing of men, and the dumb sinner gets nothing of God. As there is no mercy too great for God to give, so there is no mercy too little for us to crave. Certainly that man hath little worth in him that thinks any mercy not worth seeking.

Fourthly, every Christian should labour to enjoy his mercies in mercy; he should labour to have his blessings blessed unto him; he should labour to have "the good will of Him that dwelt in the bush" with all he hath. Now this is an everlasting truth, a maxim to live and die with, that whatsoever mercy comes not in upon the wing of prayer is not given in mercy. Oh how sweet is that mercy which comes flying in upon the wing of prayer. Prayer prepares and fits us for mercy, and mercy for us. It is prayer that gives us a right and holy use of all our mercies. Certainly prayer is very necessary to make every providence, and every ordinance, and every mercy to be a blessing to us. Every mercy that comes in upon the wing of private prayer is a double mercy; happy is that Christian that can lay his hand upon every mercy that he enjoys, and say of them all as once Hannah said of her Samuel: "For this child I prayed, and the Lord hath given me my petition which I asked of Him."

Some may further object and say, I would drive a private trade with God; I would exercise myself in secret prayer, but I want a convenient place to retire to; I want a private corner to unbosom my soul to my Father in.

I suppose this objection concerns but a few Christians in our days. That God who hath given a Christ to believers, doth commonly give them a convenient corner to enjoy private communion with Himself in. Most Christians do rather want a heart for private prayer than a convenient place for private prayer. What men set their hearts upon, they will find time and place to effect it, whether it be good or whether it be evil, whether it concerns temporals or spirituals, whether it concerns this world or another world, this life or a better life. If most men would but get better hearts they would quickly find or make convenient places for private prayer. He who hath an inflamed love to God will certainly find out a corner to enjoy secret communion with God.

If a Christian be on the top of a house with Peter he may pray there; or if he be walking in the field with Isaac he may pray there; or if he be on the mountain with Christ he may pray there; or if he be behind the door with Paul, he may pray there; or if he be waiting at table with Nehemiah he may pray there, as the primitive Christians in times of persecution did; or if he be behind a tree, he may pray there; or if he be by the seaside, he may pray there, as the apostles did. "Every saint is God's temple, and he that carries his temple about him, may go to prayer when he pleaseth." Some saints have never had so much of heaven brought down into their hearts as when they have been with God in a corner. Oh the sweet manifestations of divine love, the secret kisses, the secret embraces, the secret influences, the secret communion with God, that many a Christian hath had in the most solitary places; it may be behind the door, or behind the wall, or behind the hedge, or behind the tree, or behind the rock, or behind the bush.

Didst thou never in thy unregenerate state make use of all thy wits and parts, and utmost endeavours to find out convenient seasons, and secret corners, and solitary places to sin in, and to dishonour God in, and to undo thine own and others' souls in? Yes! I remember with shame and blushing that it was so with me when I was dead in trespasses and sins, and walked according to the course of this world (Eph. ii. 1—3). How much then doth it concern thee in thy renewed and sanctified estate to make use of all thy wits and parts, and use thy utmost endeavours to find out the fittest seasons to honour thy God in, and to seek the welfare of thine own and others' souls in!

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## “AFTER THIS MANNER THEREFORE PRAY YE.” (No. 14).

BY PASTOR F. H. WRIGHT (Rochdale).

“LEAD US NOT INTO TEMPTATION.”

THE subject of temptation is so vast, that we find our consideration of it rather lengthened out beyond the original design. Are there not many who find the desire rising up in them to pray, “Lead us not into temptation,” in regard to both the commission and the dominion of sin? Possessing a desire through grace to be holy, there is a constant discovery of the might of sin; not at once is it learned that naturally sin reigns, and the remainings of sin in them oftentimes so alarms them as to produce the fear that sin will wholly overwhelm and submerge them. There is not the progress in holiness that was desired, and perhaps almost expected, and the workings of sin frequently disquiet and appear to threaten a complete control. Some sins may be so persistent as to suggest there can be no suppression of them, and like a mighty host, advance so threateningly as if to take entire possession.

There is a tendency to assume that the existence of grace will be proved by the conquest over sin, that success against temptation is the hall-mark of a true believer. The increasing discovery of the law of sin in their members produces much alarm, with the feeling that in many respects they are worse than the unregenerate, seeing that they fall so easily into sins. It is concluded that if grace was really existent in them, there would be such a revulsion against sin, such a clear recognition of the subtlety of temptation, with such a determination to overcome, that victory would be certain.

Their failure in the mortifying of sin is another disturbing feature. There is the knowledge that sin is not hated as they feel it should be; that there is a secret affection for it, and a readiness to embrace it, that also contradicts to them the idea of their possession of grace; and as for grace reigning, they see so little evidence of it, that much darkness ensues. Herein is also seen the hardening influence of sin, through its deceitfulness. Accompanying the realisation of affection for sin, reluctance in turning from it, weak resistance, and rare overcoming of it as they conclude, is the temptation to relinquish their little hostility and accept it as a

matter of course. What grace is that which in His people the Lord maintains so that there is not absolute surrender, and, in spite of all, some remaining cries of dissent from the workings of sin? Grace reigns, in spite of appearances.

In three chapters of the Epistle to the Romans the Apostle Paul makes clear the position of sin. In chapter v. he shows that sin reigns over all by nature, that every unregenerate person is under the dominion of sin. This is a very unpalatable truth; many deny it, will not have it that they are controlled by sin. But the Scriptures are clear that the unregenerate sins with full consent, with the whole heart; the carnal mind is not, and will not be, subject to the law of God. True it is that conscience witnesses, reproves, rebukes, accuses, and so forth, but then it only acts as judge of what is done or about to be done; as an agent of the law it witnesses according to the measure of light regarding law possessed by the individual. A moral inducer only. The unregenerate consents to sin in spite of conscience. A degree of discomfort on account of its operations there certainly is, and here arises the question with some: How may I distinguish between the natural workings of conscience and the operations in the soul of divine grace? Chapter vi. to the Romans speaks of reigning grace, and chapter vii. of the place that both sin and grace have in the believer.

But let us turn again to the words of James (i. 13—15): "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." How direct are these words; they may not be hurriedly passed by. All sin is from temptation. Even though a man be overtaken and surprised into sin, temptation is there; two things then are here—sin, and the temptation that gave rise to it. Sin may be hated, and temptation or its cause cherished; the fruit detested, the root loved. Very sincere may appear the sorrow on account of sin, but what about all those circumstances and conditions that are the cause? Then James speaks of a man being "drawn away" and "enticed," that his lust or strong desire is the cause; the first thing is lust, the last is death. There is the conceiving of sin, the bringing forth into action; open performance or determination of the accomplishment of sin; there may be a stopping of men in sin, but the principle of sin is seated in their faculties. We are rather prone to blame our temptations, to fix on conditions, places, people, and find some extenuation if possible on account of these, when considering our sins; there is an admission of sin, but a desire to find an occasion for clearing ourselves in some degree. How palatable to find an opportunity of casting the blame on something or somebody. True it is that places, persons and conditions, have a large bearing on the question of temptation; but the Holy Spirit, through the Apostle, brings us up sharply before the truth of the matter. Some have been ready to charge God Himself, as if He were to blame for their sins, but there is swift rebuke against that: "God cannot be tempted with evil, neither tempteth He any man." The true causes of sin and its progress are set before us, and we know

the teaching is true, the whole guilt of sin lies upon the sinner, no matter what he can suggest in the way of provocation, circumstances, or people.

Notice, again, the order set forth by James: 1. The mind is drawn away by the deceitfulness of sin. Need we wonder that we have the exhortations of the Word of God concerning watchfulness? How often we have been told that the mind or understanding is the guiding faculty, discerning, judging and determining. How sin diverts and draws off the mind from its proper channels; and how it obliterates so frequently the sense of duty concerning God and the nature of sin. Are we not verily guilty in this, that there is an insufficient concern as to the trend of our thoughts, and that we are not as we should be, apprehensive of dangers arising therefrom? Is there not a lacking here of the consideration of the awful nature of sin, its vileness, its tendency, that forsaking the Lord is both evil and bitter (Jer. ii. 19)? The prophet Isaiah points out what frame of mind is acceptable to God: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. lvii. 15). There is a lamentable indifference often as to the workings of our minds; how opportune is temptation if the mind is already drawn away; what a fearful combination is inclination, temptation, opportunity! Unless we are concerned in this direction, we are little likely to have success in dealing with sin in its workings. Humility is a safe frame, and it consists not only in low thoughts of oneself—"Pass the time of your sojourning here in fear," says Peter—but it is not the fear which is merely servile and disquieting; the humble fear of God will be a great preservative against sin. Some can bear witness to themselves that instead of that watchfulness and concern lest their minds should be allowed to indulge in fancies, imaginations, conclusions, and toyings with sin, there has been a growing carelessness. There is no need to try and make a catalogue of the things that the mind can fasten upon or be drawn into; let each consider this matter in reference to themselves, whether there is a frame of mind that is ready to be entertained by any sinful suggestion, or careful, anxious, worldly, avaricious, envious, jealous, bitter, unholy spirit, or that alertness and watchfulness lest any sinful thought should be encouraged or housed. Our worst falls have frequently been traced back to the encouragement, it may be, of some seeming insignificant suggestion, or the harbouring of some quick flash of thought. There is in all a greedy spirit of sin which will readily receive that which is in harmony with some sense or faculty; unless there be watchfulness, these unruly raiders will get such a lodging from which they are not easily displaced. There is a terrible variety in regard to this, that much attention is also essential concerning the enlightening of the mind. Ignorance and error are great factors; are there not those who have perished for lack of knowledge (Hos. iv. 6)? The strange thing is that so many deficient in knowledge are swift to condemn a matter upon which the Apostle speaks plainly in Romans ii.; great indignation will be expressed by some who, through ignorance, overlook the fact that they are walking in sin, but being for the time being unmindful of being taught of God, add to the sin of ignorance the sin of wrongful condemnation: "Wherein thou judgest another, thou

condemnest thyself; for thou that judgest doest the same things." Not literally the same always, but same in their nature in the eyes of God. Evil speaking is condemned, but it is equally to be deplored that we are prone to evil imaginings, and those who desire to be delivered in temptation will do well to consider the question of sin in the mind. We sometimes excuse ourselves that thoughts cannot be excluded, but our attitude towards them is the great point.

(To be continued.)

## THE CRY OF THE OPPRESSED.

FROM AN EXPOSITION OF PSALM CXIX. BY CHARLES BRIDGES,  
M.A.

"I have done judgment and justice; leave me not to mine oppressors. Be surety for Thy servant for good: let not the proud oppress me."—VERSES 121, 122.

THERE is something very solemn in the reflection that God has set up a Viceregent in the heart—an internal Judge who takes cognizance of every thought, every emotion, every act—determining its character, and pronouncing its sentence. This tribunal tries every cause without respect of persons, time, place, or any circumstances that may be conceived to separate it from other cases under the same jurisdiction. No criminal can escape detection from defect of evidence. No earthly power can hinder the immediate execution of the sentence. The sentence then of this awful Judge, whether "accusing or excusing," is of infinite moment. The ignorant expression, "Thank God, I have a clear conscience," is used alike by the self-righteous and the careless. The awakened sinner, however, pleads guilty to the accusations of conscience, and knows not how to answer them. Blessed be God for the revelation of His Word, which proclaims the blood of Jesus, sprinkling the conscience, silencing its charges, and setting before the sinner the way of peace! And now *through Jesus*—"the new and living Way" of access to God—Conscience, sitting on the throne, speaks peace and acceptance; and though sins of infirmity will remain, defiling every thought, desire and act of the soul, yet, like the motes on the face of the sun in the clearest day, they will have little or no influence to obstruct the cheerful light from shining upon the heart. The clearing of conscience is, however, connected with integrity of Christian profession. "*If our heart condemn us not, then have we confidence before God.*" This "testimony of conscience" has often been "the rejoicing" of the Lord's people, when suffering under unmerited reproach, or "proud oppression." They have been enabled to plead it without offence in the presence of their holy, heart-searching God—nay, even when, in the near prospect of the great and final account, they might well have been supposed to shrink from the strict and unerring scrutiny of their omniscient Judge. Perhaps, however, we are not sufficiently aware of the importance of moral integrity in connection with our spiritual comfort. Mark the boldness which it gave to David in prayer: "*I have done judgment and justice; leave me not to mine oppres-*

sors." Can my heart and conscience respond to this appeal? Thus may I plead my cause before God: "*Leave me not to my oppressors.—Let not the proud oppress me.*" Plead my cause with them. Let my righteousness be made known. Let it be seen that Thou "wilt not leave me in their hand, nor condemn me when I am judged. Let integrity and uprightness preserve me; for I wait on Thee." But if any deviation from the exact rule of righteousness between man and man has been allowed; if the world have found occasion to charge me as ungodly, because they have proved me unrighteous; then let me not wonder that "the consolations of God should be small with me;" nor let me expect a return of the Lord's gracious manifestations, until the Achan has been removed from the camp, and by confession to God and reparation to man, I have "given glory to the Lord God of Israel." But let it be conceived that such an appeal as is here made savours of Pharisaical pride. It may easily be shown that the highest tone of confidence in integrity is consistent with the deepest prostration of evangelical humility. The difference is infinite between the proud Pharisee and the upright believer. The Pharisee makes the appeal with undisturbed self-complacency and self-righteous pleading. The believer would ever accompany it with the prayer of the publican: "God be merciful to me a sinner." A deep consciousness of daily deficiency and defilement constrains him instantly to append the supplication: "*Be surety for Thy servant for good.*" The keen eye of the world may possibly not be able to affix any blot upon my outward profession; but, "If Thou, Lord, shouldst mark iniquities; O Lord, who shall stand?" The debt is continually accumulating, and the prospect of payment as distant as ever. I might well expect to be "left to my oppressors," until I should pay all that was due unto my Lord.

But, behold! "Where is the fury of the oppressor?" The surety is found; the debt is paid; the ransom is accepted; the sinner is free. There was a voice heard in heaven: "Deliver him from going down to the pit: I have found a ransom." The Son of God Himself became "Surety for a stranger," and "smarted for it." At an infinite cost—the cost of His own precious blood—He delivered me from "mine oppressors"—sin, Satan, the world, death, hell. It was exacted, and He was made answerable.

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## WHAT IS ARMINIANISM? (No. 2.)

BY PASTOR F. H. WRIGHT (Rochdale).

It may seem unnecessary to some to go back over the centuries in order to examine the errors of past days, but so contradictory are they of the Word of God, and such is the terrible influence of wrong conclusions, that we make no apology for examining the pleas of the Remonstrants. Moreover, it would be well if we were more established in the doctrines held amongst us; in a time of so much uncertainty and vagueness may we search the Scriptures. Because the doctrines of grace are so largely despised, that is no reason for them to be untrue; the popular view is not always the accurate one, and although many are indifferent as to what is

believed, we hold that it is important that we should be fully persuaded as to the grounds of our hope. What is the revealed way of salvation should be the basis of enquiry. The presentation of the Arminian view has varied a little in the course of time, but certain features are retained. Let us examine what is called the orthodox view, and then the view of the Remonstrants, as they were termed.

1. *Predestination or Election.* It is maintained that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to His immutable purpose and of His free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind He was pleased to pass by, and ordain to dishonour and wrath for their sins, to the praise of His glory. This is also in agreement with the Articles of the Church of England and the Westminster Confession. The Synod of Dort declared that "as all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to anyone, if He had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin."

The Remonstrants or Arminians declared that election was conditional, upon the foresight of faith, good works, perseverance, and other circumstances. The answers of the Synod of Dort were very simple and precise; they rejected as an error "that the will of God, concerning the saving of those who shall believe and persevere in faith and the obedience of faith, is the whole and entire decree of election unto salvation; and that there is nothing else whatever concerning this decree revealed in the Word of God."

It may not be out of place to recall the fact that, according to the testimony of Toplady, "during the reigns of Edward VI., Queen Elizabeth, James I., and the great part of Charles I., it was as difficult to meet with a clergyman who did not preach the doctrines of the Church of England, as it is now to find one who does." The growth of Arminian principles caused a great deal of alarm, and during the whole of the seventeenth century eloquent protests were made. The names of Owen, Ness and Strong are familiar as connected with the controversy.

But to continue, it was argued (1) that God would save those who should believe. (2) That election is of different kinds; that it could be to faith, or to salvation, "so that there may be an election to justifying faith without a peremptory election to salvation." (3) "The good pleasure and purpose of God, which the Scripture mentions in the doctrine of election, does not consist in this, that God before selected certain men above the rest; but in this, that God chose, that from amongst all possible conditions (among which are also the works of the law), or from the order of all things, the act of faith, ignoble in itself, and the imperfect obedience of faith, should be the condition of salvation, and willed graciously to account this instead of perfect obedience, and to judge it of the reward of eternal life." (4) "In election to faith this condition is pre-required, that man should rightly use the light of nature, that he should be honest, lowly, humble, and disposed for eternal life, as if, upon these things, in some measure, may election depend."

(5) "Election of individuals to salvation, incomplete and not peremptory, is made from foreseen faith, repentance, and sanctity and piety, begun and for some time persevered in; but that complete and peremptory election is from the foreseen final perseverance of faith, repentance, holiness and piety; and that this is the gracious and evangelical worthiness, on account of which, he who is elected is more deserving than he who is not elected; and therefore, faith, the obedience of faith, holiness, piety, and perseverance are not the fruits or effects of immutable election to glory, but the conditions and causes required beforehand, and foreseen as if they were performed in the persons to be elected, without which there cannot be complete election." (6) "Not all election to salvation is immutable, but that some elect persons, no decree of God preventing, may perish and do perish eternally." (7) "In this life there is no fruit, no sense, no certainty of immutable election to glory, except from a mutable and contingent condition." (8) "God has not decreed from His own mere just will to leave any in the fall of Adam, and in the common state of sin and damnation, or to pass them by in the communication of grace necessary to faith and conversion." (9) "The reason why God sends the gospel to one nation rather than another is not the mere and sole good pleasure of God; but because this nation is better and more deserving than that to which the gospel is not communicated."

These, then, were the points submitted by the Arminians in respect of the doctrine of divine predestination, and rejected by the Synod of Dort as errors. They did not simply cast out the erroneous views without consideration, as witness the oath which was taken by every member: "I promise, before God, whom I believe and worship as the ever-present Searcher of the reins and hearts, that I will, in the whole business and transaction of this Synod (wherein shall be appointed an enquiry, judgment and decision, as well concerning the Five Points and the intricacies arising from them, as concerning all the other doctrinal matters); that I will not admit of any human writings, but allege the Word of God only, as the certain, undoubted rule of faith; and that I will propose nothing whatever to myself, in the whole business, but the glory of God, the peace of the Church, and especially the preservation of pure doctrine. May the Saviour Jesus Christ so be merciful to me; whom I most earnestly beseech that He would, by the grace of His Spirit, be ever present with me in this my purpose and resolution."

The first of these Five Points, of course, was Election, (2) Particular Redemption, (3) The Total Fall and Consequent Spiritual Inability of Man, (4) The Invincible Efficacy of Divine Grace in Regeneration, and (5) The Final Perseverance of the Saints. In eighteen particulars or paragraphs the Synod set forth the orthodox doctrine of election, and we have extracted the nine errors of the Arminians.

Now let us come to the Scriptures which refute their arguments. It is written not only that God will save those who shall believe, but that He hath chosen certain persons from eternity, to whom, in preference to others, He shall in time give faith and perseverance. "I have manifested Thy name unto the men which

Thou gavest Me out of the world" (John xvii. 6). "As many as were ordained to eternal life believed" (Acts xiii. 48). "He hath chosen us in Him before the foundation of the world" (Eph. i. 4). "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9). "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). "Ye have not chosen Me, but I have chosen you" (John xv. 16). "Herein is love, not that we loved God, but that He loved us, and sent His own Son" (1 John iv. 10). "And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing" (John vi. 39). "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 18). "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25).

The Arminians, in spite of the Scriptures, declared that it is false that election is confirmed from eternity, and made the decrees of God to be mutable; they affirmed that no decree of God concerning men was so unalterable that all those who are now in rest or misery might have had contrary lots. True they sought to overthrow the eternity and unchangeableness of God's decrees. The Scriptures declare that His "purpose according to election" must stand. "The Lord of hosts hath purposed, and who shall disannul it?" (Isa. xiv. 27) and "the counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Psa. xxxiii. 11). Against the Word of God the Arminians boldly stated: "God would have all men to be saved, but compelled with the stubborn malice of some, He changeth His purpose, and will have them to perish;" yet He says: "My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10). Here is another quotation: "As men may change themselves from believers to unbelievers, so God's determination concerning them changeth." Still He declares: "I am the Lord, I change not."

The decrees of God are eternal, unchangeably absolute, and free, and yet the Arminians declare: "It may be objected that God faileth of His end; this we readily grant." We rejoice in the election of God, believing that none can perish among His sheep, that they are known to Him, beloved by Him, and chosen by Him before time. *(To be continued.)*

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## A TRIBUTE.

IT is not our custom to make extended references to the passing of various members of our denomination, the purpose of sending forth this magazine being far removed from the mere dissemination of news, but circumstances sometimes warrant a departure from usual practice.

The lamented death of Mr. WALTER BROOKE is one that warrants such a departure, hence a few words in reference to one whose ministry has been so singularly blessed. The writer of

these words came into contact with him about twenty years ago, when he was at the height of his ministry in Croydon and many parts of the country. The circumstances were somewhat unusual, on account of a deep concern regarding the experimental nature of the ministry, and various sermons by the late beloved Mr. Brooke made an impression that it is hoped will never be erased. After the comparative obscurity of a ministry exercised in the West of England, Mr. Brooke removed to Croydon, where it was soon evident that the Lord had abundant labour for him. What those labours meant to a wide circle of hearers can never be known; suffice it to say, that many were brought to consider solemn realities and the necessity of a vital religion as never before. His ministry was unlike any other, and possessing peculiar gifts, a deep knowledge of the human heart, and a sympathy for seeking souls, together with a gracious directive teaching concerning the Lord Jesus Christ, he was endeared to many. Deep was the sorrow of the people that loved him, when the clouds hung so heavily over him, that he feared he had been a deceiver. Strange was that mysterious dispensation that seemed to blot out the rays of the glorious Sun of righteousness; but wondrous was the light that broke in on his soul on that memorable morning, when doubt and darkness fled away. Of a sensitive nature, his spirit was deeply solemnised when contemplating the article of death, but how his beloved Lord removed the fear and gently kissed his soul away on the Lord's Day morning that called him home.

A very large company of people from far and near gathered at the service in West Street Chapel, Croydon, and at the graveside. Mr. Croft conducted the service, and beautifully tender was the loving testimony of a dear friend, Mr. George Rose. The singing of the Doxology at the close of the interment seemed fitting, as so many who had received the word of life through Mr. Brooke's ministry, desired to honour the Lord who had raised up His servant, signally blessed him and his message, and then taken him to heaven. Thankful to have known him so well, grateful for what he was, his memory is a savour we hope to retain.

F. H. W.

## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

When last you took up "Waymarks" to read our monthly letter, you found some references to one of those gracious words that proceeded out of the mouth of the Lord Jesus Christ while He sojourned on earth. Remember that He is "the same yesterday, and to-day, and for ever" (Heb. xiii. 8); still He says, "Come," and in every case as He speaks that word of welcome to poor sinners, He makes His voice heard, and obedience follows.

Jesus not only said, "Come;" there were times when He said, "Go." On one occasion He met with a poor woman, to whom He addressed the words:

"Thy faith hath saved thee; go in peace" (Luke vii. 50).

He had given her faith to believe she was a sinner, and by His sweet resistless grace had drawn her away from a wicked course of

living into real soul concern, and with that concern into Simon the Pharisee's house, where He had gone to take food. This woman was a comer. Jesus had constrained her to come, and she was not to go away without obtaining what she came for. Her sins were now troubling her. The tears she shed, and with which she washed the feet of her Saviour, were 'a plain indication of godly sorrow. With these she spoke, and silently confessed. Simon knew what sort of a woman this visitor had been, and appeared indignant at her presence and attitude. But Jesus quietly rebuked him by setting forth the simple and precious teaching of the gospel as made known to sinners who, having "nothing to pay," are made to long for the riches of His grace. Simon was further reminded by his divine Guest that while he had given Him no kiss, or the usual expressions of welcome, the woman he disdained had shown that sacred love that had sweetly forced her in, by the incessant kisses she had impressed upon the feet of her best Friend. The precious ointment which she also used as a love token, received divine notice too. Then came the word from the lips of Jesus, which this longing and loving sinner so much wanted: "Thy sins are forgiven" (Luke vii. 48). And she was tenderly dismissed with a blessing, not a curse; a smile of forgiving love, not a frown, became her happy portion; for her Lord and Master said: "Thy faith hath saved thee; *go in peace.*"

Dear young friends, Jesus never says to those who seek Him: "*Go without.*" He never bids them: "*Go away.*" "*Go in peace,*" is His abiding word of comfort to all who can find no peace but in His pardoning blood. This poor woman *waited* for that word, but not in vain. True seekers are always waiters, but they are finders in every case. "They shall not be ashamed that wait for Me" (Isa. xlix. 23). They will never go away having any real cause to wish they had not come, for, "*Go in peace,*" is always worth coming for, and waiting for. Wait on, then, dear waiting ones. Toplady truly says:

"Blest is the man, O God,  
Whose mind is stay'd on Thee;  
Who waits for Thy salvation, Lord,  
Shall Thy salvation see."

But listen once more to a final word spoken in love to those of you who have never sought the Lord. The day is fast hastening on when "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). That will be a day of *final judgment*. Two sentences will then be passed from the lips of this same Lord Jesus Christ, of whom we have been speaking. To each one who has sought Him here below, and who, by divine grace, has been constrained to come to Him for mercy, He will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To all the rest He will say: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And," says the Lord Jesus, "these shall *go away* into everlasting punishment; but the righteous into life eternal" (Matt. xxv. 34, 41, 46). Oh may each of you be taught to cry for mercy in early

life, and hear in His own good time, that gracious word: "Go in peace." Thus may you be spared from that solemn, yet just sentence, "Go away," that will be pronounced without revocation upon all who die in their sins. God Almighty save you from the wrath to come, and hide you each in a precious Christ.

Your affectionate friend, THE EDITOR.

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## AN OVER-RULING PROVIDENCE.

THERE was a poor Christian man who depended for support upon his daily labour. His wife became ill, and he was obliged to stay at home to attend to her, thus losing his weekly earnings. Having a wealthy neighbour, he determined to go out and ask for two bushels of wheat, with a promise to pay as soon as his wife was sufficiently recovered to allow him to return to his work. When he arrived the family were at morning prayer. As he waited, he heard the father praying very earnestly that God would feed the hungry, relieve the distressed, and comfort all that mourned. The prayer concluded, the poor man made known his business, and promised to pay with the proceeds of his first labour. The farmer was very sorry he could not accommodate him, for he had promised to lend a large sum of money, and had depended upon his wheat to make it out; but he had no doubt that somebody else would lend him have it. With a tearful eye and a sad heart, the poor man turned away. As soon as he had left the house, the farmer's little boy went to him, and said:—

"Father, didn't you pray just now that God would feed the hungry, and take care of the poor?" "Yes; why?" "Because, father, if I had your wheat, I would answer that prayer."

The boy's father called back his suffering neighbour, and gave him as much wheat as he needed.—*Selected.*

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## FOR THE LITTLE ONES.

A LITTLE boy, very clever at figures, had heard so much about the goodness of God, that he thought he would try to reckon up how many mercies God had given him in that one year. So he took his slate and pencil, and began to set them down. "Let me see—365 days, 365 mercies—No! surely every hour has been a mercy, by day and by night, that then makes 8,769. But I think I should count the minutes—the moments; for God is *always* doing me good. How many moments are in a year? What a vast number! But let me count the greater mercies. There are my dear parents, who have been spared to me all the year, two marks for this, health preserved, another; food another, clothing another, teachers, books, cheerful companions, the Bible, a broad mark for that, Sabbaths, fifty-two. Oh dear! I cannot reckon; my slate is becoming too full of marks and yet I keep thinking of more mercies. I must give it up." May all you dear little boys and girls be helped to follow this little lad's example, and thank your great and good Creator for His kind provision and protection, in the days of youth, and may you each be taught to know Him as your Saviour, and to thank Him for bestowing spiritual blessings upon you.

# Waymarks.

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"Search the Scriptures."—John v. 39.

FOR INSTRUCTION CONCERNING

## SELF-EXAMINATION.

1. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5.

2. "Examine me, O Lord, and prove me; try my reins and my heart."—Psalm xxvi. 2.

3. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John iii. 20, 21.

4. "But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light."—Eph. v. 13.

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## EDITORIAL COMMENTS.

**A Few Heart to Heart Questions.**—We do not ask our readers to disclose to us their answers to the following questions, but pray that we may be enabled with them, to investigate the extent of their importance. May self-examination be awakened in our hearts, accompanied by fervent prayer that we may be delivered from evil, and led safely along in the paths of righteousness, for His Name's sake.

**i. Paul's Heartfelt Desire.**—In writing his Epistle to the Romans, the Apostle says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1). In these dark cold days, is personal salvation and the salvation of others the *main* thing with us? Can we honestly pray: "Thy kingdom come"? (Matt. vi. 10.) When we view the Church of God in her low place,—scattered, distressed, and molested in various ways,—is our heart's desire and prayer to God that she might be saved from all that produces and promotes these appalling conditions? Do we as much bemoan the lack of a true spirit of gospel affection in Israel, as we deplore every appearance of false charity? Do we see the danger of that zeal

of God which is not according to knowledge, so as to beg to have it removed and replaced by such constrainings of His love as will produce a willingness to lay down our lives for the brethren? Israel of old "forgot God their Saviour," "murmured in their tents, and hearkened not to the voice of the Lord" (Psa. cvi. 21, 25). Have we grace enough to smite upon our own breasts and cry out: "Save, Lord, or by these very evils we shall be overcome, and bring reproach upon Thy holy Name"?

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ii. **Mary's Posture.**—This favoured woman "Sat at Jesus' feet, and heard His word" (Luke x. 39). Have we sat there by faith? If so, what use have we made of the infallible counsel received there? Have we felt unwilling to add to or take from its precious completeness? Has not that love which has caused us, like Mary, to make a deliberate choice of Him, constrained us also to tread the path of implicit obedience to His faithful Word? Then may we never exchange that Word for the word of man that differs from it. And while we consider the safety of sitting at Jesus' feet, may we beg to be kept from the danger of staying away.

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iii. **The Mistakes of Joshua and John.**—The sacred records show that the best of men may make mistakes. On one occasion we find Joshua asking Moses to forbid Eldad and Medad prophesying, although it is clearly stated that the Spirit of God rested upon them! What was the cause of Joshua's mistake in this matter? Must we not conclude that it was *envy*, seeing that Moses answers him thus: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Num. xi. 27—29.) Oh, "who is able to stand before envy?" (Prov. xxvii. 4.) If our readers will follow the reference in Num. xi. 28, they will be directed to Mark ix. 38—40, where we find the Lord Jesus dealing with a similar mistake made by another of His servants. Said John: "Master, we saw one casting out devils in Thy Name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. *For he that is not against us is on our part.*" Brethren, do we ever place forbidding words against the commission of God's anointed servants? Are our prayers for those who are divinely sent to preach, ever circumscribed by a spirit of envy lurking within? We may attempt to evade these questions, but we cannot escape the eye of God. There are definite evidences in Scripture which, as laid by every man's labours, will sooner or later prove beyond dispute—his call or otherwise to the solemn work of the ministry. "By their fruits ye shall know them" (Matt. vii. 20). "Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16.) Can any ministry which the Lord condescends to own and bless, be scripturally compared to an unfruitful thorn-bush? On the other hand, are we concerned when there is apparently no fruit? Let us be honest, brethren; and may God make us willing and anxious to lay aside all malice,

and all guile, and hypocrisies, and envies, and all evil speakings; that nothing may hinder our prayers for the well being of every true servant of Christ now labouring in His vineyard. And may others be raised up and equipped by the Great Shepherd, to take the places of those dear men who have recently been called to their eternal rest.

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iv. **David's Appeal to his Omniscient Friend.**—"He that doeth truth cometh to the light" (John iii. 21). What are our motives? When we speak in God's Name, *what do we mean?* Is it ever a sincere desire with us that all our spiritual exercises and service may be closely scrutinised and sifted by Omniscience? Do we really want to be delivered by this searching process from those deadening intrusions of the unreal and untrue? Then "let us lift up our heart with our hands unto God in the heavens," and pray with David: "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). What a mercy to be purged from all that robs God, barrenises our souls, and grieves the living in Jerusalem!

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v. **Kelly's Prayer.**—While this gracious man lived long after those whose names have already been mentioned, he possessed like precious faith with them, and we find his breathings very timely, and in perfect harmony with the revealed will of God in the Scriptures. Kelly did not seek for peace *at any price*, but peace upon a *right foundation*. Some of us feel about ourselves and the Church of God, much like Jacob did at the thought of meeting Esau,—“greatly afraid and distressed.” And perhaps we are like him in another respect,—much alone in our grief. Yet, was it a chance that Jacob was “left alone” in that condition? Nay. He was then helped to wrestle in prayer, and the blessing followed. So while we “mourn apart” for ourselves and the Israel of God, may we be helped to take with us the words of dear Kelly, and ask the God of peace to give such tender regard to them, that brethren may be enabled to dwell together in unity to the honour of His great Name. For where that unity is, He commands His blessing, even life for evermore (Psa. cxxxiii.). Lord, teach us each to pray:

“While contests rend the Christian Church,  
O may I live the friend of peace;  
The sacred mine of Scripture search,  
And learn from man, vain man, to cease.

O teach me, Lord, Thy truth to know,  
And separate from all beside;  
This I would guard from every foe,  
Nor fear the issue to abide.

But keep me, Lord, from party zeal,  
That seeks its own and not Thy praise;  
This temper I would never feel,  
Or when I do, would own it base.

Be mine to recommend Thy grace,  
That sinners may believe and live;  
That they who live may run the race,  
And then a crown of life receive.

Lord, search my heart; O search me through;  
Detect, destroy what's not Thy own;  
Whene'er I speak, whate'er I do,  
O may I seek Thy praise alone."

How many of us can say "Amen"? "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all" (2 Thess. iii. 16).

## GLEANINGS FROM THE PSALMS. (No. 34.)

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

PSALM ix. 6.—"O thou enemy." It is significant that in this verse the Psalmist employs the singular number, and not the plural, as is the case in verse 3. All the enemies of a child of God, whether outward or inward, generate from the common root of antichrist; i.e., a person or power actuated by a spirit opposite to the spirit of Christ, and, in consequence, a spirit that is a loyal and tireless ally of Satan. It is not always easy to determine when we are moved by the workings of sin *in* our members, or by the workings of Satan *upon* our members. Sin ever strives for the complete mastery over all mankind, and its terrible poison infects every faculty in us, irrespective of the overt or covert artifices and temptations of the devil. It is not honest to attribute to Satan everything for which our fallen nature is responsible; and to do so is often a cowardly attempt to excuse ourselves for the commission of some base act, word, or thought. Even the traitor Judas in his terrible remorse confesses: "I have sinned in that I have betrayed the innocent blood" (Matt. xxvii. 4); and no suggestion was made that his awful sin was committed at the instigation of Satan. Satan plays no part either in our conception or in our birth, yet we are born corrupt; and a corrupt nature is antichrist, apart altogether from the workings of Satan upon it. It is true that Satan will never restrain even the thought of sin, but that deadly principle being in us provides him with a plastic material which can be moulded into the basest designs his unholy hands are permitted to form, with all the unspeakable consequences. Sin is an agent that will gladly execute the devil's business, but it is also a principle that perpetrates its vile work alone. David, then, does not allude to Satan exclusively when he exclaims, "O thou enemy," but rather to that principle of evil in himself and in others which perpetually fought against him; but it is to be observed by what follows, that the exclamation was not one of despair, but one of triumph. May the Lord, in rich mercy, favour us with a like confidence of ultimate victory over all evil, both within and without us.

"Destructions are come to a perpetual end." Who can fully estimate the value of that faith which "is the substance of things

hoped for, the evidence of things not seen" (Heb. xi. 1), or its inclusion in the "whole armour of God" (Eph. vi. 16), wherein the believer is exhorted thus, "*Above all*, taking the shield of faith." We noticed in our gleanings from the preceding Psalm that David had been favoured with a blessed revelation of the Incarnation of the Eternal Son of God, and amongst the consequences of that holiest of all mysteries he affirms, "Thou hast put all things under His feet" (Psa. viii. 6), and amongst the "all things," the power and enmity of antichrist is most positively included. It is not ours to determine by actual figures the precise duration of the reign of antichrist, but in Rev. xiii. 5 it is definitely limited to "forty and two months," during which period "it was given unto him to make war with the saints, and to overcome them: *and power was given him* (not inherent in him) over all kindreds, and tongues, and nations" (Rev. xiii. 7); and it is the mercy of the saints that the termination of this reign is irrevocably fixed. Whatever period may be implied by the expression, "forty and two months," it was certainly extremely remote from the time when the Psalmist penned his triumphant affirmation; but faith views as an accomplished fact every promise and proclamation of the living God. Antichrist has exerted the ruthless power given unto it from David's day down to ours, and will continue to exert it until the prescribed duration of its reign is completed; and meanwhile many of the *bodies* of the saints will be overcome by it, as prophetically foretold; but this body is but the clay tenement of an immortal soul, and an earthen vessel containing the ransomed spirit of a redeemed sinner; and the worst that antichrist can ever accomplish is the destruction of the clay tenement and the crushing of the earthen vessel. Not one of David's mortal enemies could frustrate his abundant entrance into the everlasting kingdom of his Lord and Saviour Jesus Christ, and the basest exactions of the law of sin in his members could never separate him from the love of God, which is in Christ Jesus our Lord. David's God-given confidence that "destructions are come to a perpetual end" did not create an indifference within him as to his immediate circumstances, or to the remainder of his earthly existence, or lessen his concern to finish well his course. Faith is not always a passive principle; it is called upon to "*fight* the good fight" (1 Tim. vi. 12), and all the while faith is in exercise the weapons of this warfare will never become either blunted nor rusty. Faith never surrenders to antichrist in whatever form it may present itself, and whatever may happen to the body, it anticipates with confidence the fulfilment of this scripture: "Only with thine eyes shalt thou behold, and see the reward of the wicked" (Psa. xci. 8). An army, confronted with the prospect of victory, does not relax its efforts to accomplish the total conquest over its foes; and the believer blessed with the full confidence of faith will not discard a single weapon until "this mortal shall have put on immortality" (1 Cor. xv. 54), and then will "yield to grace the glory due."

"And thou hast destroyed cities." The destructions of antichrist have been evidenced by the bloodthirsty massacre of the saints in all ages, but now its strongholds are marked out for perpetual destructions by the God of Israel. The hydra-headed

forces of antichrist appear now to be joining hands in a final attempt to destroy the very name of the Church of God from off the earth. For centuries the Papacy was supreme in this godless enterprise, but that supremacy is now being sternly challenged by other false religions and base political systems, all actuated by a mutual determination to stamp out true religion, and their common war-cry is, "Not this Man, but Barabbas" (John xviii. 40), and the significant comment of Scripture upon this infamous choice is, "Now Barabbas was a robber." These various factions of all that is evil are engaged together in erecting upon the foundation of enmity, hatred, and lust, another Tower of Babel, from the top of which they hope to hurl Jehovah from His throne, and thus rufe mankind and mould the destiny of men, and so far their efforts appear to receive neither hindrance nor restraint from heaven; but the Lord of Hosts is the God of order, and when the moment divinely fixed for the termination of the reign of antichrist is reached (neither before nor after), the vengeance of heaven will fall and hurl this modern Tower of Babel into perdition with all its inhabitants. In view of this awful visitation, the warnings of Scripture should be laid to heart by all who truly seek to escape the wrath to come, and amongst these warnings, two appear to stand out with peculiar force, namely, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. *Wherefore let him that thinketh he standeth take heed lest he fall*" (1 Cor. x. 11, 12); and also this, "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. xiii. 5).

"Their memorial is perished with them." Whereas "the righteous shall be had in everlasting remembrance" (Psa. cxii. 6), it is written that "the name of the wicked shall rot." May the Lord, in rich mercy, fix these unalterable and irrevocable truths upon our hearts, that whilst we mourn the desolations of Zion, and the enlargement of the realm of antichrist, faith may pierce through the darkening clouds that threaten to burst with devastating fury upon the Church of God, and behold "the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 30); and thus prove that

"They that in the Lord confide,  
And shelter in His wounded side,  
Shall see the danger overpast,  
Stand every storm, and live at last."

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## THE PRIVY KEY OF HEAVEN.

BY THOMAS BROOKS.

(Continued from page 50.)

OTHERS may further object and say, we would be often in private prayer with God, we would give ourselves up to closet prayer, but that we can no sooner shut our closet doors, but a multitude of infirmities, weaknesses and vanities do face us, and rise up against us. Our hearts being full of distempers and follies, and

our bodies, say some, are under great indispositions; and our souls, say some, are under present indispositions; how then can we seek the face of God in a corner? How can we wrestle with God in our closets?

Now, if these kinds of reasonings or arguings were sufficient to shut private prayer out of doors, where lives that man or woman, that husband or wife, that father or child, that master or servant, that would ever be found in the practice of that duty? Where is there a person under heaven whose heart is not full of infirmities, weaknesses, follies and vanities; and whose body and soul is not too often indisposed to closet duties? In every saint "the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, and these are contrary one to the other, so that they cannot do the things that they would" (Gal. v. 17).

Also, this objection lies as strong against family prayer and against all other kind of prayer, as it doth against closet prayer. The spirit of this objection fights against all religion at once; and therefore you should say to it, as Christ said to Peter, "Get thee behind me, Satan." It is not the infirmities and weaknesses of a Christian which are seen, lamented, bewailed, and resisted, that can obstruct or hinder the efficacy and success of his prayers.

The saints' infirmities can never make void those gracious promises by which God stands engaged to hearken to the prayers of His people (Psa. 1. 15; Isa. xxx. 19 and lxxv. 24). God's hearing of our prayers doth not depend upon sanctification, but upon Christ's intercession; not upon what we are in ourselves, but upon what we are in the Lord Jesus; both our persons and our prayers are accepted in the Beloved.

The more infirmities and weaknesses hang upon us, the more cause have we to keep close and constant to our closet duties. If grace be weak, the omission of private prayer will make it weaker. If corruptions be strong, the neglect of private prayer will make them stronger. The more the remedy is neglected, the more the disease is strengthened. The more bodily infirmities hang upon us, the more need we have of the physician; and so the more sinful infirmities hang upon our souls, the more need we have of private prayer.

It may be thy distemper and indisposition of body is not so great, but that thou canst buy and sell and get gain. It is sad when men are well enough to sit and chat, and trade in their shops, but are not well enough to pray in their closets. Certainly that man's heart is not right with God; at least, at this time, who, under all his bodily distempers, can maintain and keep up his public trade with men, but is not well enough to maintain his private trade with heaven. The design of God in all the distempers that are upon thy body, is to wind thee more off thy worldly trade, and to work thee to follow thine heavenly trade more close.

Remember this once for all, if your indisposition to closet prayer doth really arise from bodily distempers, then you may be confident that the Lord will pity you much, and bear with you much, and kindly accept of a little. You know how affectionately parents and ingenuous masters do carry it towards their children and servants, when they are under bodily distempers and indisposi-

tion; and you may be confident that God will never carry it worse towards you than they do towards them.

For the better management of this great duty, viz., closet prayer, I beseech you to take my advice and counsel in these eleven following particulars:—

1. Be frequent in closet prayer, and not now and then only. Other eminent servants have been frequent in this blessed work: "Let Thine ear now be attentive, and Thine eyes be open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee day and night" (Neh. i. 6). So Daniel, he "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. vi. 10). So David: "My voice shalt Thou hear in the morning, and in the evening will I direct my prayer unto Thee, and will look up" (Psa. v. 3). So Psa. lxxxviii. 13: "But unto Thee have I cried, O Lord, and in the morning shall my prayer prevent Thee." So Psa. cxix. 147: "I prevented the dawning of the morning, and cried unto the Lord." So Psa. lv. 17: "Evening and morning and at noon will I pray and cry aloud." Psa. cix. 4: "For my love they are my adversaries: but I give myself unto prayer;" or as the Hebrew may be read, "But I am a man of prayer."

Consider that this liberty to approach nigh to God in your closets cost Christ His precious blood (Eph. ii. 13; Heb. x. 20). He that is not frequent with God in his closet, tells all about him that he sets no great value upon that liberty that Christ hath purchased with His blood. The incomparable, the unparalleled price which Christ hath paid down upon the nail, that we might have liberty and free access to His Father in our closets, argues very strongly, the superlative excellency of that liberty (1 Peter i. 19).

2. Take the fittest seasons and opportunities that possibly you can for closet prayer. Take heed of laying cushions of sloth under your knees, or pillows of idleness under your elbows, or of mixing nods with your petitions, or of being drowsily devoted when you draw near to God in your closets. When a man's head and heart is filled with worldly cares and distractions, this is a very unfit season for closet prayer (1 Cor. vii. 35; Ezek. xxxiii. 31).

Sometimes God strongly inclines the heart to closet prayer, sometimes He brings the heart beforehand into a praying frame; sometimes both body and soul are more enlivened, quickened, raised, and divinely inflamed than at other times; sometimes conscience is more stirring, working and tender. Oh, now strike while the iron is hot! Oh, now lay hold on all such blessed opportunities, by applying of thyself to private prayer. Can you take your fittest times, seasons and opportunities for ploughing and sowing and reaping, and buying and selling, and eating and drinking and marrying, and cannot you as well take your fittest times and seasons to seek the Lord in your closets? Must the best God be put off with the least and worst of your time? The Lord forbid. Neglect not the seasons of grace, slip not your opportunities for closet prayer; thousands have lost their seasons and their souls together.

3. Be marvellous careful that you do not perform closet duties merely to still your consciences. Sometimes when men have

greatly sinned against the Lord, conscience becomes impatient, and is still accusing, condemning and terrifying of them; and now in these agonies they will run to their closets, to cry and pray and mourn, and confess, and bitterly bewail their transgressions; but all this is only to quiet their consciences. Take heed of this, for this is but plain hypocrisy, and will be bitterness in the end. He that performs closet prayer only to bribe his conscience that it be not clamorous, or to stop the mouth of conscience that it may not accuse him for sin, he will at length venture upon such a trade, such a course of sinning against conscience, as will certainly turn his troubled conscience into a seared conscience.

4. Take heed of resting upon closet duties, take heed of trusting in closet duties. Noah's dove made use of her wings, but she did not trust in her wings, but in the ark; so you must make use of closet duties, but you must not trust in them, but in Jesus, of whom the ark was but a type.

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## “AFTER THIS MANNER THEREFORE PRAY YE.” (No. 15).

BY PASTOR F. H. WRIGHT (Rochdale).

“LEAD US NOT INTO TEMPTATION.”

IN our former article we endeavoured to deal with the declaration of James that no one is tempted of God, but every man is tempted when he is drawn away; the mind is drawn away by the deceitfulness of sin. There are many occasions in life which tend to this drawing away or declension from God; well is it if we are enabled to discern the beginnings of departures. Many a person has drifted without recognising the trend of the mind; it is recorded of some of old that “their heart was not right with Him, neither were they stedfast in His covenant” (Psa. lxxviii. 37). The wise man exhorts: “Keep thy heart with all diligence, for out of it are the issues of life;” and amongst blessings owned by the Apostle in writing to Timothy was “a sound mind.”

A sound mind will attend unto those matters which are connected with duty, and a cleaving unto the Lord; sin and self impose other ends. There may be a satisfying of conscience, or a seeking of the praise of men in many a performance which by reason of a mind that is drawn away is regarded as being eminently a religious or gracious act. Not a few are ignorant of the fact, or are deluded, that their best acts are wholly prompted by self-love. Even though the glory of God or the obedience of God is verbally declared, it does not affect the question, a deceived heart turns them aside, and there is wrong in the act or the manner of its performance. In the case of Felix, we observe the readiness of an unsound mind to suggest that at some convenient season to self, there would be a consideration of matters admittedly important. How frequently our reasonings take a prominent position when humility would place us low before God; self-assertion ignores instructions, the mind is led away to the

contemplation of personal convenience, and in all this very little thought of the attitude towards God.

We have a very strong illustration in the case of Saul. It will be remembered that two tests were put to Saul in connection with his position; first in reference to the kingdom, and secondly regarding himself as king. Very definitely did Samuel instruct him: "And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings; seven days shalt thou tarry, *till I come to thee*, and shew thee what thou shalt do" (1 Sam. x. 8). We remember the expedition of Saul, the desire to act in keeping with the religious life of the nation. There is an evident reluctance to embark on a military campaign without the usual religious ceremonial, but note the drawing away of the mind of Saul in 1 Sam. xiii. 1—14. The enemy had gathered in considerable force (ver. 5), the people were agitated, and many were moving away, Samuel tarries, the religious service must be held, so Saul reasons. "We cannot wait," he cries; "I will sacrifice myself." Here is no waiting on the Lord, or being obedient to instructions; and upon his wrongly engaging in the priestly office, Samuel appears, enquires what has been done, and listens to Saul's excuse of himself. "Thou hast done foolishly," declares Samuel, and in vers. 13 and 14 is the prophetic and authoritative judgment concerning the kingdom. Not lightly may we interpret God's revelation, and not carelessly can we trample on divine instructions.

Come to the second test. In what can only be regarded as exaggerated religiosity, Saul makes a foolish vow in which Jonathan is involved, and had it not been for the intervention of the people, he would have been put to death in the name of religion by his father; another instance of being drawn away. Excess in religion as well as lack of it proceeds from an unsound mind; having departed from His way and gone after our own way, there are no limits except those exercised by divine grace. No wonder we often join with the Psalmist: "I have gone astray like a lost sheep; seek Thy servant, for I do not forget Thy commandments."

But to resume. Samuel, under divine instructions, declares the counsel of God in the expedition against hereditary enemies: "Go and smite Amalek." There is no question about the specific nature of this campaign; humanly considered, it was to be nothing short of an extermination; that was the order to Saul. Now see the mind drawn away; destroy this and that, so pleasing? no; preserve it, spare the *best*; we will be obedient in regard to the poor and the lean, the vile and the refuse. And Agag, spare him too; but he was to be killed! Never mind, I am the king, he shall be spared as a monument of my royal clemency, a hostage I may use for bartering purposes. So like many a king and like many a victor, Saul consulted himself, and forgot or ignored the divine command. "What meaneth then this bleating of the sheep in mine ears?" Alas! we are familiar with the argument; Saul opens up his plea, sacrifice a compensation for disobedience. Excuse upon excuse, and even when the edict is pronounced, he

begs that he may be spared the humiliation of apparent degradation before the elders. Samuel went no more to see Saul, and the official connection was broken; Saul is rejected. Thus the second test. There are many similar instances, and we all could acknowledge how we have reasoned, in spite of clear instruction, as the result of being drawn away by our own strong desire. Satisfied with generals, specific orders are not sufficiently recognised; is it not a matter for concern that we should diligently hearken unto Him, to remember that God is precise, and that supplementing and substituting on our part is an affront to Him.

2. "*And enticed.*" The affections are entangled as with a bait. Many know to their sorrow the enticing power of sin; it does not always appear in a revolting form in temptation; there are, as the apostle points out in Heb. xi. 25, the "*pleasures of sin.*" No part of our carnal nature is friendly to grace, and in many sins there is an aspect of attraction, an alluring which the hymn-writer describes in the words:

"Ten thousand baits the foe prepares  
To catch the wandering heart;  
And seldom do we see the snare,  
Before we feel the smart."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). Through many channels, by the use of many agencies, the enticing process goes on, drawing away from watchfulness, and making sin look not hateful, but desirable. Look at Achan's confession in Joshua vii.: "Thus and thus have I done, when I *saw* among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I *coveted* them, and *took* them." We know the terrible sequel, but, alas! how many times we have been guilty of the seeing and the coveting; yes, there is a lure about sin. It is not too much to say that there is a hungering, an appetite in regard to sin. What is the prescribed attitude towards it? Those words so remarkable in the experience of Augustine are worthy of recall from Rom. xiii. 12, closing with these: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." What secret delight in sin is the result of this enticing, what listening to secret insinuations concerning pleasurable sin, what hovering about that which is evil. The web is spread, the net is laid, the snare is before the eyes, and still a persistence in pondering over the wrong. How the human heart entertains, and often greedily receives, the enticement; not always a fleeing from the voice of the tempter, nor a remembrance of weakness. Instead of a hasting away, there is frequently a sinful dallying, a secret anticipation of the sweets of sin. The danger is concealed perhaps, or unheeded. Even former woundings, contritions, confessions, and darknesses are for the time being lost sight of, and the process of conception of sin is going on. If God through His interventions sometimes snatches away the pleased observer of the tempter's lures, there is, at times, a tendency to resent a withdrawal from scenes which fascinate and charm. The word declares: "If sinners entice thee, consent thou not." So far

in this matter we have reached the stage where the affections are called forth, the next has to do with the conception of sin in the consent of the will.

*(To be continued.)*

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## THE FORERUNNER.

“Whither the Forerunner is for us entered, even Jesus.”—  
HEBREWS vi. 20.

FAR, far beyond these lower skies,  
Up to the glories all His own,  
Where we by faith lift up our eyes,  
There Jesus, our Forerunner's, gone.

Amidst the shining hosts above,  
Where His blest smile new pleasure gives;  
Where all is wonder, joy, and love,  
There Jesus, our Forerunner, lives.

He lives, salvation to impart,  
From sin, and Satan's cursèd wiles,  
With love eternal in His heart,  
There Jesus, our Forerunner, smiles.

Before His heavenly Father's face  
For every saint He intercedes,  
And, with infallible success,  
There Jesus, our Forerunner, pleads.

But, oh, 'tis this completes the whole,  
And all its bliss and glory proves:  
That, while eternal ages roll,  
There Jesus, our Forerunner, loves!

We shall, when we in heaven appear,  
His praises sing, His wonders tell;  
And, with our great Forerunner, there  
For ever, yes, for ever dwell.

S. MEDLEY.

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## WHAT IS ARMINIANISM? (No. 3.)

BY PASTOR F. H. WRIGHT (Rochdale).

IN this controversy of the Arminians with the orthodox Church, the great question was bound to arise: “For whom did Christ die?” and further: “What was the peculiar efficacy of His death?” This is a matter of the greatest importance to know from the Scriptures, for whom the Lord shed His blood, and what was the effect of that blood-shedding. The death of Christ is undoubtedly passed by, by many, alas! who ought to be defending the Protestant faith; but the great matter is not removed by emphasising or laying stress upon the “life” of Christ. We hope that it will not be regarded as a matter of no import-

ance, this consideration of the death of Christ; true, the age appears to have absorbed an idea that laxity in creed is desirable. This generation clamours for what it calls something practical, a Christianity that has plenty of "deeds" to exhibit. A depreciation of doctrinal statement is associated with feverish activity on the part of man; a shifting of the centre from God to man; supplanting grace for works. Amidst all this, how little is heard of the death of Christ, of the merit of His sufferings, of the glorious benefits accruing from His offering on Calvary. Men may seek salvation in "Christian works," as they are termed, but what a delusion! It has sometimes been objected that many people are more concerned about what they believe than how they live, that there can be a concern for orthodoxy, but an indifference to manner of life; whilst others not troubling themselves about questions of doctrine or faith are really concerned about living. Now no "deeds" can be right that do not conform to the will of God, and the will of God is revealed in the Scriptures. That His own dear Son is the sum of all this revelation need not be emphasised, and that the mission of the Son was to die and to save sinners thereby is very clear. Arminianism opposes the revelation of God as to His purpose concerning salvation and the heirs of it; present day "isms" deny, oppose, or ignore the Word of God in their strong support of the creature in his works and good deeds. The effect of both is the same, to seek to belittle God and to exalt the creature.

Let us state again the Protestant doctrine, the Reformed doctrine as it is called, of Particular Redemption, and examine the Arminian opposition thereto.

We believe that whilst God is supremely merciful, He is supremely just, and that justice requires that sin committed against Him should be punished with temporal as well as eternal suffering, that is, soul as well as body; and that this punishment cannot be escaped unless the justice of God be satisfied. This will be regarded as a very old-fashioned doctrine, but it is in the Scriptures, and anyone seeking to destroy the doctrine, must in so doing seek to destroy the Scriptures also. Further, seeing that we cannot satisfy the justice of God, or deliver ourselves from the wrath of God, God in His infinite mercy gave His only begotten Son for a surety, who to make satisfaction for His people was made sin and a curse on the cross at Calvary. This benefit comes from the sole grace of God, which He owes to no man, given them in Christ from eternity. "God willed that Christ through the blood of the cross (by which He confirmed the new covenant), should, out of every people, tribe, nation and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to Him by the Father; that He should confer on them the gift of faith (which, as well as other saving gifts of the Holy Spirit, He obtained by His death); that He should cleanse them by His own blood from all sins, both original and actual, committed after as well as before faith; that He should preserve them faithfully to the end; and at length present them glorious before Himself without any spot and blemish."

There are no lack of scriptures to prove what has been declared, and in many places the Word of God clearly reveals

that the death of Christ is restricted to His "*people*," "*elect*," "*church*," "*sheep*," as distinct from others. "He shall save His people from their sins" (Matt. i. 21). "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. . . . I am the Good Shepherd, and know My sheep" (John x. 11—14). ". . . The church of God, which He hath purchased with His own blood" (Acts xx. 28). "Christ also loved the church, and gave Himself for it" (Eph. v. 25). ". . . That He should gather together in one the children of God that were scattered abroad" (John xi. 52). "Who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 34). "To give eternal life to as many as Thou hast given Him" (John xvii. 2).

Christ died, according to the Scriptures; note some effects. "He was wounded for our transgressions" (Isa. liii. 5). "He hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "He hath made Him to be sin for us, who knew no sin" (2 Cor. v. 21). For whom He died, He also rose again to make intercession, but the persons are definitely specified: for them who "come unto God by Him" (Heb. vii. 25). He is not a Mediator of them that perish; the benefit of His death is restrained to them who are finally partakers of His advocacy; also those for whom Christ died to save were given to Him by His Father: "Thine they were, and Thou gavest them Me" (John xvii. 6); and "He giveth eternal life to as many as God hath given Him" (John xvii. 2); further, "No man is able to pluck them out of My Father's hand" (John x. 28).

The Apostle, in writing to the Ephesians, makes clear both design and blessing. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world" (Ephesians i. 4). Here are four spiritual blessings irrespective of the Fall, and four blessings consequent to it. 1. Election in Christ; 2. Perfection of holiness in Him; 3. Adoption into the family of God; 4. Acceptance in the Beloved. The four blessings consequent to the fall are (1) redemption, (2) justification, (3) regeneration, (4) sealing.

But we must leave this side of the question, having submitted sufficient proof from the Scriptures of the doctrine set forth, and notice the reasonings of the Arminians. They affirm that Christ died for all alike, that the benefits of Christ's death belong equally to all the posterity of Adam; in response to this it has been aptly declared: "Who can possibly conceive that one by the appointment of God should die for another, and yet that other, by the same justice be allotted unto death himself, when one's death only was due; that Christ hath made a full satisfaction for their sins who shall everlastingly feel the weight of them themselves; that He should merit and obtain reconciliation with God for them who live and die His enemies, grace and glory for them who are graceless in this life and damned in that which is to come; that He should get remission of sins for them whose sins were never pardoned?" It is objected by many that the Scriptures declare that Christ died for all, but surely it is sufficient to

remind such that the context in any scripture thus affirmed proves that He died for all believers, some of all sorts, or not only Jews, but Gentiles also.

The Arminians or Remonstrants declared: "The immediate effect of the death of Christ is not the remission of sins or the actual redemption of any." "Christ did not properly die to save any one," says another of their writers. "A potential reconciliation, not actual and absolute, is obtained by the death of Christ," says another. Here is another terrible assertion by one of the defenders of Arminianism: "The death and satisfaction of Christ being accomplished, yet it may so come to pass that, none at all fulfilling the condition of the new covenant, none might be saved;" and perhaps, this crowns the list of quotations, "Why, then, the efficacy of the death of Christ depends wholly on us?" "True; it cannot be otherwise." Our extracts are drawn from Owen's quotations from the original writers in defence of Arminius.

It was boldly asserted by one: "That He died as well for Simon Magus and Judas as He did for Peter and Paul;" and it is terrible to conceive that the lost have had as much done for them as the redeemed, and yet they be lost. All the blessings that we desire to attribute to the rich mercy of God, and procured by His Son, are regarded by the Arminians as being receivable only on the exercise of certain conditions. The Synod condemned all who taught that "all men are taken into a state of reconciliation and the grace of the covenant; so that no one on account of original sin is liable to damnation or to be damned, but that all are exempt from the condemnation of this sin." How opposed is this to the scripture: "By nature we are the children of wrath" (Eph. ii. 3). It was asserted that "Christ neither could nor ought to die, neither did He die, for those whom God especially loved and chose to eternal life, when to such there was no need of the death of Christ." Dreadful error! no wonder holy men of old condemned it with vigour. "Who is He that condemneth? it is Christ that died." "He loved me, and gave Himself for me."

*(To be continued.)*

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE.

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

IT is proposed in these articles to examine some of the leading doctrines and claims of the Church of Rome, and to shew how contrary they are to the holy Scripture, as well as to common sense and to human welfare.

It is necessary to grasp the fact that the Romish Church teaches that there is no salvation to be found outside her pale; and everyone brought up in that church, or joining it, must subscribe to the Creed of Pope Pius IV. Article 12 of that Creed says: "I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved."

The first two Articles of this Creed (which is a summary of

Romish doctrine) deal with the Rule of Faith: (1) "I most stedfastly admit and embrace apostolical and ecclesiastical traditions. . . ." (2) "I also admit the Holy Scriptures, according to that sense which our holy Mother, the Church, has held, and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

The subject first to be considered is thus, that of the rule of faith. Such a rule or standard is necessary, by which all religious doctrines may be tested. What do we mean by a rule of faith? A Roman Catholic once said, "It is a method appointed by Christ for finding out the true religion." In other words, it is the standard by which we regulate our belief. Such a rule is necessary. The carpenter or builder must have for his work a standard or measure about which there can be no dispute, or endless confusion would arise. The same thing applies to the tradesman, and his use of weights in every-day transactions. The British unit of length is the *yard*, and the standard yard is the distance between two plugs of gold sunk in a bar of platinum. This bar may be seen at the Royal Observatory, Greenwich. The French standard is similarly preserved in Paris, its length defining the metre. Incidentally, the use of the yard has been traced back to the times of the Egyptians and Hebrews.

We are told to-day not to be dogmatic or positive. But, as shewn above, it is necessary in natural matters. Even with regard to the natural body, medical men could not carry on their beneficent work without dogma, or a definite standard of knowledge concerning the human frame and its laws.

Now the Romish rule of faith *theoretically* is Scripture and tradition, but *practically* the Pope, who is represented by the parish priest, becomes the rule. We Protestants maintain that the Bible alone, without tradition, contains a true and inspired record of what Christ and His apostles taught, and that, through the Holy Spirit's teaching, it is "able to make wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). The Romanist quotes John xxi. 25 and John xx. 30 to uphold tradition, but the very next verse (ver. 31) shews that *what is written is sufficient*: "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." In this connection it is important that young people especially should realise the value of studying the context of any passage in God's Word. The oral tradition which the Church of Rome teaches is untrustworthy; John xxi. 20—23 shews how spoken words may be misinterpreted. On the other hand, the Protestant rule is the Bible, and the Bible alone. And the Bible is truly *the living word of the living God*. "The word of God is quick (or living) and powerful" (Heb. iv. 12). The inspired writers claim to speak the very words of God. David said, "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). Isaiah said, "Hear, O heaven, and give ear, O earth, for the Lord hath spoken" (Isa. i. 2). God said to Jeremiah, "Behold, I have put My words in thy mouth" (Jer. i. 9). In Matt. i. 22 we read: "All this was done

that it might be fulfilled which was spoken by the Lord through the prophet." Peter said, "The Holy Ghost by the mouth of David spake concerning Judas" (Acts i. 16).

Another point to consider as to the Romish rule of faith is this—it is inaccessible. Even the Scriptures are only to be interpreted "according to the unanimous consent of the Fathers." This consent does not exist, for the Fathers (ancient writers of the Christian Church) differ on many important points. Moreover, their writings occupy numerous ponderous volumes, and it is said that it took Archbishop Usher twenty years to read them! What a contrast to the beautiful Bible, which, thank God! is still preserved to us.

As to the interpretation of Scripture, we may well follow the golden advice of John Knox, who said: "The Word of God is plain in itself, and if in any one place there be obscurity, the Holy Ghost, who never is contrary to Himself, explains the same more clearly in other places." We endorse to-day the words of the Protestant princes at the Diet of Spires, in Germany, in 1529: "This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us."

In seeking to establish the point that the Bible is the only rule of our faith, we would urge young readers especially to refer to the Scripture references given. The Word of God was the Mosaic rule. (See Deut. vi. 6—9 and Josh. i. 8.) Godly men like king Josiah and Ezra read to the people from the book of the law (see 2 Chron. xxiv. 30; Neh. viii. 2). The Old Testament was the rule of the apostles, and also used by Christ. He resisted Satan in the Temptation by Scripture. He refuted the error of the Sadducees by saying, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29). He represents Abraham as saying to the rich man, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). The Apostles always appealed to Scripture. (See especially Acts xvii. 2; xxvi. 22; Rom. xv. 4; 2 Tim. iii. 15.)

On this point, then, there is a fundamental difference between the teaching of Protestants and the doctrine of the Church of Rome. Its importance can hardly be exaggerated, as it lies at the basis of our examination of other vital differences. The Romish Church, where she can, still prohibits the reading of the Bible, and in any case says that the *Church* must interpret it. But the Bible itself says, "Prove all things; hold fast that which is good." "I speak as to wise men; judge ye what I say." The Bereans (Acts xvii. 11) were commended because they searched the Scriptures daily, and submitted even an apostle's teaching to the test of the inspired Word. In these days it is more than ever imperative that we should compare everything we read or hear with the true, unerring and infallible standard of truth, "the oracles of God."

Finally, let us beware of "leaning to our own understanding." May we seek the Holy Spirit's light and grace, that we may approach His Word in a humble, teachable spirit, for only so shall we obtain real profit and blessing.

(To be continued.)

## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

While the subject of the words of the Lord Jesus Christ is fresh upon your memories, it will be well for us to consider another word which fell from His dear sinless lips while here on earth. It is the word "Beware." When you see that word as you walk about the streets, placed by men, where there is danger, it should always be regarded as a warning. For instance, the boy or girl who seeing the words: "Beware of the dog," plainly written on a gate post, is foolish enough to ignore them, must expect to get bitten! Of how much greater importance are the abiding warnings of Jesus! Now He says, "**Beware of Men.**" (Matt. x. 17). There are men you will meet with in life, of whom you will need to beware, while we sincerely trust you will ever be helped to cleave to godly men who will desire to warn you for your good, of evils exposed by their Master. Listen children!

i. "**Beware of Men**" who find fault with the Bible. There are many such men living to-day. Since the Bible is the Word of God "who cannot lie," that man must be desperately daring who insults this Holy Book and its Author, with his destructive criticisms of language so divinely pure. The Bible is full of pure food for the soul, clear light to show the way to heaven, and the purest counsel to guide the perplexed in the path of duty and safety. Beware of the man who finds fault with so perfect and ample a storehouse of provision! We write these words of loving warning, as having had a taste of those "wondrous things out of God's law," which has made us certain as to their immense worth. No one who has proved their value, will find fault with them. Rather will it often grieve them that they cannot speak well enough of the infallible Scriptures, which they have been taught by God to highly prize. May the glories of the sacred page be so sweetly unfolded to you by the Holy Spirit, as to make you dread the inclination or company that even hints at interference with the Bible.

"Revere the sacred page;  
To injure any part  
Betrays, with blind and feeble rage,  
A hard and haughty heart.  
  
If aught there dark appear,  
Bewail thy want of sight:  
No imperfection can be there,  
For *all* God's words are right."

ii. "**Beware of men**" who speak lightly of prayer. The Lord Jesus Christ taught His disciples to pray, and while on earth He Himself spent whole nights in prayer to His Father. The Scriptures are full of instruction and encouragement respecting prayer, and we earnestly hope that many of our young readers have proved its worth, with ourselves. What wonderful answers to prayer God has given to some of us! Answers which enable us to say with David: "I love the Lord, because He hath heard my voice and my supplications" (Psa. cxvi. 1). Love is a wonderful antidote against all unbelieving statements against prayer. Men who live without prayer and oppose it, are men who live without hope, and without God. Beware of them.

May you be helped to pass from their poisonous insinuations to Him who still says: "Men ought always to pray, and not to faint" (Luke xviii. 1).

iii. "Beware of men" who say that there is no God. How we wish that there were no such people to warn you about! Oh that their eyes might be opened, so that their infidelity might flee! Very unenviable is the character and position of these men, for the Scriptures tell us that "The fool hath said in his heart, There is no God" (Psa. xiv. 1). Young people, when they disturb your minds with their infidel suggestions, look up towards heaven when it is spangled with that host of stars, and ask yourselves the question: "Who hath created these things?" (Isa. xl. 26). Look at the trees, birds, and flowers, and enquire who made them? The answer is summed up in one word—GOD. Who manages the seasons, so that we experience cold and heat? "Who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust?" (Matt. v. 45). "Who hath gathered the wind in His fists? Who hath bound the waters in a garment?" (Prov. xxx. 4). The only true answer is: GOD. When you meet with people who say: "There is no God," they may ask you to give them a proof of His existence. It will be good if you can quietly but firmly remind them of the things we have just named, but more wonderful still will it be if by grace you are in the position to reply, as did an old Christian when asked, *how he knew that Jesus Christ lived?* The beautiful answer was: "Because I have spent an hour with Him this morning." Hours spent with Him will save us from infidelity, and enable us feelingly to endorse these well known lines of Dr. Watts:

"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 Father and our love;  
He shall send down His heav'nly powers,  
To carry us above."

"Beware of men" whose words and ways will do you harm, and may the Lord teach you to value the words of Jesus, who exercises this wonderful teaching in all who are constrained to run to Him for instruction and safety.

One day such will be favoured to reach His home, and for ever find themselves beyond all danger, for:

"There shall they see His face,  
And never, never sin;  
But from the rivers of His grace  
Drink endless pleasure in."

Oh to be brought safely there!

Your affectionate friend, THE EDITOR.

## AN ARROW OF MERCY.

IN the history of every one who will reach heaven there is a time when God the Holy Spirit overshadows the soul with His power, quickens the vessel of mercy, convinces of sin, and at length reveals Jesus as the only Saviour from sin. This divine change may be attended with sharp and long convictions, or it may make itself manifest gently and gradually; but the effect produced is the same in every soul who is born again. Dear reader, have you experienced such a change? Have you been born again? The following case illustrates the mercy of God to a persecutor. In some cases God justly allows such a person to fall into the snare he lays for another. How great, then, the grace that intervenes and saves! Walter Cradock was a Welsh minister of some repute, and of great usefulness. During one of his periodical visits to a village in Cardiganshire, a Mr. Morgan Howel, who lived there, and who was bitterly opposed to the good man's doctrine and preaching, sought to oppose him by every means in his power. He ridiculed him in conversation, made public mock of him in some verses which he composed and published, and manifested his hatred to the truth in every possible way. The place in which Mr. Cradock was to have preached proving too *small* to hold the assembled hearers, he was obliged to adjoin to a field and preach in the open air. Mr. Howel then got together a number of persons to play at football in this field, purposely to disturb the preacher; and even tried to strike him with the ball. Missing his aim by the violence of his attempt, he overbalanced himself, and fell to the ground, spraining his ankle. Being unable to rise, he lay on the grass during the whole of Mr. Cradock's sermon, which God in the riches of His grace made effectual to his conversion. The reality of the change thus effected was quickly and unmistakeably apparent.

He invited Mr. Cradock home to his house, and received him whenever he visited that place. At length, Mr. Howel became a teacher of the truth as it is in Jesus, and was the means of gathering together a gospel church in that place. Dear young people, the Lord has *arrows of wrath*, and *arrows of mercy*. With unerring aim one of these must reach your hearts. You have to do with God as accountable individuals (Heb. iv. 12, 13). If His mercy does not save you, His justice will punish you. May it be your happy lot to find mercy and pardon at the cross of Christ, and to prove that the gospel is *the power of God* to your eternal salvation.—*Selected.*

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## FOR THE LITTLE ONES.

A LITTLE boy entered a shop, in the window of which was shown the familiar card: "Boy wanted." Thinking he was too weak for the work, the gentleman said, "Well, my lad, what can you do?" The boy replied, "I can do what I'm told, sir." This so pleased the shopkeeper that he said, "You'll do, my boy."

Dear little boys and girls; the steps toward such openings are taken very early in life by those who diligently observe this Scripture: "Children, obey your parents in the Lord: for this is right" (Eph. vi. 1). Ever shun the path of disobedience, and may the Lord make ways for you each in His tender providence.

# Waymarks.

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“ Search the Scriptures.”—John v. 39.

FOR INSTRUCTION CONCERNING

## THE ASSEMBLIES OF THE SAINTS.

1. For where two or three are gathered together in My Name, there am I in the midst of them.”—Matt. xviii. 20.

2. “ Unto Him shall the gathering of the people be.”—Gen. xlix. 10.

3. “ Many were gathered together praying.”—Acts xii. 12.

4. “ Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.”—Psa. l. 5.

5. “ Blessed are they that dwell in Thy house; they will be still praising Thee. Selah.”—Psa. lxxxiv. 4.

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## EDITORIAL COMMENTS.

**Our Annual Meetings.**—We believe that many friends in various parts of the country who were with us in spirit, though unable to be present in person, at our Conference gatherings on March 22nd, will be looking for a brief resumé of the proceedings of that memorable day. The goodness and mercy of our Great and Good Shepherd were abundantly manifested in the assembling together of many from far and near, who found food and rest in the spiritual provision He graciously bestowed through the preached Word in the afternoon, by our friend Mr. J. Kemp, and in the evening from the messages of Messrs. Brooker, Wright and Hunt. Not only were the congregations very good, but a sober spirit of loving friendship pervaded the whole of the proceedings. How much it is hoped that spiritual profit, derived from the spoken Word, may be greatly increased when the messages are reproduced and read in the pages of our June number of “Waymarks”!

Concerning the collections, which amounted to £23 4s. 8d., exceeding those taken at last year’s Meetings by several pounds, we again find matter for real gratitude and humble reflection. Surely divine approval, and the practical sympathy of many interested friends, may be seen in that liberal sum subscribed towards expenses, and the financial maintenance of the Magazine.

Then mention should be made of the Public Tea, which was provided in the schoolroom between the services, and so well managed by a band of willing lady helpers from our Strict Baptist Causes at Old Hill, Blackheath, and Rowley Regis. The assembling of such a good company around the tables, and their pleasure at the convenience thus afforded for bodily refreshment and friendly intercourse, amply compensated for the pains taken in catering. To each and all who rendered such loving service, we express our cordial thanks, and ascribe all the praise and glory to

our faithful God for His goodness. What the future has in store we know not; but to take courage from past and present favours is our sacred privilege. Therefore let us seek to look forward in humble dependence upon the alone Object of our trust, and hope that if we are spared to meet again another year under similar circumstances, it may be to record new mercies, raise fresh Ebenezers to His praise, and meet with still more friends who are now prayerfully sharing our fervent desire for the true peace and prosperity of Jerusalem.

**A Message from Pastor J. T. Sharples.**—The following letter was received on the day of our gatherings, and read by Mr. Kemp at the Evening Meeting amid much feeling of loving Christian sympathy. Oh that it might please the Lord to raise up our dear friend, Mr. Sharples, once more! Many are praying for him while they miss the sound of his voice, as well as those helpful words from his pen. How they would rejoice to find him again restored to active labour in the gospel, if the Lord's will! We feel persuaded that our heartfelt expressions of Christian love to Mr. Sharples which preface the publication of his letter, are warmly endorsed by many who will be glad to read its contents.

The Manse, Evington, Leicester.

March 21st, 1934.

My dear Friend,—I pray that you may have a good day in the Lord to-morrow. My thoughts will be much occupied in the proceedings of the day, with prayer too, I may hope. My kind Christian love to all the speakers, who, I hope, will be much helped, and their messages greatly blessed. It would be ideal to me to be there just as a listener. I am much better this year than last, for which I am not able to thank the Lord adequately. The enclosed . . . is for the collections. Where is there a believer who does not at times lisp the praises of the lovely Jesus? The writer can truly say, "I know Him;" and that little is more than all the world to me.

Yours in Him,

JAS. T. SHARPLES.

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## THE PRIVY KEY OF HEAVEN.

BY THOMAS BROOKS.

*(Continued from page 69.)*

5. LABOUR to bring your hearts into all your closet prayers. Look that your tongues and your hearts keep time and tune. Heart and tongue must go together; word and work, lip and life, prayer and practice, must echo one to another, or else thy prayers and thy soul will be lost together. It was the speech of blessed Bradford that he would never leave a duty till he had brought his heart into the frame of the duty; he would not leave confession of sin till his heart was broken for sin; he would not leave petitioning for grace till his heart was quickened and enlivened in a hopeful expectation of more grace; he would not leave gratulation till his heart was enlarged with the sense of the mercies he enjoyed, and quickened in the return of praise.

6. Be fervent, be warm, be importunate with God in all your

closet duties and performances. "The effectual fervent prayer of a righteous man availeth much" (James v. 16). Fervency feathers the wings of prayer, and makes them fly the swifter to heaven. Fervent prayer is the soul's contention, the soul struggling with God; it is a sweating work, it is a laying out to the uttermost all the strength and powers of the soul. An importunate soul in prayer is like the poor beggar that prays and knocks, that prays and waits, that prays and works, that knocks and knits, that begs and patches, and will not stir from the door till he hath an alms.

7. Be constant, as well as fervent, in closet prayer. Look that you hold on and hold out, and that you persevere to the end in private prayer. "Pray without ceasing" (1 Thess. v. 17). "Praying always" is opposed to a neglect of the duty in its proper times and seasons, and "praying with perseverance" is opposed to a fainting in our spirits, in respect of this or that particular suit or request that we put up to God.

8. In all your closet prayers thirst and long after communion with God. Whenever you go into your closets, press hard after the real and sensible communion with God, so that you may come out of your closets with some shines of God upon your spirits, as Moses came down from the mount with his face shining (Exod. xxxiv. 29—35). Labour and long to enjoy that close and inward fellowship with God in your closets, as may leave such a choice and sweet savour of God, both upon your hearts and lives, as others may be forced to say, "Surely these have been with Jesus." Nothing speaks out more unsoundness, falseness and baseness of heart than this, when men make duty the end of duty; prayer the end of prayer; than when men can begin a duty and go on in a duty and close up a duty, and bless and stroke themselves after a duty, and yet never enjoy the least communion with God in the duty.

9. In all your closet duties look that your ends be right, look that the glory of God be your ultimate end, the mark, the white, that you have in your eye. He shall be sure to speed best whose heart is set most upon glorifying of God in all his secret retirements. When God crowns us, He doth but crown His own gifts in us; and when we give God the glory of all we do, we do but give Him the glory that is due unto His name; for it is He, and He alone, that works all our works in us and for us.

10. Be sure that you offer all your closet prayers in Christ's name, and in His alone. This is your privilege as well as your comfort, that you never deal with God but by a Mediator. When you appear before God, Jesus Christ appears with you, and He appears for you; when you put up your petitions, then He doth make intercession for you. If you would be prevalent with God, if you would have sweet, choice, and comfortable returns from heaven to all your closet prayers, be sure that you bring your elder Brother, the Lord Jesus Christ, in the arm of your faith, be sure that you treat and trade with God only in the name of the Lord Jesus.

11. When you come out of your closets, narrowly watch what becomes of your private prayers. He that makes as much conscience to look after his prayers as to pray, he shall shortly clap his hands for joy, and cry out with that blessed martyr, "He is

come, Austin! He is come, He is come!" There is little worth in that man's heart or that man's prayers who keeps up a trade of prayer, but never looks what becomes of his prayers. Though mercy in the promise be yours, yet the time of giving it out is the Lord's, and therefore you must wait as well as pray.

I have now but one thing more to do before I shut up this discourse, and that is, to lay down some means, rules or directions, that may be of use to help you on in a faithful and conscientious discharge of this great duty, viz., closet prayer.

1. Take heed of an idle and slothful spirit. Idleness is a sin, not only against the law of grace, but also against the light of nature. You cannot look any way but every creature checks and upbraids your idleness and sloth. The sun, "rejoiceth as a strong man to run a race" (Psa. xix. 5); the winds blow, the waters run, the earth brings forth her pleasant and delightful fruits, all the fish in the sea, the fowls in the air, and beasts in the fields and on the mountains have their motions and operations, all which call aloud upon man not to be idle, but active. Solomon sends the sluggard to the ant to learn industry, therefore shun sloth and idleness as you would shun a lion in the way, or poison in your meat, or coals in your bosom, or else you will never have time to wait upon God in your closets.

*(To be concluded.)*

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## TRUE AND FALSE ZEAL.

ZEAL is that pure and heav'nly flame  
The fire of love supplies;  
While that which often bears the name,  
Is self in a disguise.

True zeal is merciful and mild,  
Can pity and forbear;  
The false is headstrong, fierce, and wild,  
And breathes revenge and war.

While zeal for truth the Christian warms,  
He knows the worth of peace;  
But self contends for names and forms,  
Its party to increase.

Zeal has attain'd its highest aim,  
Its end is satisfied,  
If sinners love the Saviour's name,  
Nor seeks it aught beside.

But self, however well employ'd,  
Has its own ends in view;  
And says, as boasting Jehu cried,  
"Come, see what I can do."

Dear Lord, the idol self dethrone,  
And from our hearts remove;  
And let no zeal by us be shown,  
But that which springs from love.

NEWTON.

## WHAT IS ARMINIANISM? (No. 4.)

BY PASTOR F. H. WRIGHT (Rochdale).

FREQUENT enquiries are made as to the meaning of certain scriptures, and often certain texts are quoted as seeming to favour a teaching of universal redemption. Rarely do these present a real difficulty; the saddest consideration perhaps is this, that there are so many who reveal a wish that some clear and unmistakable proof might be forthcoming in order that the doctrine of universal redemption might be established from the Scriptures. Lovers of truth need not be disturbed by the bringing forward of a single passage of Scripture; the more the Bible is examined, the more it will be seen that redemption is particular and definite as to the subjects of it. Such words as "world," "all," and "every," are brought up again and again; now these words must not be lightly dismissed, and the texts in which they are found are not to be hastily and inconsiderately regarded as proofs of a theory without examination. The word "world" is taken in Scripture in five different ways.

1. The whole fabric of heaven and earth with all they contain: "God that made the world, and all things therein" (Acts xvii. 24). Elihu demonstrated this meaning of the world in his question: "Who hath disposed the whole world?" (Job xxxiv. 13.) David declared: "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein" (Psa. xxiv. 1). Many scriptures refer to the world, meaning the habitable world.

2. The world in reference to the people in it. When the Apostle Paul wrote to the Romans, and said: "How shall God judge the world?" we know that he is speaking of the inhabitants of the world, and not the fabric, as also in this statement: "That every mouth may be stopped, and all the world may become guilty before God" (Rom. iii.). The Lord's brethren demanded (John vii. 4) that the Lord should shew Himself to the world, a remark as indefinite as it could be. We often use the word "world" in the same sense as the Pharisees used it when they said, "Behold, the world is gone after Him" (John xii. 19). Nobody paused to enquire if they meant every creature in every town, in every country of the world. The expression was understood as referring to a large number of people. The Lord Jesus Christ is not understood as declaring He prayed for no one, even though He did say, "I pray not for the world" (John xvii. 9). His meaning is clear, however, in the following words: "But for them which Thou hast given Me."

The Apostle declared that the faith of the Romans was spoken of throughout the whole world (Rom. i. 8), but who would say that he was untruthful because it could be proved that he was referring in a comparative sense to a great part of the world. The same application, of course, is to be made to the Lord's statement regarding the woman and the box of ointment: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. xxvi. 13). Similarly the Apostle quotes from Psa. xix.: "Their words to the end of the world." We are not troubled by the use of the word "world" in Luke ii. 1: "All the world

should be taxed" is the emperor's edict; we know it means the Roman Empire.

3. Whilst the world is sometimes referred to as being mindful of God, as seen in Psalm xxii., "All the ends of the earth shall remember and turn unto the Lord," we have it spoken of as definitely evil. "This present evil world," is Paul's description in Gal. i. 4. "The course of this world" is certainly corrupt in the light of Ephesians ii. "To keep unspotted from the world," is in the mouth of James one of the evidences of a pure religion; and Demas is rebuked for having loved this present world. John tells us not to love the world, and speaks of that which is of the world, and not of the Father; opposition is clear. Those who speak of using the word world as it stands are soon in a difficulty, and it is decidedly unfair and wrong to quote the word world without any examination of its particular application.

4. There is a worldly condition. "These are the ungodly, who prosper in the world" (Psa. lxxiii. 12); and the parable of the unjust steward is familiar to us in its reference to the children of this world as wiser than the children of light. Now the children of light live in the world as well as those called the children of this world, but we know what is taught by the Scriptures in their reference to men of the world, whose portion is in this life. A godly man would scarcely desire to be termed a man of this world. Do we not know what is implied by "a worldly man" or a "worldly woman"? John says, "Ye are of God;" of others, "They are of the world."

5. What shall we say of the world of which the Lord said, "Me it hateth" (John vii. 7)? and, further, when He speaks of "the prince of this world"? "In the world ye shall have tribulation." It is that world of which the Apostle speaks concerning the spiritual warfare in which God's people are engaged as they wrestle against "principalities, against powers, against the rulers of the darkness of this world" (Eph. vi. 25). "The God of this world," says Paul in writing to the Corinthians.

We have to acknowledge our deep indebtedness to the works of John Owen for his wonderful treatment of this subject, and refer our readers to his writings, if they are concerned for deeper explanations.

The word "world," as other words for that matter, is often used in more than one sense in one sentence; for instance, "He was in the world, and the world was made by Him, and the world knew Him not." He was in a part of this earth, who made the whole of it, but was not known or acknowledged by some of the people upon it. A general meaning could not be applied to the word in each of its three appearances. Another illustration of this triple mention of the word is in John iii. 17: "God sent not His Son into the world"—that is that part of the world where the Lord walked and talked—"to condemn the world,"—that is, all the people that live in the world—"but that the world"—that is, believers living in the world in all generations, for these He came to save—"through Him might be saved."

The question has been asked, and with some relevancy too: Why should the word "world" signify all and every person in the passage: "God so loved the world," etc., any more than in the

passage, John i. 10: "The world knew Him not"? If it means all without exception in one place, it does in another; but that would make the scripture to say that He loved everybody, but that no person at all believed in Him. It is written: "The whole world lieth in wickedness;" but it is understood that believers are exempted, otherwise every person lieth in wickedness.

Let the word "world," as every other word, be taken in regard to its setting and connection, instead of endeavouring to bolster up a theory which has no foundation in Scripture by the wrong use of texts whose meaning is clear and plain to those who are desirous of light. The word "all" must be similarly recognised. It would not take very long to look at every scripture that is set up with this word in it, as supposedly supporting universal redemption, but we must forbear for the time being.

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### "LORD, HELP ME!"

THE late Mr. Gadsby, of Manchester, once preached at Rochdale from the text, "Lord, help me!" Having read his text, he took off his spectacles, and, in his usual, deliberate way, looked round on the congregation, and said, "Friends, by way of introduction, I will tell you how I came by my text.

"Before I was fully in the ministry I was in business, and, as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I owed several sums of money, but much more was owing to me, so that I had no fear of being able to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for the payment. I said to him, 'I will see what I can do for you next Monday.' He called on the Monday, but I had not the money. He was rather cross with me, saying I had no business to promise, except I intended to perform. This observation roused my pride, and I told him I would pay him on the coming Monday. He went away in a rage, saying he hoped I would.

"I set out the following day to see some of my debtors, not fearing but that I could raise the twenty pounds; but I did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any one of them; but to my utter amazement I was mistaken. All of them could sympathise with me a deal better than lend me anything, and I began to find out that if a man wants to know how many friends he has, he had better try to borrow some money.

"The next day I made out another list of names, of those not so well able to help me as the former; for I thought if I can get five pounds here and five pounds there, I shall be able to raise it all. I travelled many miles on my errand, spending a whole day, but returned in the evening without one penny. I began to ask myself, 'How is this, that I, a respectable man, and, as people say, a popular preacher, cannot, in the whole of my acquaintance, borrow twenty pounds? I thought I had as many friends as most men, but now I cannot find one that will trust me twenty pounds.' My pride got a terrible shake, and I felt very little indeed.

"Friday came, and my spirits were sinking. I could not tell which way to turn. I had promised to pay, and was very anxious to fulfil my promise for good reasons—my honour and veracity as a minister of the gospel were at stake. I feared that if I did not pay the man he would send me the bailiffs, and for a parson to have the bailiffs would be a terrible disgrace. I read the seventy-third Psalm that morning at family prayers, for I thought it was nearest my case. The mournful portions of God's Word best agree with the feelings of God's mourning people. I began to look out texts for the Sunday, but I could find none; for I could think of nothing but twenty pounds. I tried to read, but it was of no use, the twenty pounds covered all the letters. *Twenty pounds seemed written on everything*; on the ceiling, on the walls, in the fire, on my dinner-plates, on the faces of my wife and children, and the whole of that day was one of morbid depression of spirits. I was really miserable.

"Saturday morning came, and I rose from a sleepless bed. I ate very little breakfast, and when at prayer I was so overcome with my feelings that my wife asked me if I was poorly or in trouble. 'Yes,' I replied, 'I am in trouble enough; and I then told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith; I think you will now need some yourself.' Having said this, she rose from her chair, and went rattling amongst her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends. 'My wife,' I said to myself, 'is a good Christian woman; but she thinks works are the best evidence of faith, both in preacher and people.' Saturday was spent much as Friday had been. I was in a state of torpor until evening. I then went upstairs into a little room I called my study with a heavy heart; for I had *three times to preach* on the Sunday and *no text, twenty pounds* to pay on the Monday and *no money*. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord, help me!' a hundred times, for I could say nothing else. While praying I felt an impression that these words might serve me for one text, and as Sunday came before Monday, I began to prepare as well as I could for Sunday's work; but no other text could I think of but, 'Lord, help me!'

"While preaching on the Sunday morning I had so many thoughts and illustrations arising out of the subject that I felt very great liberty in preaching. One of my illustrations was about a man I well knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and died with the reputation of a rogue. 'Now,' I said, 'had this man, the executor, when he first thought of taking the children's money, been enabled to resist the temptation, and to call on God to help him to be honest, help him to do nothing but what a professing Christian ought to do, instead of losing the money, his good name, his peace of mind, and, perhaps, his life, God would have heard his prayer and saved him.'

"Noon came, but my sermon was not half done. I preached from it again in the afternoon, and again in the evening; and I felt that I could have preached from it for a week. So, you see, the Lord helped me through my work on the Sunday; and I believed He would, some way, on the Monday.

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there, with his hat in his hand, wishing to see me in private. I took him into the vestry; and requested his errand, expecting it would be something about his soul. For several minutes we were both silent, but at length he said, 'You knew my mother, Mr. Gadsby?' I looked him in the face, saying, 'Surely I did; but I did not know you at first sight.' 'Well, sir, when she died she left me some money; in fact, all she had, except two small sums she wished me to give: one sum of five pounds to a poor old woman of her acquaintance; and, speaking of you, she said, 'Our minister needs help, and I wish you to give him *twenty pounds*.'" I paid the five pounds to the poor woman, but, thinking no one knew, I resolved *never to give you the twenty pounds*. But while you were talking about the roguish executor this morning I felt *thunderstruck*, and I have now brought you the *twenty pounds*. Here it is. Do take it, and forgive me.'

"It was now my turn to be thunderstruck. I was amazed; and while the young man was putting the *twenty sovereigns* into my hand I trembled all over. God had heard my prayer; He had helped me through the Sunday, and sent me the twenty pounds for the Monday. It was mine, and I took it. I shook the young man by the hand, and without putting the money into my pocket, I went home quickly, spread it out on the table before my wife, saying, 'Here it is. I see now how it was that I could not borrow the money. God knew where it was, and He has sent me the twenty pounds, and delivered me out of my trouble. He has heard my prayer, and helped me, and I will trust Him and praise Him as long as I live.' Ah! my dear friends, when that *little prayer*, 'Lord, help me!' comes from the heart of one of God's children in distress, neither men, devils, nor angels can tell its power. It has brought me thousands of blessings, besides the twenty pounds."

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## "AFTER THIS MANNER THEREFORE PRAY YE." (No. 16).

BY PASTOR F. H. WRIGHT (Rochdale).

"LEAD US NOT INTO TEMPTATION."

3. WE now proceed to that aspect of temptation which has to do with the conception of sin in the consent of the will. "The woman saw that the tree was good for food" (Gen. iii. 6). The will consents to that which appears good; there may be hasty impulse, but frequently continued solicitations obtain the consent of the will to that which is apparently pleasant; objections are borne down, and being drawn away and enticed, the will assents, sin is conceived, and so far as the individual is concerned there is nothing now but the performance. How terrible the condition of

those "who being past feeling have given themselves over unto lasciviousness" (Eph. iv. 19). Observe the case of Ahab, who came into his house heavy and displeased because of the rejection on the part of Naboth of his offer. Jezebel, the agent, incites to a certain course, Ahab is drawn away, the proposal is agreeable, and his will consents; the sequel is seen in a false charge, a wrong condemnation, and the murder of an innocent man. In this case there was nothing to oppose his will, and the project is soon carried out. We may endeavour to excuse ourselves, but we must recognise that in sin there is consent of the will; we are not forced. Quick recognitions of the pleasures of sin, speedy resolutions and readiness to follow a suggested course, characterise our falling into temptation.

Now there is a difference between the believer and the unbeliever in this matter. The will to sin is not absolute in believers; the Apostle Paul reminds us that "he would do good" (Rom. vii.). Grace has the rule and not sin; the principle of grace rises up with rejection and detestation. Swift are the movements, but, alas! how often there are arguments in the soul as to why the sin should be committed. The mind being deceived by sin and the affections excited, the will is guided by both. The affections are aroused, and the will is brought to consent. There may be no actual commission of sin at times, opportunity may be lacking, or the Lord may set up some opposition or hindrances; various conditions may prevent the performance of sin, but so far as we are concerned the order is often on this wise. Temptation coming in, the mind is drawn to some favourable consideration of the proposal, the affections are active, there is a strong appeal, and the will agrees, consents, acquiesces in that which is being debated. Grace sets up an opposition, but its teaching is ignored, even the remembrance of past sorrows are brushed aside, the knowledge that darkness and bitterness will ensue is flouted, or, as in some cases, there is a suggestion that repentance will put us right, that there are no real reasons why the sin should not be committed; all considerations but the desirability of the sin are set aside, and the will says, Yes.

We cannot but recognise that repeated consent produces a disposition or proneness to sin upon very little temptation. Many believers bemoan the frequency of their sins, and are apt to be surprised that they commit often the very sins they hate; because of this they sometimes sink into a depression or dejection which produces a conclusion that resistance is vain, that no help is afforded them, and in a further effect of the deceitfulness of sin, easy surrender seems desirable, and many evils are apt to be regarded as inevitable. Sin gets a stronger hold, others make their appearance, and unless there be some gracious intervention, a dull, gloomy stupor, a careless unconcern, or a long-continued course of backsliding, ensues.

It will be necessary to note some directions against temptation, but for the time being we observe the great necessity for watchfulness in this matter of the will. Strong resolutions have fallen down, deep contrition has been short lived, prayer has appeared useless, a sense of being hardly pressed enters into the spirit; listlessness and perhaps defiance sets up a further opposition.

Lurking affections abide and religion is blamed; this is the way with some. It is not merely a question of strong mindedness, even so-called strong characters realise their weakness; rather is it a matter for a true understanding of that word: "Watch and pray, lest ye enter into temptation." Vigilance is not a matter of occasional lookings out when some religious emotion is lively, but a steadfast course of looking unto Him, lest the consent of the will should be obtained to the many suggestions towards which sinful affections, alas! are so quickly inclined. Many feel verily guilty in this, that although they recognise that "the spirit lusteth against the flesh" (Gal. v. 17), that there is that secret working of opposition on the part of the principle of grace, yet they give little heed to it. It is not a question of morbid introspection, but of that keeping the heart, out of which are the issues of life; keeping it with diligence. Toying with sin, tolerating its contemplation; looking at reasons advanced which seem to belittle it, will have much to do with obtaining an easy compliance of the will. The brethren of Joseph probably would have rejected the idea of killing their brother when the first jealous movement was aroused, but their wills were gradually but surely brought into a condition of agreement with a dastardly scheme. So far in regard to sin of which we have knowledge, deeper still are those terrible workings connected with ignorance and error. We may think we should be excused because we do not know; but how little many are desirous to be more fully concerned as to their Lord's will. "What wilt Thou have me to do?" is a profound expression. There is a sinful willingness to remain ignorant of the Lord's will; we must not forget that there is a perishing through lack of knowledge: "My people are destroyed for lack of knowledge" (Hosea iv. 6).

We should remember with thankfulness that there is a great deal of sin that is never brought forth; this is not on account of us, and we deserve no praise for it. Many a sin, so far as we are concerned, would reach fruition but for the obstructions that God sets up. Apart from the work of grace within, whereby the will is kept from compliance, there is that activity for which we cannot be sufficiently thankful which prevents the bringing forth of sin.

He sometimes diverts the will. This is seen both in respect to believers and unbelievers. Take an illustration in reference to Pharaoh, in Exodus xv.: "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." There is the declared will of Pharaoh, and here is the will of God obstructing and preventing the will of Pharaoh. "Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters." The heart of Jeroboam was against the prophet of the Lord, his will was to do him hurt: "Lay hold on him." Here is the will of God preventing: "And his hand, which he put forth against him, dried up, so that he could not pull it in again to him" (1 Kings xiii.). On more than one occasion Jehoshaphat acted in sinful compliance with the enemies of the Lord. Here is one expression of his will: "And after this did Jehoshaphat, king of Judah, join himself with Ahaziah, king of Israel; who did very wickedly; and he joined himself with him

to make ships to go to Tarshish." And here is the will of God made known in the preventing of Jehoshaphat: "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, and they were not able to go to Tarshish" (2 Chron. xx. 37). This does not take long to read, but the smashing of the navy would make a great sensation. Observe another found in Acts xii.: "Herod the king stretched forth his hands to vex certain of the church, and he killed James the brother of John with the sword." So far is he allowed to go; his will is to go still further: "And because he saw it pleased the Jews, he proceeded further to take Peter also." Then is made evident the will of God, and we read later: "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

The Lord often weakens power to sin, denies the opportunity, takes away the object, diverts the thoughts, restrains by His grace, renews by His word, sends sharp arrows into the soul. The will has consented, but God overrules. For twenty years Esau nursed his murderous spirit against Jacob, but God prevented its execution. It is recorded concerning Abimelech: "I also withheld thee from sinning against Me" (Gen. xx. 6). How many times this has been repeated in the case of others! Yes; the Lord often hinders the execution of our will, and prevents further sinning in the bringing forth of that which the will has assented to. Terrible that sometimes there is resentment that the Lord both in providence and grace shuts doors, sets up obstacles, and hinders performance of sin. How many have been annoyed at the very barriers that God has set up to prevent His people falling into disaster. Sometimes He even takes His children's lives to prevent their continuance in a course that their will has consented to. We know that all our times are in His hands, and there is a time to be born and a time to die; but none the less, speaking as we are obliged to, from the human view, we see that although not usual or common, there are cases like that of Josiah. Here was persistence in spite of warning, even the king of Egypt warned him: "Forbear thee from meddling with God, who is with me, that He destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God" (2 Chron. xxxv. 21—24).

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE (2).

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

THE third article of the Creed of Pope Pius IV., which is a summary of the doctrines of the Romish Church, deals with the subject of the sacraments, and teaches that "there are truly and properly seven sacraments instituted by Jesus Christ, namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and these sacraments *confer grace*."

What is meant by the word "sacrament"? The Church of England Catechism says: "A sacrament is an outward and visible sign of an inward and spiritual grace." A true sacrament must be of divine appointment, and must have in it an outward element or sign. The two ordinances of baptism, and the Lord's Supper, each have these outward elements, namely, water, and bread and wine, and were both instituted by our Lord. (See Matt. xxviii. 19 and Luke xxii. 19, 20.) A study of 1 Cor. x. 1—4 will show that the passage of the Israelites through the Red Sea and the feeding with manna were Old Testament types of the New Testament sacraments, or ordinances, of baptism and the Lord's Supper. This is a subject of great importance, inasmuch as vast numbers of religious teachers are to-day putting ceremonies in the place of Christ, and do not distinguish between the sign and the substance, or thing signified. A quotation from Cranmer's answer to Gardiner shows the real teaching of the Reformers: "Christ and the Holy Ghost are not present in the water, bread or wine, but in the due ministration of these sacraments according to Christ's institution, Christ and His Holy Spirit be truly and indeed present by their mighty and sanctifying power, virtue and grace, *in all them that worthily receive the same.*"

Now true Protestants believe that there are but two sacraments, or ordinances, instituted by Christ, namely, baptism and the Lord's Supper. The Roman Catholic Church has added five more (see above), and claims that they confer grace. As to confirmation, we do not find any scriptural support for this ceremony, nor for regarding the ordination (orders) of ministers as a sacrament. As to matrimony, it was instituted by God in Paradise, and is not therefore a New Testament sacrament. Moreover, it is strange that Rome should, while teaching this, yet refuse to allow her priests to marry! Penance, as we shall see later on, was not appointed by Christ.

The practice of Extreme Unction is the anointing with oil of those who are supposed to be at the point of death. Mark vi. 13 and James v. 14 are quoted in support of this so-called sacrament, but these passages relate to the healing of the *body*, whereas the Romish priest claims to cure the *soul* by pronouncing the forgiveness of sins. There is but one anointing in which Protestants believe, and that is the anointing of the Holy Spirit. Concerning believers, the Apostle John writes: "But ye have an unction from the Holy One, and ye know all things" (1 John ii. 20). As to the preparation for the solemn experience of death, we may well pray:

"Prepare me, gracious God,  
To stand before Thy face;  
Thy Spirit must the work perform,  
For it is all of grace."

We may point out here that the passage in James v. 14 is quoted by supporters of "Faith healing," such as the Four-Square Gospel sect. But there is a wide gulf between the practice of one man, a so-called "Pastor," who in the presence of excited crowds invites sick and diseased people to come up to the platform and be healed, and the practice referred to by the Apostle, where the

sick individual himself voluntarily invites "the elders of the church" to pray over him, anointing him with oil, and it is promised that "the prayer of faith shall save the sick."

The Romish doctrine of Intention, in reference to the sacraments, is of such importance that it must be briefly explained. The Council of Trent decreed that "if anyone shall say that in ministers, while they form and give the sacraments, *intention* is not required, at least of doing what the Church does, let him be anathema." So that, notwithstanding Rome's loud boast of infallibility and certainty, no Roman Catholic can be assured that the host (or wafer) which he adores as God has been validly consecrated, nor even that the priest (or even Pope!) has been validly ordained. This has been admitted by no less an authority than Cardinal Bellarmine, who says, "No one can see the intention of another." If any of our readers should be drawn into controversy with a Roman Catholic, they may safely challenge their opponent on this point, as well as on the non-existence of the "unanimous consent of the Fathers," referred to last month. We do not urge our readers to seek controversy for its own sake, but if it is unavoidable, these two absurd claims of the Roman Catholic Church afford a safe ground for challenge.

Contrast all this uncertainty and foolishness with the simplicity of the two ordinances instituted by Christ—baptism and the Lord's Supper. In the former, the immersion of the believing disciple sets forth his eternal union with Christ in His death, burial and resurrection. In the latter, the simple partaking of bread and wine sets forth the receiving of Christ by living faith, and feeding upon His "flesh and blood" in a spiritual sense. May the Holy Spirit grant us spiritual sight that we may discern the substance through the sign, and thus understand the spiritual nature of a true sacrament.

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## THE WHITE STONE.

ALL true believers shall be "overcomers" or conquerors, and the gifts of God to them are the "manna" and the "white stone" (Rev. ii. 7). Now this Stone is Christ; He is also thus described in other parts of the Word, as Dan. ii. 34; Zech. iii. 9; Psa. cxviii. 22; 1 Peter ii. 6, etc.

In the first cited passage (Rev. ii. 7) the figure has a double signification. A white stone was presented to the successful runner of the race in the Greek games as a token of his being proclaimed the victor. In this case the "white stone" denotes victory. In the second case a white stone was used in the legal practice of the Greeks. In the court of the Areopagus, it was the custom for the judges of criminal cases to give their decision with two stones, a black one for condemnation, and a white one for acquittal. In this instance, therefore, the "white stone" signifies *justification*. Hence, in the gift of the Lord Jesus as the "white stone," we behold by faith victory and justification freely bestowed in Him, as He is given to us. If Christ be ours, all is ours. His victory is ours by the Father's donation of His Son. Truly an "unspeakable gift." Let us consider the "conquest Jesus won." In the wilder-

ness He triumphed gloriously over Satan; in Gethsemane He bore our sin; on Calvary He satisfied the law; and at His resurrection He came forth the Conqueror of death. These are our foes as fallen creatures—Satan, sin, law and death. Does the heart of my reader cry out to God, "O give me Christ; let me know my interest in Him!"?

Again, Christ is also bestowed upon believers as their *Justification*, declaring the guilty one to be freed from the charges laid against him. The "white stone" silences all accusers, though we are indeed guilty. His blood was given as the atonement for our sins, dear people of the living God; and by the gift of His righteousness we stand "accepted in the Beloved." It is desirable to know our standing IN HIM as pardoned sinners.

The stone is white in colour, denoting Perfection and Purity. Christ's victory is perfect, for every foe is destroyed. The saints' justification is also perfect, because every sin is atoned for, and the penalty fully paid.

In the White Stone a "new name" is written none knoweth save him who *has* it. Here is "the secret of the Lord with them that fear Him" (Psa. xxv. 14). To receive the "White Stone" is the imparting of a new nature in regeneration, the bringing of the soul into new relationships, as the Spirit of adoption witnesses to our sonship, and the new experience of the remission of sins, by which the soul is brought into the liberty of the gospel.

Bath.

E. C.

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## GLEANINGS FROM THE PSALMS. (No. 35.)

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

PSALM ix. 7.—"But the Lord shall endure for ever." This verse begins with one of the significant "buts" of the Bible, marking a vivid contrast between what has gone before, and what follows. Antichrist may exult in its apparent triumphs, *but* there is still Almighty God to be reckoned with. Many weapons may be formed against the godly, *but* ultimately the Lord of hosts will exact righteous vengeance upon all that use them. Many tongues may rise against the saints in judgment, *but* the last word ever rests with God. "Many are the afflictions of the righteous, *but* the Lord delivereth him out of them all." These "buts" are the barriers of heaven, behind which the souls of the redeemed for ever abide in safety, and against which all the fiery darts of the wicked are utterly quenched. These "buts" mark the rigid limit beyond which antichrist dares not venture, and they strictly define the length of the tether wherewith the prince of darkness is held. Satan's designs to break down the hedge wherewith God had surrounded Job and all his substance would have been utterly futile but for divine permission; for, saith the Lord unto the adversary, "He is in thine hand, *but* save his life" (Job ii. 6). These "buts" mark the *heights* to which antichrist may rise, and the *depths* to which the redeemed may sink, and they indicate the point at which God will intervene to confound the former and deliver the latter. They also serve to emphasise the settled doom of every power arrayed against the Lord and the everlasting

majesty of His kingdom. So in the present instance, David, under the exercise of faith, pronounces the perpetual end of the enemy's destructions; yet that to him did not mark the end of all things; he plainly perceives and affirms that nothing could possibly supplant the power that had determined to crush antichrist, nor usurp the throne from whence the eternal decrees were issued; and it is the mercy of the most abject member of Christ's mystical body that that power exists for *his* defence and protection, and that that throne secures *his* endurance unto the end. "But the Lord shall endure for ever." The reign of antichrist is circumscribed, and it is inevitably drawing to its close, whereas the reign of the Lord's Anointed had no beginning, nor will it ever end. That which existed before antichrist will eternally survive the total destruction of antichrist, and as life eternal (which is the knowledge of the only true God, and Jesus Christ whom He hath sent," John xvii. 3) *is* life eternal, and not the product of any created power, no created power will ever extinguish it. One truly observes that:

"If my immortal Saviour lives,  
 Then my immortal life is sure;  
 His word a firm foundation gives,  
 Here let me build and rest secure.  
 Here let my faith unshaken dwell,  
 Immovable the promise stands;  
 Not all the powers of earth or hell  
 Can e'er dissolve the sacred bands."

"He hath prepared His throne for judgment." Preparation implies a measure of foresight, and denotes a readiness to cope with coming events. None prepare for that which will never transpire, nor make ready for that which will never occur; much less would the Sovereign Ruler of the skies make preparation for anything save that which His infinite wisdom foresaw, and which His immutable counsel decreed. Here the Psalmist affirms that God hath prepared a *throne*, and that a throne of *judgment*; and a throne is the symbol of sovereign and undisputed authority, and from its decrees there can be no appeal whatever. The justice therefrom dispensed will be the justice of a holy and righteous God, and will know nothing of the prejudice and partiality of even the best of men, much less of the vindictiveness of the workers of iniquity. This throne is said to be *prepared*, indicating that nothing will be wanting when the solemn assize opens. The charges against the guilty have been drawn up by a longsuffering God, and they, together with the solemn indictment, are presented in detail in the Holy Scriptures. Before this awful tribunal the innocent victims of the lust, hatred and persecution of the enemies of God and His Christ will have nothing to fear; for,

Bold will they stand in that great day,  
 For who ought to their charge shall lay,  
 While through Christ's blood absolved they stand  
 From sin's tremendous curse and shame?

and then "with their eyes shall they behold and see the reward of the wicked" (Psa. xci. 8). In anticipating this scene of horror, who can estimate the value of the blood of the Lamb? Those who-

will then be finally acquitted from every charge laid against them by men or devils, will know that in their own hearts, by nature, there existed the germ of every enormity (and in many cases the *practice* of them) that issued in the eternal destruction of the ungodly. Not until then will the redeemed know what salvation really means, and not until then will they fully realise what they entirely owe to the blood; but meanwhile the immortal lines of Cowper may possess a deeper meaning, viz.:—

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

“And He shall judge the world in righteousness.” It is written that, “We must *all* appear before the judgment seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. v. 10); and thus the law of divine equity will be universally administered. The deeds of all men will then come up for final scrutiny, and whereas in some cases this judgment will be passed, “Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord” (Matt. xxv. 21); the verdict upon others will be, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. xxv. 41); and in either case the judgment will be just, for every person will *then* receive perfect justice.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

What sweeter subject can we consider than the words of the Lord Jesus Christ? Who that knows Him can grow weary of His ever-living speech? Do you ever think about those favoured people who loved to hear Him talk as He dwelt here below? Perhaps some of you wish you had been with Him then. Well, we do hope He will be with you now, for He still speaks and lets His people hear those gracious words which proceed out of His mouth. And then they can never forget them. He speaks words of cheer. Many people think that real religion robs those who possess it, of joy and pleasure. What a mistake they make! On more than one occasion Jesus said to His disciples: “Be of good cheer” (Matt. xiv. 27); and we read of them being glad when they saw their Lord (John xx. 20). The fact is, the only cheer which can really be called “good cheer,” comes from Jesus. It is so different to all other cheer. Let us try to describe the difference by showing the *nature* of that joy and cheer which Jesus still speaks into being in His people. It is:

i. **Substantial Cheer.** Natural cheer is never substantial, because there is no solid basis to it. Everything that causes natural cheer is liable to change and decay. Hence, take away the cause, and you at once lose the effect. When people say “Cheer up” to each other, they can never put into their cheer, though they may mean well in giving it, what is always contained

in the cheer that Jesus gives. When He gives a word of cheer, He gives *Himself* with it. Thus He causes those that love Him to inherit substance (Prov. viii. 21). He not only said, "Be of good cheer," as He walked on the sea towards His disciples, but added, "It is I." That made the cheer substantial. He substantiated it by His presence and the exercise of His ever-living power in allaying their grief, as He calmed the storm. Such are the wonders of Omnipotence. If any of you are in trouble about your sins, no one can give you substantial cheer but Jesus. He only can relieve you of the burden, and bring true peace and joy into your hearts. When that cheer comes, as it surely must do in His own good time, it will come *from* Himself, and *with* Himself. He will say: "Be of good cheer: it is I; be not afraid." Then your hope for heaven will be built upon the Rock of Ages, and the joy of the Lord will be your strength.

The cheer which He gives is: ii. **Satisfying Cheer.** Berridge is quite right in saying:

"No satisfying rest  
Earth's fluttering joys impart."

The element of solid satisfaction can never exist where sin is. Because of sin, and the awful wages of death which it pays, the "pleasures of sin" only last "for a season" (Heb. xi. 25). They cannot be retained, since they perish with the using, and pass away altogether when those who have "enjoyed" them pass from their short-lived enjoyment into a boundless eternity. How different are those heavenly joys which descend into the hearts and lives of true believers through Jesus Christ! Like Himself they are abiding, living, satisfying. They are earnest of heaven itself, and make all who taste them really happy. Ask your godly parents who have tasted these heavenly joys to tell you where the source of true happiness is, and they will answer you very correctly if they quote these beautiful lines of 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.

Thee to praise and Thee to know  
Constitute our bliss below;  
Thee to see and Thee to love,  
Constitute our bliss above."

This is also: iii. **Sacred Cheer.** How many people to-day, young and old alike, seem to think that the only kind of cheer they can have must be of a *noisy* character, such as can be expressed in frivolous singing and vulgar excitement. We wish they

knew better, and hope many of you dear young people have no relish for such mirth. Yet while you may not

“ Call gay deceptions solid joys, or  
Intoxication pleasure; ”

we would affectionately remind you that—

“ If more refin'd amusements please,  
As knowledge, arts, or learning,  
A moment puts an end to these,  
And sometimes short's the warning ”!

What you call “ harmless pleasures ” will do you untold harm if they always exclude those sacred pleasures, for which a spiritual appetite must be given by a holy God who is their Source. The sound of sacred joy often puzzles people, but the reason is not because there is something questionable about it, it lies in the fact that they have no relish for it. We who want you to understand without perplexity those delights which are stamped with the hallmark of holiness, are not anxious to blight your prospects while we speak thus, but to see you possessing a *lasting* prospect of enjoying what God has prepared for them that love Him, in the sacred atmosphere of glory.

“ To spend one day with Him on earth  
Exceeds a thousand days of mirth.”

Oh, when we look back upon those days when our hearts and lives were estranged to such language, we could wish for more gratitude for the times since spent at the Master's feet, where we have enjoyed His love. Blessed be His Name, we now feel at home in such sacred cheer, and heartily wish for you the same experience. So let us remind you that heaven is a prepared place for a prepared people. All its joys are sacred. Would *you* feel at home in such a place? May the God of all grace teach you to pause over that great question, and pray to be brought to that sinless source of joy, even Jesus, while here below, that you may meet Him in that holy place above, where sin no more defiles. How many now in glory, have paused again and again while on pilgrimage, since grace first brought them to a stand-still, and said while gazing upon their future prospect: “ In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore ” (Psa. xvi. 11).

“ Lord, take our children by the hand,  
And lead them to that happy land,  
Where sin and sorrow know no place,  
And glory shines in every face.”

Such are the heart-breathings of

Your affectionate friend, THE EDITOR.

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## THE POWER OF PRAYER.

WHO else was it but the God of Elijah who, only a short time ago, in our neighbourhood (Germany), so kindly delivered a poor man out of his distress; not, indeed, by a raven, but by a poor singing bird.

The man was sitting early in the morning at his house door; his eyes were red with weeping, and his heart cried to heaven in prayer, for he was expecting an officer to come and distraint him for a small debt. And while sitting thus, with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself within an empty cupboard.

The good man, who little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favourite hymn:

"Fear thou not when darkness reigns;" and as he listened to it he found it soothed and comforted his mind. Suddenly someone knocked at the door.

"Ah, it is the officer!" thought the man, and was sore afraid. But, no; it was the servant of a respectable lady, who said that the neighbours had seen a bird fly into his house, and she wished to know if he had caught it.

"Oh, yes," answered the man, "and here it is." The bird was carried away, and a few minutes after the servant came again.

"You have done my mistress a great service," said she; "she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle with her thanks."

The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed. And when the officer came, he said: "Here is the amount of the debt; now leave me in peace, for God has sent it me."

We observe he recognised the hand of God in this transaction, for was it not a direct answer to prayer? Oh, what an encouragement to us in all "things by prayer and supplication, to let our requests be made known unto God." DR. KRUMMACHER.

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## FOR THE LITTLE ONES.

SOME of the simplest utterances of our dear little ones are very touching, and often are the means of moving their parents to silent prayer on their behalf. One of tender years has recently said to her mother: "We shall all die, shan't we, Mummy? but we shall go to heaven and see Jesus, and I shall kiss Him when I get there." Precious child! How her parents both long to see her, and the rest of their children, so taught by divine grace, that they may be shown the only way whereby helpless sinners can reach heaven, and escape the punishment due to their sins.

Jesus Christ is that living Way, the One whose feet were kissed by a poor weeping woman while He was here on earth; that same Jesus whom this darling child speaks of kissing in heaven. Oh that by His mercy and love to her, and the rest of the little ones who will have this read to them, they may spend eternity together, "Around the throne of God in heaven," where "thousands of children stand; children whose sins are all forgiven, a holy, happy band."

# Waymarks.

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## NOTES AND COMMENTS.

**Good Works.**—We properly place first and foremost in our teaching and preaching the doctrine of salvation by grace, whereby all merit and boasting is excluded and all the glory given to Him who is exalted by the Apostle as the God of all grace. "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—10). All dependence on our works, all looking to the work of our hands, is rightly eschewed; the redeemed of the Lord are taught that by the works of the law is no flesh living justified. "A man is justified by faith without the deeds of the law." There can only be two ways whereby an individual can be saved, by grace or by works, by favour or by merit; works or merit are totally excluded, so that salvation is by grace alone.

But whilst we are clear on this question of salvation by grace, we by no means exclude works; it would be a dreadful thing to embrace a creed that encouraged sin and ignored good works, or anything that would tend to restrain moral uprightiness, or to discourage those acts of kindness, benevolence, love, sympathy, liberality, self-denial and disinterested service. It is clearly laid down by the Apostle under the inspiration of the Holy Spirit that the Lord's people are "created in Christ Jesus unto good works." The great doctrine of predestination includes good works. They are the fruits of the new nature—fruits, not the tree; outward proofs of inward grace. Some people appear unable to distinguish between the good works of the worldling or the professor, and the good works of the children of God; sometimes it would appear that the former perform more than the latter; the great need is to be taught of God the necessity of good works, but not as the ground of salvation. We must ask concerning all our activities: Why do I this? what is the motive of my act? Is it love to Him? or from desire for praise? To honour Him or myself? Love of doing, or love for Christ and His? There can be pleasure in doing as well as pleasure in appreciation of what is done. Let us come to the Word for instruction.

*Ostentation is condemned.* The Lord did not deny the existence of works on the part of the Pharisees. Undoubtedly among them were men who accomplished a great deal, they were not all extortioners. "But all their works they do for to be seen of men . . ." (Matt. xxiii. 5). "And whosoever shalt exalt himself shall be abased." Many are obliged to acknowledge their love to be seen, recognised and appreciated. Oh to act as unto the Lord and not unto men. We may condemn activity as springing

from evil motive and be idle ourselves; let us not excuse our indolence under the plea that some act wrongly. Learn to do well.

*The Apostolic Injunctions.* The Epistles, and particularly the pastoral ones, are full of gracious admonitions, and emphasise a gracious activity. Turn to the second letter to the Corinthians (2 Cor. ix.). Sparing sowing means sparing reaping, bountiful giving will mean bountiful receiving. The absence of grudging in giving is commented upon, and what a word for the *cheerful* giver—the Lord *loveth* him! What can we spare? and perhaps reluctance in parting with, that is, alas! a frequent characteristic. Then he goes on to the sufficiency enjoyed with a view to abounding in every good work.

How far-reaching is this question of good works. Paul writes to Titus: "In all things shewing thyself a *pattern* of good works" (ii. 7). Are we enquiring what others do; here is an example: we are to be patterns, and not merely imitators. Some are favoured to set a good example, a desirable pattern. Before the chapter is ended, another aspect is introduced, that of *zeal*: "Zealous of good works." We complain of cold hearts when we might complain of light hands. Eagerness to be working is enjoined. Further, the grace of continuance is desired: "These things I will that thou affirm *constantly*, that they which have believed in God might be careful to *maintain* good works. These things are good and profitable unto men." So it is not a mere question of occasional activity, and as if to give additional weight to this important question, the danger of unfruitfulness is introduced in ver. 14: "Learn to maintain good works for necessary uses, that they be not unfruitful."

The effect on others is further stressed in Heb. x. 24: "Let us consider one another, to provoke unto love and to good works." There is a deal of discouragement, and in this one sinner destroyeth much good. The voice that suggests there is no need will be listened to, but we see what the Scripture says. The Apostle's prayer for the Thessalonians was that the Lord would establish them in every good word and work.

As in days of old, so now, "The poor ye have always with you;" but here is the word to the rich, to those who have something above their own absolute need, that is being rich, whether much or little. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. vi. 17, 18).

*Examples commended.* When the woman came to the Lord with a box of ointment, the practical saw waste; Jesus saw something besides the outpouring, He saw loving adoration and grateful expression. "She hath wrought a good work on Me." Practical souls are a great help, but sometimes a sense of strict necessity straitens them, particularly if they are already inclined to withhold.

How many people would weep if we died? how many widows as at the death of Dorcas? "This woman was full of good works and almsdeeds which she did." "And all the widows

stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them" (Acts ix. 36, 39).

*Evidence is not to be withheld.* The words of the Lord Himself are plain. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). Good works are not restricted to giving, but the word makes it clear that there should be some evidence of their existence, uprightness and honesty in calling, adherence to our word, self-denial, fulfilment of duty, a doing good to all men, and especially unto the household of faith. May we be "well reported of for good works."  
F. H. W.

## THE TREASURE AND ITS DEPOSITORIES.

A Sermon preached by Pastor J. Kemp, of Luton, on the occasion of the annual gatherings under the auspices of "Waymarks," on March 22nd, 1934.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—  
2 CORINTHIANS iv. 7.

I NEED not remind you that the Apostle is dealing here with the ministry of the gospel, but I shall not take up time by way of introduction in reference to that. In meditating this morning upon this subject, it seemed very suggestive to my mind of the truth not only for ministers, but for all that truly fear God; it is more in that sense that I would like to speak on it.

I. A PECULIAR TREASURE. It is peculiar in that it is a special and a particular one; the Apostle does not say we have *a* treasure, but *this* treasure. How important to have a right understanding of what this treasure is; many people have things they treasure, many religious people have things they treasure, but have they, have we, have I—*this* treasure? A very important question. May the Holy Ghost make us honest and give us grace to give a right answer to it.

This treasure, as I understand it, is the treasure of the gospel, that glorious gospel of the ever-blessed God of which the Apostle Paul speaks in another place; and this treasure has several things in it which denote its value, its preciousness, its sweetness, its acceptability, and also the fact that it is worth possessing.

1. It is a *priceless* treasure. Some treasures can be valued, we can put a price upon them; value their cost—at least to us; but this is a priceless treasure. No value can be put upon it, no price can be affixed to this precious thing that God is pleased to give to His own elect people, whether ministers or otherwise. It is priceless in several particulars: let me ask a few questions.

Is natural life a priceless treasure? It is to some; little valued by many. But a man that has his reasoning powers must surely value his natural life as a treasure. "All that a man hath"—all that—"will he give for his life." He would rather lose anything if he is a reasonable person, than lose the treasure or gift of life; but when God has bestowed upon him His spiritual life, then he has a treasure; it is invaluable, priceless. He cannot set

a price, upon the gift of life eternal, that life from God in the soul, the new life, the new creation that God bestows by His eternal Spirit upon the sinner quickened and born again. It is a priceless thing is life, and it is in the gospel. It is the gospel that proclaims and brings it near; it gives life to poor dead sinners. Look! the Apostle Paul says, "You hath He quickened who were dead in trespasses and sins." It is so priceless that nothing can be compared with it in time or eternity—the possession in the soul of life in Christ.

Is light a treasure? We value light naturally; what is there to be compared to the sun? Truly a pleasant thing to behold the sun. Is spiritual light a treasure? Is that light of which the Apostle speaks valued by you and me: "God, which commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? Wondrous light! The light that illuminates from heaven, revealing darkness and dispelling it; revealing sin and the way whereby it can be pardoned; the light that comes and shines in the darkest recesses of sinners' hearts, and shews them what they are and where they are; and that blessedly leads them step by step into the Person and work of God's dear Son. The illumination, inshining, and revelation of God's glory, and that in the face of the Lord Jesus Christ.

Is learning a treasure? It is valued by many people, and I am not one to despise it in its proper place. Is spiritual learning a treasure? Is the wisdom of God anything that we value and prize? The gospel is the wisdom of God, the wisdom of God in a mystery. The Apostle in the First Epistle to the Corinthians speaks of this wondrous blessing. He declared that the world by wisdom knew not God, and that is true to-day. The wise and the learned of this world and in religious spheres, what do they know of God? what have they attained to? In reference to God Himself, they know nothing of Him by mere natural wisdom. The most ignorant person in this place that has received the treasure of the glorious gospel in the heart is in possession of a wisdom that the world has not; they are made wise unto salvation. By grace, these are wise virgins, that when the Bridegroom comes shall be found with oil in their vessels with their lamps. To have the wisdom of God in the heart is to know everything that is vital and necessary in regard to the soul's salvation.

Is love a treasure? It is naturally. There is nothing to compare in the home with love. Poverty, sickness, trouble may be there, but if love is there, it is a treasure, it binds husband and wife, parents and children; friends are joined by the sweet bond of love. Is the love of God a treasure? Revealed to a sinner, it is an unspeakable, priceless blessing to know something of the love of God that passes knowledge; to feel just now and then the shedding abroad of the love of God by the Holy Ghost, and to feel the sweet effect of it in the returning of affection to God from whence the love comes. It is a treasure to possess the love of God and to possess it in the least touch or taste. It is a treasure, priceless, unspeakable, and to feel that love binding your heart and mine not only to Jesus Christ, but to the truth of God, and to the people of God—what a treasure! I have sometimes felt of late

what a mercy to have a feeling of union of spirit to those who fear God, not only by meeting with them, but feeling in the breast such a going forth of affection to them, that you regard them as your kindred, your nearest and dearest. This possession of eternal love is a precious, priceless blessing in the soul. Now one more question:

Is likeness a treasure? You will wonder what I mean by that. If you and I have possessed godly parents, to be like them will be a treasure, will it not? To be like them naturally, to have a likeness in nature in them, but much more to be like them in spiritual things. But is likeness to God a treasure? Is not that a priceless blessing, to have in my heart and your heart the precious work of God, the work of the Holy Ghost created after God in righteousness and true holiness? To have the image of God's dear Son portrayed and stamped indelibly upon the inner tables of my heart; transformed into His likeness with all my infirmities and blemishes and sin? To have a blessed hope that one day I shall be like Him, when I shall see Him as He is. What a priceless treasure!

But we come to some characteristics of this treasure:

1. The treasure of the gospel is *enriching*. It finds the sinner poor and makes him rich, and keeps him rich; though it may seem paradoxical, he is never more poor than when he is rich. He never feels poor till the gospel comes to him; it makes him feel his poverty, convinces him that he has nothing and is nothing, and as long as he lives, the more he feels the precious effect of the everlasting gospel in his heart, the more he feels his poverty, his emptiness, his need. He is never more rich than when he is poor; he possesses a treasure that has made him rich now, and will make him rich eternally.

2. This treasure is *enjoyable*. Many a man has an earthly treasure that he is not able to enjoy because of infirmity, affliction, or some sorrow that embitters the cup of life. He has all he can wish so far as earthly things go, but can find no enjoyment in them; but this treasure is enjoyable. It can be enjoyed, yes, it is enjoyed even in the worst condition. Let sorrow come like a huge mountain, let the billows of trouble roll in, let poverty, temptation, flow in as it were in this world, the treasure will enable the soul to bear the weighty burden; the treasure will sweetly bless the path of sorrow and trial, so that it can say:

"The gospel bears my spirit up;  
A faithful and unchanging God  
Lays the foundation of my hope  
In oaths and promises and blood."

There is an enjoyment of the precious gospel in the heart; do you enjoy it? Is it sweet to your soul? Others may look on and pity you, but not know the value of that you enjoy.

"Boast not, ye sons of earth,  
Nor look with scornful eyes;  
Above your highest mirth,  
Our saddest hours we prize;  
For though our cup seems filled with gall,  
There's something secret sweetens all."

What a possession for a poor, needy sinner to have in his breast; the enjoyment of gospel realities, gospel blessing, and everlasting verities!

3. This treasure is *inviolable*. It cannot be spoiled; no thief can take it away, no sin can rob the possessor of it. I do not say that to encourage anyone in sin, God forbid. The man that possesses this treasure—though he sin like David—will come to feel the bitterness of his sin, to mourn and repent on account of it, and come to the footstool of mercy, to seek pardon and mercy; but sin shall not rob him of it. Satan cannot take it away, trouble cannot make him lose it; death itself will not take from him the treasure.

4. It is *everlasting*. Nothing lasts through the changing scenes of time. In the hour and article of death, when men let go all possessions and leave them, this treasure goes into the valley, into the shadow, bears him that possesses it across the river, goes into eternity, and he enters into the everlasting blessedness of the treasure that he has known and tasted and enjoyed in measure upon the earth.

II. We have the MEAN DEPOSITORY. What a contrast there is between the treasure and the place where it is deposited. I presume the Apostle is referring to the old custom of hiding men's treasures in vessels of earth, and burying them sometimes in the ground for safety; it is an apt figure—very expressive. The ministers of the gospel are chiefly concerned in this subject, but is it not true of all God's people—they have the treasure of the gospel in an earthen vessel, and well they know it sometimes.

1. It is an earthen vessel in its *origin*. We are of the earth earthy; not only formed and fashioned out of the earth itself, but we are born in sin and shapen in iniquity; by nature the children of wrath even as others; and so far as our natural part is concerned we continue thus; we do not lose our origin when the gospel comes. The gospel, whilst it brings a new creation, a new being, does not destroy the earthly origin. You have the same body you had before God called you by grace, the same carnal nature, a sensual, devilish spirit; it is still there, you will never lose it in this time's state. It is an earthen vessel, it does not matter what kind of a vessel it is; they are all from the earth, and have an earthly nature. In the literal vessels that come out of the earth there is a great difference—flower pots or Dresden vases. Some are of a rough exterior and some polished, but they are all earthen vessels made out of the earth. We are not all polished the same; do not all have the same atmosphere in our birth, childhood days, or future life. But whether polished more than others or not, it is still the fact we are earthen vessels. In regard to capacity, we are earthen; some literally small, some are larger; some hold just a little, others more; and so the great heavenly Potter has so ordained it that in His Church, in His family, among His people, we have different capacities for receiving, different capacities for usefulness, for serving Him. The Lord has set His own vessels just where He will have them; just as it pleases Him, He will make use of them.

It also speaks of their meanness—mean in their own eyes; if you have grace, the gospel of the grace of God, you have nothing

to be proud of, nothing to boast of, you won't be big in your own eyes. We have big people in the church, self-sufficient people, too big for their shoes so to speak, but if they are God's people, they have to come down, yea, in the dust, to realise they are earthen vessels. I have to realise, have to prove that my origin, my capacity, from a natural point of view, is earthly; and all I am or have by the grace of God is—no thanks to me—from the Lord. What have we that we have not received? We are mean in our own eyes when led by the Holy Ghost.

They are mean in the eyes of other people, despised, looked upon with scorn and derision. If you have the treasure of the gospel in your earthen vessel, you will not be smiled upon and flattered by the world. In the days of the apostles and early Church they were looked upon as off-scouring, regarded as vile men; so it will be to the end of time. The more the gospel shines in the earthen vessels, the more men will hate it; God give us grace to realise this, that if we have the treasure in earthen vessels, we must not expect—nor would we desire it—the smile and the praise of men who know not God, who hate the Lord Jesus Christ and despise His precious truth. The meanness of the vessels is manifest.

Then, you see, earthen vessels have flaws in them. Take the most beautiful vessel made by man; if you get a strong microscope it would have some flaw, some failing. The Lord's vessels are not perfect by any means; I know ministers are not, from my own experience and contact; you won't find any perfect ones. You won't find a perfect child of God anywhere, there will be something to cause you discouragement; you will wonder why it is there is so much failure and shortcoming. Look at him, there is plenty to look at inside; the nearer we come to the end the more satisfied we feel that we are full of failure, full of infirmity; many a flaw, many a blemish in our profession, walk and conduct.

Eventually the frail vessel will be broken to pieces, fall to the ground, drop into the ground, into the dust. The prospect before the earthen vessel, and before it is ready for glory, is that it must be broken; shivered to pieces, so to speak. It must lie in the dust before it puts on immortality. Vessels can do nothing only receive; the vessels of God receive the gospel, they cannot earn it; no works of righteousness, no good deeds, no prayers can gain this treasure. It is the gift of God, it has to be received; if we have this treasure of the precious gospel, the grace of the gospel in our experience, it was the sovereign gift of a sovereign God, who gave it to us; and everyone who has received the gospel will sometimes be astonished that God has been pleased to look upon him in mercy and blessed him with this treasure. "Why did Jesus shew to me the beauties of His face?" "Even so, Father, we ever must sing, for so it seemed good in Thy sight."

III. THE DIVINE PURPOSE. Why has God been pleased to put this priceless treasure in such a mean depository? "That the excellency of the power may be of God, and not of us." What is there worth having compared with it? A form of godliness will never bring us to heaven; the power of eloquence, the power of learning, error, doctrinal or intellectual, will never save us. There is one thing only that can bring us to heaven, it is divine

power. The man that realises the Lord has put him in possession of the gospel and the grace of the gospel is made to know that power belongeth to God; "that the excellency of the power may be of God, and not of us."

1. The power of *preparation* is of God. Who can prepare the heart to receive the gospel but God Himself? Who can prepare the minister to preach the gospel, but God Himself? Power must put the treasure into the vessel, must prepare the heart to receive it, and prepare the minister to preach, the editor to edit the magazine, and every servant for his particular work and office; otherwise there is no power in it, nothing in it worth having. We have to realise that the preparation of the heart, and the answer of the tongue, is from the Lord. The power of God must be known in the preparation for the reception of the gospel, or to receive it as a depository to minister unto others.

2. Power also to *provide* or sustain. Some of you that have in your poor heart this treasure, often feel it is a failure, are often tempted lest you will not continue, lest you prove to be a castaway, lest you should not endure to the end. There is only one thing that can uphold, sustain, and bring you safely through, that is the preserving or sustaining power of God. Having obtained help of God, ministers say, godly people have to say, "We continue unto this day."

3. The power to make the gospel *prosperous*, that is of God. The minister has it in his earthen vessel, but he can no more make it prosperous than he can first put himself in possession of it. Dependent upon power from on high; the word to the disciples was, "Tarry ye in Jerusalem, till ye be endued with power from on high." At Pentecost the power came down, and under the sweet influence of that Divine power Peter preached that simple sermon; it really is a simple narrative of Jesus Christ and His sufferings, but oh! the power, the success that attended that sermon, that preaching that day! The same power must bring prosperity to the gospel whatever means are used; the same power must make it prosperous in the experience, in the individual child of God. I am speaking to a goodly number that fear God; you have it in your earthen vessel, the good treasure of the kingdom, the precious gospel and grace of God. But have you prosperity? Is your soul prosperous? If you are honest and answer the question faithfully, many will say, "No; I feel the former things have passed away, and here I am feeling languishing, weak, faint-hearted, my faith is feeble, my hope dim, and my love cold, and all grace in me seems to languish." But when the blessed Author of your salvation puts forth His divine hand and touches your soul, you have power; power to pray, power to plead, power to love, and power to serve Him. That we may know the excellency of the power is of God, and not of us. All the glory of the soul's salvation must be given to that great God from whom it came: "Not unto us, not unto us, unto Thy name give glory, for Thy mercy and for thy truth's sake." Amen.

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"You may seek joy where you will, but if you seek it out of Christ, you will seek life only in death."—ROMAINE.

# THE HOLY SPIRIT. HIS PERSONALITY.

ADDRESS BY MR. F. H. WRIGHT, OF ROCHDALE.

MR. CHAIRMAN and dear Christian friends,—I feel that we who are more particularly engaged in connection with the magazine have reason not only to be thankful, but to be very humble at the remembrance of the continued blessing upon, and support of, the magazine to which we are attached. The large assembly this afternoon, and this larger gathering here to-night, is a convincing testimony to us that there is a needsbe for that which we have asked God to bless, and in which we desire Him to continue to help us, in its continuous production.

Whilst our friend was reading those few verses of Acts i., I thought, or tried to think, of that wonderful assembly waiting for the coming of God the Holy Spirit. I do not feel it is wrong for us in some degree to seek to be in the spirit among them, as we too are waiting for the manifestation of God, because the work of the Holy Spirit is not something that cannot be felt in its divine entrance into the souls of men and women. I feel persuaded of this, that there are those here to-night who desire to be delivered from the temptation of concluding that they know all there is to be known about this amazing subject. It is a great temptation to conclude that we know all. There are people who say they have read the Bible, there are people who think they know its contents, there are people who at times listen to their fellow-creatures delivering forth the truth of God, not simply to receive something at the hand of God, but to weigh the speakers in their balance, and seek to judge them according to that particular standard they have set up.

May all those who have been taught of God in days past be granted a particular blessing of God, whereby they are enabled to pray:

“We bow as sinners at Thy feet,  
And humbly for Thy coming wait.”

Many have professed love to the Lord Jesus Christ for a number of years. It will be a blessing of God if they are enabled this night to wait upon Him primarily, and not simply listen to what God in His goodness will enable us to say.

The next thought that arose in my mind was this. There are perhaps people here who in their contemplation of the personality of the Holy Spirit think that they have never been visited by Him. We are apt sometimes to feel somewhat of sadness spring up in our hearts as we think of favoured souls, some lifted to wonderful ecstasies by a visit of the Holy Ghost to them, either in the pronouncement of forgiveness or of the assurance of their position by divine grace, or in the proclamation to them of the certainty of their interest. My prayer this night is that there may be many seeking souls who shall enjoy that sweet luxury that is spoken of by the Apostle when he spoke to the Ephesians: “Who after that ye believed, ye were sealed with that Holy Spirit of promise.” Perhaps it would not be wrong to suggest that there are some

here gathered in sympathy with others, whose interest is more or less listless, who would not be ready to express any peculiar concern about their souls. We pray, as has already been expressed, that God the Holy Spirit will visit them with His love, because we know there can be no vitality in our religion, no power in our testimony, and no value in our teaching, unless God the Spirit anoints.

Who is this wonderful Person? Because it comes to this, that if we desire to worship God, we must worship God the Holy Spirit; and if we worship God the Holy Spirit and seek Him, we are seeking God. In the experience of many, God the Father appears to be prominent, to some the sweet work of the Lord Jesus Christ, His sufferings, His sacrifice, and His death assume a prominence; but may we be enabled to remember that it is written: "These Three are One." There is a glorious equality of these blessed Persons of the Trinity, three Persons in one God. We are not able in and of ourselves, by reason of any gifts we possess, to explain the mystery of the Trinity. No one can come to Him and say, we can comprehend the mystery of the Holy Spirit. These truths are apprehended by faith, which cannot be comprehended by reason, and when the Apostle in his demonstration of the heavenly mysteries speaks, he takes not simply the great doctrines of the Scriptures of truth, but the experience of them. It is the unspeakable gift, and when he says, as he does to the beloved Philippians, "And the peace of God which passeth all understanding shall keep your hearts and minds," he is declaring that which is beyond comprehension.

We desire this night to re-affirm our belief in the *Personality of God the Holy Spirit*, and there are one or two proofs that I should like to point out from the Scriptures concerning God. It is declared of Him that He is the Author of all things: "For through Him and by Him all things consist." All the works of God are attributed to every Person in the Trinity. We may sometimes, by reason of the fetters upon our finite understanding, speak of the Father's love, and the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit, but all these blessings proceed from God, though at times we recognise distinction, and there are those Persons of the Holy Trinity of which certain things can be said to be prominent. When we come to the great commission of the Lord Jesus Christ: He sent His disciples to teach and baptise, it was in the "Name of the Father, and the Son; and the Holy Ghost." God the Holy Ghost is as much God, if we are allowed such an expression, as God the Father. All these Three are One, and we are reminded in the teaching of the Holy Scriptures that when the work of creation is mentioned, it is ascribed to God: "In the beginning, God created the heaven and the earth;" that is, God made all things. John, in the first chapter of his Gospel, speaks of the Lord Jesus Christ as being He who made all things: "All things were made by Him; and without Him was not anything made that was made." When Elihu in the 33rd chapter of Job speaks of creation, he says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." If, then, we go to the works of nature, particularly in creation, we see creation ascribed to God, but we have to recognise

that the Father and the Son and the Holy Ghost are equally recognised in this great work of creation.

The apostolic benediction is very dear to many of us: "The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit." There are occasions when these blessings are enjoyed, when there is a sense of the Father's love, when there is a sense of that grace of which the Apostle speaks: "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor;" but as we speak of the Father's love, and as we testify of the love of the Lord Jesus Christ, we desire not to speak as if the Holy Spirit in His power was relegated to any other class, or to assume priority on the part of the Father or the Son.

With regard to the eternal Spirit, we may not use the word time concerning the one eternal Now, but because we are limited in our expression and, as creatures of the earth, sometimes use the language of men, we may. So there was never a time when the Holy Ghost was not, there never was a time when the Lord Jesus Christ was not, there never was a time when the Father did not exist. He that is called the Father, and He that is the eternal Son of the Father, and He that is the eternal Spirit, are three Persons in one God, to be equally worshipped, to be equally adored, and to whom all honour is ascribed not only in heaven, but also in earth.

The operations of the Holy Spirit are always referred to as proceeding from *Him*. I have often mentioned the dishonour that is done to the Holy Ghost by using such a word in the neuter—"It." May we, in our teaching, in our prayers, in our preaching, always be delivered from speaking of God the Holy Ghost as IT. He, Him, His. He is spoken of in the 14th, 15th and 16th chapters of John as the Truth, because He is the origin of all truth. It is He that manifests all truth. Whatsoever anyone of us know of truth it is because of the revealings of God the Holy Spirit. He is described as the Comforter, and the Lord Jesus Christ used the word Comforter. Whatever we may know of hope, or awakening or quickening in our souls, or the revivings of hope, or the lookings again to the holy temple, or being able to continue in our interest concerning the activities of God's grace, we owe them to God the Holy Spirit. All the operations of God, yea, all the promises of God, may be brought down to this, that in His goodness He sent His Son to die, to become incarnate, and in our nature without sin, to suffer and to bear the sins of His people; He sent forth His Son for His people, and He sent forth the Holy Spirit to manifest, to reveal, to teach, to reprove, and to instruct, to do all that which apart from Him we cannot do.

It has been remarked that in the religious world there is little reference to the Person and work of the Holy Spirit. There must needs be a removal, or an overlooking, or a seeking to set aside the work of God the Holy Spirit in all religion that exalts man, and the more we are enabled to realise an utter dependence upon God and to come to His Word, the more we shall see that it has pleased God that by the Holy Spirit we shall be upheld, maintained and sustained. God the Father, as we understand, begins and designs, God the Son executes the designs of the

Father, and God the Holy Spirit reveals and enables us to enjoy those blessings that are manifest in the Scriptures concerning Him.

He is called the Holy Spirit. The source of all holiness. He is essentially holy. In Him is all holiness, and every thought of holiness, and every desire for holiness, and every experience of holiness, and every expression of holiness in lip or in life, is through God the Holy Spirit. How wonderful is God, that in any of our hearts He should implant this work. How wonderful is God that He should condescend to speak, for at times we are discouraged; we sometimes lose our way in the vicissitudes of service, we are sometimes weak in ourselves and because of discouragements forget that it has pleased God to make it clear in the Word, "Ye are the temple of the Holy Ghost." Oh to remember that. He, the Person, God indwelling as well as inshining, God operating; and the divine power of God the Holy Ghost is as much manifest in the creation of a sense of need, in the drawings of a soul to the Lord Jesus Christ, in the maintaining, and the longing for His appearing, as in any of those that are recorded as wonderful, enjoyable experiences that bring happiness, gladness, and assurance. Do not belittle the manifestations of Him in your hearts because they are not clear in your judgment. At this stage I pause. It is the desire of those who have arranged this meeting that we shall speak of the Personality of the Holy Spirit, the Deity of the Holy Spirit, and, as we are enabled by the Holy Spirit, to speak of His work, the promise of Him, and the performance of His promises in the hearts of men, and I do trust that there will be in our midst this night a very powerful persuasion and sweet experience, that as we have waited upon Him, He has appeared unto us as He promised, reviving and restoring, and in some cases, if it please Him, blessing with immortal life that will never die.

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## THE PROMISE OF THE HOLY SPIRIT.

ADDRESS BY MR. E. A. BROOKER, OF TUNBRIDGE WELLS.

DEAR Mr. Chairman and Christian friends,—We have just listened to a living exposition of the Person of God the Holy Spirit. It is the sanctified privilege of the blood-bought Church of God, the Lamb, that the substance and fact of that personality shall be given to that Church in its militant state to maintain its vitality, to add to the force of its testimony as a witness in earth. And, moreover, to prepare that Church for its glorified existence hereafter. Now the Church of the First-born, whose names are written in heaven, have One who is their Prophet and Teacher, even God the eternal Son. With respect to His office as prophet, and to His work as teacher, in Isaiah there is a very definite promise given. In Isaiah's prophecy, chapter xi., we have there the definite promise of God the Holy Ghost to rest upon the Saviour of sinners in-so-far as His ministry and teaching amongst men is concerned. It is prophesied concerning the Lord Jesus Christ in that chapter: "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might; the Spirit of knowledge and of the fear of the

Lord." Now these gracious details were fulfilled in their entire fulness in the ministry of our adorable Lord and Master. Remember, friends, the circumstances of His appearing amongst men. Born in obscurity, brought up in obscurity, appearing before men in obscurity, and when He opened His holy lips in proclaiming the gospel of His kingdom this was said concerning Him, "Is not this the carpenter's son?" Thus He appeared amongst men, and thus He was regarded by men; but as soon as His teaching was proclaimed, others said concerning Him: "Never man spake like this Man." My friends, the promise of the Father that the Son should be endowed with might and with power amongst men was demonstrated during His earthly sojourn. It is the privilege of the Church of God to-day that God the Holy Ghost still enforces, and still makes alive, the preaching of the gospel of the grace of God.

The Jews have had from the time of Moses the law. The prophets had continued in the ministration of God's truth, but the Lord Jesus Christ, who was a fulfilment of both law and prophets, confirmed both by the power of the Holy Ghost, and brought before mankind a teaching, and like that which had gone before, inasmuch as through the gospel, He through the Holy Spirit wrought the sanctity of the law, and He fulfilled the prophecies in the beauty of the gospel message.

We do then affirm that the ministry of our adorable Lord was owned, honoured, and made the savour of life unto life, and the savour of death unto death unto all men. But the promise of the Holy Ghost was not limited to the ministry or the life, or the office of God's dear Son. Men, sinful men, are covered by that gracious promise. The Lord Jesus Christ in His earthly ministry promised that the Spirit should come and should testify of Him. Now, in that hallowed promise, I believe many of us have a gracious share. Surely in this gathering there are many to whom the Holy Spirit has shown the things of Jesus. Well might the Apostle testify that "No man can call Jesus Lord, but by the Holy Ghost."

We have been accustomed to hear the name of the Redeemer of men from our earliest childhood, and but for the promise of the Holy Ghost being realised by us and fulfilled in us, Jesus Christ to this day would have been a mere name. God only knows to how many in this congregation the words "Lord Jesus Christ" convey anything but a mere name. My friends, these three words, embodying the name which is above every name, are met in the heart of Deity, a real Lord and a crucified Saviour, by the power of the Holy Ghost alone. It is His prerogative to reveal that blessed Name as a living Redeemer, as a suffering Saviour, as a present Intercessor, as an eternal Mediator; and unless and until that promise is wrought in the heart Jesus Christ can never be truly worshipped. If in your experience the Lord Jesus Christ has been made blessedly and savingly precious, the promise of the Father has been conferred upon you. If so, thank Him for it. I would that wherever that Name is preached in its purity, and in its fulness, it may please the Holy Spirit to take that Name and make it real in the hearts of all hearers. I would that this phase of the promise might sanctify the ministry in our day more and more.

Conversing with one of His own labourers in the Lord's vineyard, he said that this phase of the promise was largely withheld, but we strive to preach Christ as the living Christ, and in so doing we seek His praise, and pray that the Holy Ghost will execute in the hearts of the hearers His own promise as uttered by the Lord Jesus Christ: "He shall take of Mine, and shall reveal it unto you." We find that as the old dispensation terminated the promise of the Holy Ghost fulfilled a larger part of their inspiring, and, I may add, their terrifying testimonies. The prophets were sent forth by their Master with a sharp sword. That sharp sword will either kill or wound, and the wounds that the Spirit accomplishes make room for the promise of the Holy Ghost in the hearts of men. The prophet Joel was a giant in the truth of God; indeed, under the Holy Ghost's inspiration he made this remarkable prophecy: "After those days, saith the Lord, I will put My Spirit upon all flesh, your old men shall dream dreams, and your young men shall see visions;" and what a mercy, my friends, in these days, that this promise has never been revoked.

I was thinking just now, as our dear friend, Mr. Wright, was speaking, of one part of this particular promise as expressed by the Lord Himself in John xiv., where He thus tenderly speaks: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." There we see the Trinity blessedly united. The praying Redeemer, the giving Father, and the abiding Spirit in the heart of the Church. That promise maintains the life of the Church even down to the present time. Prayer is rendered real by the presence of an abiding Spirit, reading is made real by the presence of an abiding Spirit, hearing is made real by the presence of an abiding Spirit; and where this secret is accomplished in the hearts of those that fear God, there is a very blessed proof of the existence of an abiding Spirit. The closing words of prophecy contain this declaration: "Then they that feared the Lord spake often one to another;" and I would that this were more generally true than it is in the present day, and when those that feared the Lord spake one to another what was the consequence? A blending of heart to heart, and a welding of those hearts to the heart of Christ. An abiding Spirit prompts spiritual conversation, spiritual conversation prompts spiritual growth, and spiritual growth will be crowned with a spiritual harvest, and that harvest will be crowned by a spiritual reaping. The Lord in mercy grant that in these last days the promise of the Holy Ghost may be deepened, widened, and made blessed for His Name's sake.

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## THE POWER OF THE HOLY SPIRIT.

ADDRESS BY MR. S. R. HUNT, OF ROWLEY REGIS.

DEAR Mr. Kemp, friends in the ministry, and Christian friends,—I feel that this subject which we have to-night is so immense that, personally, I feel my unworthiness to have any dealings with it with regard to speaking about it, and yet I can tell you from my heart that I love it. I love a Holy Ghost religion, and I despise a religion that is destitute of the Holy Ghost. What is the use of

it? What a mercy to receive from heaven that religion which has the Holy Ghost at the beginning, in the middle, and to the end of it.

We may look at those words that we have in the Acts of the Apostles concerning the dealings of the Apostle and the people at Ephesus, that he came across in his travels, and as we look at them we may consider that it is impossible for people to be in such a dark and destitute condition to-day. There we make a mistake, for we find many in these days like those men at Ephesus that the Apostle found, who did not so much as know that there was any Holy Ghost. They had made a profession of religion, but when they were questioned they did not know that there was such a Person as the Holy Ghost. How very solemn, and yet, friends, how many people there are in these days in which we live, whose knowledge of real things makes us fear that they are no better than those people at Ephesus. They certainly seem to show no evidence of being brought into a living reality of God the Holy Ghost, and what can we know without Him?

My branch of the subject, as you know, is the "*Power of the Holy Ghost*," and I want us to remember whose power it is we are talking about, because we may even speak about power in religion, but we want to know whether we know anything of the power we are talking about. I suppose that very few people would make any profession of religion at all without contending for some sort of power in their profession. I believe not a few in this company to-night contend for the power of the Holy Ghost that can bring a person from darkness to light, from the kingdom of Satan to the kingdom of God's dear Son; and agree with this, that it is the power we want more of, and will refuse every substitute that should be offered as words that are unwholesome. The power of God, then, is what we are speaking of, and God the Holy Ghost is the Third Person in the Trinity. We sang just now:

"The Father, Son and Holy Ghost,  
To save our souls are all concerned."

Then if we believe that what we are trying to speak about is God's power, it is *omnipotent*. All power is with the Holy Ghost. He is not restricted in any way when He deals with a man, or woman, or child. He does not require the assistance of either of these, because He is omnipotent, and He will not have the assistance of either. Blessed be the name of the Lord for that. It is all His work. The regeneration of the child of God is the work of the Holy Spirit, and it is His power from first to last that brings from darkness to light; however low a man has sunk in sin, however far off from God he is, the power of the Holy Ghost in that man in the covenant of grace is absolutely adequate to bring that man from where he is to where only grace can bring a person. We believe that no assistance whatever is required by the Holy Ghost when that blessed Person in the Trinity does His work either in individuals or in the Church at large.

Then again, do not let us forget that this blessed Person in the adorable Trinity is *holy* with God the Father and the Lord Jesus Christ, so that when we look at the power that we contend for in our profession, may we ask ourselves seriously the question, Is it

a holy power that we are holding, or is it a carnal power? If it is the power of the Holy Ghost it will not puff us up; if it is the power of the Holy Ghost it will make little people of us, and that power will lead us to such a place that will bring us down either in mercy or judgment. It is a holy power; so much so, that those who contend for it, and meet together in the Name of the Lord, desire more of this power, and if there is an unbeliever amongst them he will fall down on his face and say, "Surely God is with you of a truth."

Dear people, listen to the power that I want to know more of. I want to know that the churches are being saturated by it, for then the Name of God will be honoured, the souls of men and women will be profited, and there will be a peace that passes all understanding in great exercise in the hearts and minds of those that have this power by Christ Jesus.

The power of the Holy Ghost in the Church first of all. I want to consider the Church in its external condition, and also its internal condition; and if we look at the power of the Holy Ghost in the Church regarding the internal condition, we shall find that the external condition is in proportion to the experience of that power that is within. How marked this was on the day of Pentecost, when Peter had been so helped by the Holy Spirit to preach that remarkable sermon. There was a distinct effect whereby there were about three thousand added to the Church in one day, and we believe they were right characters dealt with by God the Holy Ghost; but let us see how they were dealt with, and what this power does for them. We find first that they were pricked in their hearts. "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." It had gone home to these people as they had been hearing about the crucifixion of the Lord Jesus Christ, how they had with wicked hands crucified and slain Him, and Peter in speaking said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ;" and with this there comes to the person whether to-day, yesterday, or in the future, an experience of that person sooner or later which will be like this:

"The soldiers pierced His side, 'tis true,  
But we have pierced Him through and through;"

and by the power of the Holy Ghost a man is made to believe that, and is pricked in the heart. The word, as the Holy Ghost sends it home, makes him believe it. The heart is cut, it is wounded, and when God wounds by His mighty power, who can make whole? The same power that wounds makes whole, and the Holy Spirit in dealing with these people at this time, after their hearts were pricked, gave a repentance, a turning from sin towards God, a leaving of the hateful ways of sin, a turning to the fold personally and sensibly entering in. "Repent," was the word that was given, and Peter was inspired to speak that word as he asked them to repent in the name of the Lord Jesus Christ; and when there is this mighty power it makes them feel there is

such a thing as sin, but it makes them sorry for it. It is not talking about how black we are; it is whether it makes sorry that we are black, because this power in dealing with people makes us feel sorry for sin, and we are brought to say with one:

“Dear Lord, may I a mourner be,  
Over my sins, and after Thee;  
And when my mourning days are o'er,  
Enjoy Thy comforts evermore.”

Then you see there was a way made for these people to receive the word of God. The heart had been cut, wounded, prepared to receive the word. “Then they gladly received it.” They gladly received the words which were spoken to them about Christ, who is and ever was able to save to the uttermost all that come unto God by Him, seeing He ever liveth and abideth to make intercession for them. They received this great word which had everything in it that a poor child of God can need to build his hopes upon for time and for eternity. And when they had gladly received his words we find that this Church bore fruit. There the internal real religion had been wrought in the hearts by God the Holy Ghost, and then men knew that this word differed from others. First of all, we find that they were bidden God-speed, and thereupon they were bidden to be baptised, and they were baptised there. We know they were led to walk through this ordinance, they were right characters to walk through it, and under the gracious leading of God the Holy Ghost they obeyed His commandment, and they professed before men what God had done for them in their hearts: “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” They were baptised. But it did not end there. “They continued steadfastly in the apostles’ doctrine.” People did not look upon these that were come by the goodness of God into church fellowship as once they did. On this account when the Holy Ghost had dealt with these people, and had delivered them from the power of darkness, they were brought to build upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. They had no hope apart from the Lord Jesus Christ; they were entirely saved by grace, and they knew it. Therefore we find that they continued steadfastly in the apostles’ doctrine.

My friends, if the internal power is not right, the external is wrong; if there is no Holy Ghost in the heart, there will be no Holy Ghost in the profession. If the Holy Ghost is in the heart, however feeble, they will be enabled to speak, and they will have strength by the Holy Ghost to stand firm for those things that they have been taught. Then we find that there was fellowship. “They continued steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread.” They observed the Lord’s Supper after they were led by the Holy Ghost to see the Lord’s order. “They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and prayers;” and so consistent was their walk, that we read at the end of this chapter that they had favour with all the people as they praised God. They had a name for being consistent in their walk together in

Christian fellowship, and, mark you this, these people were together in this fellowship, and thus they were taught by the same Spirit; they had something in common, and could talk of what the Lord had done for them. "What fellowship has righteousness with unrighteousness? what concord between Christ and Belial?" We want more of the fellowship that these people had. You cannot unite truth with error; neither, to come nearer home, can you unite a religion that has a power that is natural to a religion which contends for the power of the Holy Ghost, together. Thus the people were together, and had all things common. So look at this external evidence of the reality within. Oh that we could see more of this to-day! that God the Holy Ghost may bring more together to talk of these things, that men may look on and see that there is something within that bears fruit in the churches. Then you see they were liberal. Their liberality was amazing. If collections were taken, they would be good collections, like the collection to-night, for real religion reaches the heart and pocket. It works and it makes them liberal that have received it. A friend was only saying to me recently when I asked him to take some part, "Well, the Lord has done so much for me, and what a little we have done for Him." This is the effect, and so we find it all the way through.

Before passing, let me beg of you who fear God to be very careful of your companions. You will find in these days, my dear friends, that there are few comparatively who understand this Holy Ghost religion, who will be able to talk to you about the things they have tasted, handled, and felt of the good word of life, those who have been brought from darkness into the light that the gospel brings to the hearts and consciences.

Now we come to our next point. Think about the conversion of a child of God, and how manifest is the work of the power of the Holy Spirit there. "Ye must be born again," were the words spoken by Jesus to Nicodemus. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Everyone, the child, the middle-aged, as they are called by grace. To look at the figure: the Holy Ghost is a sovereign in His power. When the wind is in the north, it is very cold; when it is in the south we have the genial breeze; when it is in the east, it is very searching; and when it is in the west, we may expect a storm. So when the Holy Spirit deals with people by His mighty power, we find this in every case, that the wind, whether in the north, south, east, or west, it always carries in one direction, so that when a man is subject to the operations of the Holy Spirit, he is taken in one direction, away from the world and self, and after Jesus Christ.

"So gentle sometimes is the flame,  
That if we take not heed,  
We may unkindly quench the same,  
We may, my friends, indeed."

Even when it is gentle, the man, woman, or child is being carried in the one direction, towards the Lord Jesus Christ, and thus wherever you go, you find that the power of the Spirit is in opera-

tion, whether the work is gradual or no. There will be a going more or less in one direction, not first one way and then another; not to Jesus, and then back to the creature a little; not to the Lord Jesus Christ, and then to the world; but in one direction.

“They leave this world’s deceitful shore,  
And leave it to return no more.”

Blessed be God for that. Then in connection with conversion and what the Lord Jesus Christ said to Nicodemus, we have the question of hearing. “The wind bloweth where it listeth, thou hearest the sound thereof;” so that we are reminded of the hearing ear. This is always associated with conversion. A man looks after that which appeals to the eye and the sentiment, and all his power is concentrated on the forms and ceremonies that attract the eye; but when the Holy Spirit deals with a man we find him beginning with the ear. Look at Lydia, the Lord opened her heart, so that she attended unto the things that were spoken of Paul. I used to be a listless hearer, more anxious to see the book close at the end of the service, and glad to attend as few services as possible; but with what attention she listened, for the power of the Holy Ghost upon her opened her heart, as Paul talked about the Lord Jesus Christ and Him crucified. And those people that have their ears affected by the power of the Holy Ghost are not only attentive in their hearing, but also anxious.

Is there anyone here who has been affected by this power? A sense of necessity from time to time in their hearing? How sweet when they have listened to the word of God, so that they can say that they know what the minister is saying to them as they hear about the precious blood of Jesus, and it is applied to their heart, and if about the love of Christ they say: “Oh that I might have it applied to my heart.” You do not get that where there is no power of the Holy Spirit, but you get it wherever that power is. Many of us have been brought to know this necessity, and there is not only a hearing with necessity, but also with affection. How these people loved the things they heard. Even if the work is gradual at the beginning, what love there is in the heart when the Name of Jesus is mentioned, and when the love of Christ is mentioned. “I love them that love Me, and those that seek Me early shall find Me;” the whole truth is wrung from the sinner’s heart.

Then there is hearing with approval. You do not disapprove, however gradual or severe the work at the beginning. You do not disapprove of hearing about the sinner being made nothing, you do not disapprove about hearing that there is nothing the sinner can do. You do not disapprove about Jesus being made All in all, and the sinner laid low; there is no disapproval. Presently there is a hearing with appropriation. The word that is spoken is applied with power to the soul, and faith appropriates it under the power of the Holy Spirit to the heart, and says, Thou art the man.” It is applied with power, and so powerful is the power, for it is omnipotent, that the man can say: “If there was no one else spoken to in the chapel, I was spoken to;” and from that moment that character will be able to say that he knows those words are true that Christ spake: “My sheep hear My voice, and

they follow Me." The still small voice. Have we heard it? "A stranger will they not follow, for they know not the voice of strangers." Never shall I forget the day when I heard these words with power: "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels"—that is, those that fear His Name. I knew and saw the character, believing that God had given to me of the word He brought to them, by the mighty operation of the Holy Spirit.

Then in the Christian, and I must come to a quick close, where the Spirit of the Lord is, there is liberty. People will tell us that we are a lot of miserable folk, and that we never understand the meaning of happiness. The man who is dead in trespasses and sins is in a prison, and some of us, by the goodness of God, can remember how "grace divine broke up our cell, and loosed our native chains." When man is in prison he is confined, and can only go so far, to and fro. A man of the world says he has joy; he goes as far as he can get with it, he goes to and fro, to and fro; "Who will show us any good?" is his language. The child of God that is brought into the sweet liberty of the gospel when he feels as low as he can feel, and the Spirit comes down and gives him peace and joy in believing, walks at large. He is led into the Scriptures, and sees such a large field, and is completely satisfied, and he enjoys his freedom. Fulness of joy. The man of the world says he knows something about wisdom. Presently he gets into a difficulty, and his wisdom is nonplussed. He does not know what to do, and then comes to the end of his wisdom. A child of God also knows what it is to have problems, and when he comes to the end of his wisdom, he is just about to enjoy liberty, for under the mighty teaching of the Holy Ghost that man drops on his knees and prays for what God has promised: "If any man lack wisdom, let him ask of God, who giveth to all men liberally." The Lord shows him what to do, and he walks at large. He knows now something of grace and wisdom, and this liberty no tongue can express. "Every virtue we possess, and every victory won, and every thought of holiness, are His alone." May He make over these blessings to us, for His Name's sake.

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## THE PRIVY KEY OF HEAVEN.

By THOMAS BROOKS.

*(Concluded from page 84.)*

2. TAKE heed of spending too much of your precious time about circumstantial, about the little things of religion, as "mint, anise, and cummin" (Matt. xxii. 23); or in searching into the circumstances of worship, or in standing stoutly for this or that ceremony, and in the meanwhile neglect the studying of the covenant of grace; or about enquiring what fruit that was that Adam ate in Paradise, or in enquiring after the authors of such and such books, whose names God in His infinite wisdom hath concealed, or in enquiring what God did before the world was made. Such as negotiate and trade in religion more for a good name than a good

life, for a good report than a good conscience, for to humour others than to honour God, such will take no pleasure in closet-duties. Such as are more taken up with the outward dress and garb of religion, than they are with the spirit, power and life of religion: such will never affect to drive a secret trade heavenwards (Luke xi. 34—40). There cannot be a surer nor a greater character of a hypocrite than to make a great deal of stir about little things in religion, and in the meanwhile neglect the great and main things in religion. I never knew any man hot and zealous about circumstantial, about the little things in religion, that was ever famous for closet prayer.

3. Take heed of curiosity, and of spending too much of your precious time in searching into those dark, abstruse, mysterious and hidden truths and things of God and religion, that lie most remote from the understanding of the best and wisest of men. Oh that men were once so humble as to account it no disparagement to them to acknowledge some depths in God, and in the blessed Scripture, which their shallow reason cannot fathom! Oh that we were wise to admire those deep mysteries which we cannot understand, and to adore those depths and counsels which we cannot reach (Rom. xi. 33).

4. Take heed of engaging yourselves in a crowd of worldly businesses. Many have so much to do on earth that they have no time to look up to heaven. This business is to be done, and that cannot be omitted, and the other necessary occasion must be attended, so that I have no leisure to step out of my shop into my closet, saith the earthly-minded man (Phil. iii. 19). It is sad when men grasp so much business that they can have no leisure for communion with God in a corner.

5. Take heed of secret sins. There is no greater hindrance to secret prayer in all the world than secret sins. There is an antipathy betwixt secret sinning and secret praying, partly from guilt, which makes the soul shy of coming under God's secret eye, and partly from these fears, doubts, disputes and disorders that secret sins raise in the heart. Light is not more opposite to darkness, Christ to Belial, nor heaven to hell, than secret prayer is to secret sins; and therefore, whatever you do, look that you keep clear of secret sins, because there is not any one thing in all the world that doth more hinder secret communion with God and secret prayer than secret sins. And oh! that you would all make it your great business to watch against secret sins, and to pray against secret sins, and to mourn over secret sins, and deeply to judge and condemn yourselves for secret sins, and carefully and conscientiously to shun and avoid all occasions and provocations that may be as fuel to secret sins.

6. Be highly, thoroughly and fixedly resolved, in the strength of Christ, to keep close to closet duties, in the face of all difficulties and discouragements that you may meet withal. Of all the duties of religion, Satan is the most deadly enemy to this of secret prayer, partly because secret prayer spoils him in his most secret designs, plots and contrivances against the soul, and partly because it lays not the soul so open to pride, vainglory, and worldly applause, as prayer in the synagogue doth; and therefore he had rather that a man should pray a thousand times in the synagogues,

or in the corner of the streets, or behind a pillar, than that he should pray once in the closet; and therefore you had need to steel your hearts with holy courage and resolution, that whatever suggestions, temptations, opposition or objections you may encounter with, that yet you will keep close to closet prayer.

7. Labour for a greater effusion of the Holy Spirit, for the greater measure any man hath of the Spirit of God, the more that man will delight to be with God in secret. There will never be such praying apart, and such mourning apart, as there will be when the Lord shall pour out most richly, gloriously, abundantly, of His Spirit upon His poor people. Now, everyone shall pour out his tears and his soul before God in a corner, to shew the soundness of their sorrow, and to shew their sincerity by their secrecy. He grieves with a witness that grieves without a witness.

8. As ever you would keep close to private prayer, be frequent in the serious consideration of eternity. Oh! see eternity standing at the end of every closet prayer, and this will make you pray to purpose in your closets. Every work you do is a step to a blessed or to a cursed eternity. Every motion, every action in this life, is a step toward eternity. We all pray for eternity, we read for eternity, we hear for eternity, we wait for eternity, we weep for eternity, and therefore, oh how curiously, how exactly, how wisely, how faithfully, how carefully, how diligently, how unweariedly should we be in all our closet duties and services, seeing that all we do is in order to eternity.

Friends! you must ere long be eternally blessed, or eternally cursed; eternally happy, or eternally miserable; eternally saved, or eternally damned; eternally accepted, or eternally rejected. And therefore what infinite cause have you frequently to shut to your closet doors and to plead mightily with God in a corner, for the lives of your poor precious and immortal souls, that they may be eternally saved in the great day of the Lord Jesus. Certainly if Christians would but spare one quarter of an hour every day in the solemn thoughts of eternity, it would make them more in love with closet prayer than ever, yea, it would make them more fearful of omitting closet-prayer than ever, and more careful and conscientious in the discharge of all closet duties than ever.

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## OUR CHILDREN'S PAGE.

### DENS AND CAVES.

IN our reading of the Scriptures we frequently meet with references to caves. In the days of Gideon such was the fear of the Midianites that "the children of Israel made them the dens which are in the mountains, and caves, and strongholds" (Judges vi.). David was obliged, with his followers, to resort to caves and often for long periods, during the time when he was pursued by Saul; and when recalling the sufferings and hardships of some who were strong in faith, the Apostle Paul says in writing to the Hebrews: "They wandered in deserts, and in mountains, and in dens and caves of the earth."

Here is an extract from a traveller's reference to David's cave

in 1 Sam. xxiv. 3: "And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet, and David and his men remained in the sides of the cave."

This was, no doubt, such a cave as shepherds were accustomed to resort to. Such caves are numerous, and some of them very extensive in Palestine, Arabia Petræa, and other mountainous parts of Western Asia. The cave of Adullam, in which David remained with four hundred men, beside his family, and this of Engedi, in the sides or further parts of which six hundred men stood, without being observed by Saul when also in the cave, must have been very large, but by no means remarkably large, as the ancient writers, as well as modern travellers, give us accounts of caves fully extensive enough for this purpose, and some that would have contained a much greater number of men. Some of them consist, not of one compartment, but of two or more; that is, the exterior entrance leads to a sort of ante-chamber, within which there is another or several others, which, collectively or separately, are much larger than the first. Perhaps the cave of Engedi was such as this; and the description that David and his men "remained in the sides of the cave," appears to sanction this conclusion. Some of the caves are, however, single, and being very large, with a narrow entrance, are so dark in the remoter parts, that persons near the entrance cannot by any possibility perceive others who remain in the interior, while their own operations can, of course, be most distinctly observed by the latter. This perhaps was the relative position of David's party and the king.

Josephus has a striking account of some of the caves of this country, and of Herod's proceedings against the robbers, who with their families sheltered in them. They, of course, preferred the most inaccessible caverns, the entrances of which were high up in the sides of rugged and precipitous mountains, so that it was impossible for the soldiers to climb to them from below or creep down from above. The plan adopted, therefore, was to let down from the top, by iron chains, large chests full of armed men, with provisions and suitable weapons for this strange warfare—such as long poles armed with hooks, to pull out such of the robbers as they could lay hold of and tumble them down the precipices. The robbers kept themselves back in the interior of their cavern, not daring to come near the entrance, and the soldiers, finding no opportunity of using their hooks or other weapons from their chests, at last managed to get into the caves, where they killed those whom they found within the light at the entrance, and employed their hooks with advantage in pulling forward those who lurked in the remote parts of their dens. They also killed great numbers by setting fire to the combustibles which many of these caverns contained; and in the end completely succeeded in the dangerous service of destroying in their retreats, previously deemed inaccessible, the incorrigible robbers who had so long alarmed and distressed the country. This account gives a lively idea of the "dens" and "caves" which are so frequently mentioned in Scripture.

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"The smallest pore in the body is a door large enough to let death in."—FLAVEL.

## FOR THE LITTLE ONES.

My dear young Friends,—As I write these lines to you, I am thinking of our Editor, who is unable to send his message to you as usual. He is in hospital, but I hope by the time you get this magazine we shall have had some cheering news about him. I know some boys and girls, not very old, who are passionately fond of reading, but what they read is not always nice or good reading, and as I sometimes see the common paper and bad print which they at times try to keep secret, I think it is like what they are reading, cheap and nasty. Now don't read this trashy stuff, even though it is very exciting.

I am going to tell you a little of what I have just been reading; very thrilling, really wonderful, and quite true. It happened. That is what I ask when I read: Did these people live, and did this really happen? Well, what I am going to tell you really happened. First of all, there is a wicked queen, then a wicked king, the king's sister, and a helpless boy. The queen's name begins with the letter A, her son's name who was killed begins also with the letter A, the king's sister's name begins with the letter J, and so does the name of the little boy.

It was only through the providence of God that the little boy was not killed, his brothers were; but God so ordered it that his aunt, who was the king's sister, should take up the helpless boy and hide him.

If you were to make a list of strange hiding-places, what a big list it would be. I once hid under a bridge, and once up a tree, besides other strange places. But this boy's aunt hid him and his nurse in a bedroom, and then in a place of worship. We only hide for a little time, but these two were hidden away for six years. At last the day came when this little boy was to be declared king, and I have just read how a lot of soldiers stood round the boy that had been hidden so long, and presently they put a crown on his head, and put the Word of God in his hands, and said, "God save the King."

Now this is a little story of how God watched over a boy and made him king; he was one of the kings that did a good deal to help the work of God in His courts. If you haven't already guessed who he was, search for it in the Bible, or get someone to help you; find the story of the boy who was made king after being hidden away six years.

I would like you to learn by heart this text, after you have found it in the Book of Proverbs: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

With all good wishes, I am,

Yours truly,

A HELP.

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"True religion consists in a pure and heavenly mind, a purged and peaceable conscience, and gospel affections going out after the dear Redeemer."—HUNTINGTON.

# Waymarks.

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## NOTES AND COMMENTS.

**Nothing.**—It does not require any particular discernment to recognise that the chief characteristic of every false religion is, that it dishonours God and flatters man. The exaltation of the creature and the putting down of the Lord's sovereignty marks all religion that is not of God and revealed in the Scriptures. The doctrine of grace is unpopular because it sinks the creature low and sets the Lord on a throne; and be it observed, that however ignorant a person may feel to be, how unable to express his belief, or to define it in suitable words, the great test with every believer concerning that which is presented to him will be this: Does this doctrine set up man at the expense of God? If it puts the crown on man's head it must be wrong, seeing that it robs God, contradicts the Word of God, and is contrary to gracious experience. Never mind how pleasing a theory is, if it makes man to be something, gives him credit for knowing something, and able to do something, then Scripture is opposed. We do not exclude the many things that man is to do according to the light of reason, and at the dictate of conscience. There are things right and wrong, duties to each other which in some measure lie in our power to perform; but even these things can only be done, as God would have them done, by the ability that He gives. It is in the sphere of religious matters, in that which is spiritual, that man's inability lies, and also it is in connection with this that so much dislike arises from mankind when told plainly that he can do nothing apart from Christ. Five prominent declarations of the Bible may be quoted to prove the doctrine of man's insufficiency:

(1) *Man brought nothing into this world.* We have been told so many times. Job owned that naked he came into the world, and naked he should go out. David speaks of man, "When he dieth he shall carry nothing away;" and Paul to Timothy says, "We brought nothing into this world, and it is certain we can carry nothing out." Man begins with nothing and ends with nothing in himself.

(2) *He is nothing while he is here.* Men may praise him for his seeming worth, recognise his value in many spheres, but actually in himself he is deluded if he thinks himself to be something. "If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. vi. 3). "What hast thou that thou didst not receive?" asks the Apostle of the Corinthians. No one has anything to glory of; no guarantees can be given as to continuing to be, or to have, anything.

(3) *He knows nothing.* "If any man think he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor.

viii. 2). "Knowledge puffeth up," says the Apostle: We do not make a virtue of ignorance, and there is an excellency in knowledge when rightly considered; but, "whether there be knowledge, it shall vanish away." If I know not Christ, it matters not what else I know, and the knowledge of Him which is more precious than gold must be imparted. I have not it in myself.

(4) *He can receive nothing.* "A man can receive nothing except it be given him from heaven" (John iii. 27). He lacks ability to believe anything, to lay hold of anything regarding God and salvation until the power is given. He cannot come, and he will not come, to Christ is the testimony of the Scriptures.

(5) *He can do nothing.* This is true even of the followers of Jesus Christ. Did not our Lord say to His disciples: "Without Me ye can do nothing"? Useless for us to contradict the Word of God. Believers and unbelievers are alike in this that, apart from the Lord's gracious help, they can do nothing. Self-sufficiency is slain, self-dependence is cast down; it is not a case of receiving help and assistance under special circumstances; helplessness Godward is complete and absolute; but a sense of helplessness is only known when grace is found; that is, this complete helplessness and dependence on God. "Our sufficiency is of God," says Paul; many people feel they can do something to please God, that they do something which meets with His approval, or they will do something which He will be delighted with.

Let us come to a few details concerning this universal helplessness. Men do not like to be told they are helpless, but we ask:

1. *What can man do to satisfy God?* We have heard of men compiling lists of favourite hymns, and prominent in such lists is that hymn of Toplady's, commencing, "Rock of Ages." It is of world-wide repute, and most professing Christians sing it; how many really believe these words:

"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"?

Would men be so angry with creature-dethroning preaching if they believed the words they thus sing? Contrition, zeal, all work of the hands of the creature is disowned. God's law is recognised, its demands acknowledged, and, in substance, man in singing the words declares that he can do nothing. A solemn thing to profess all this, and then to go on and sing, "Nothing in my hand I bring."

But without staying to contemplate to what extent this statement is honestly made, it is nevertheless a fact that we possess no ability to satisfy the claims of a holy law. We have broken it, and we can do nothing but plead guilty to having broken it. Yet here, too, we have to learn that the very sense of guilt and acknowledgment of it before a holy God must be given us.

2. *What can we do to put away sin?* Many a troubled soul has asked:

"What shall the dying sinner do,  
 That seeks relief for all his woe?  
 Where shall the guilty conscience find  
 Ease for the torment of his mind?  
 How shall we get our crimes forgiven,  
 Or form our natures fit for heaven?  
 Can souls, all o'er defiled with sin,  
 Make their own powers and passions clean?"

These are momentous questions, are they not? If sin is a burden, and a pollution; if it has been shewn to us what it really is, a dark, ugly, vile thing; what can we do? We cannot erase it, nothing on earth can rub sin out; it is a terrible spot. Men have fled from its power on the conscience, or at least tried to.

"Where must a sinner fly,  
 Who feels his guilty load;  
 And stands condemned to die  
 Out of the mouth of God?  
 Can any door of hope be found?  
 Not any sure on nature's ground."

The quickened soul knows there is no way of man's devising to put away sin.

3. *What can we do to get the approval of heaven?* Men may mock at teaching concerning the wrath of God and the wages of sin, but it is written that every eye shall see Him.

"When Thou, my righteous Judge, shall come  
 To call Thy ransomed people home,  
 Shall I among them stand?"

What can I do? Will it avail me to declare that I have done what others did not do, or even to excel in any direction by way of human endeavour? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 7.)

4. *What can we do to allay our fears,* or get ease in our consciences? When fears about our standing rise, and sins stare us in the face, when thoughts of death trouble us, and when no word brings comfort, what can we do? Others may tell us what to do, how we should banish fear; we may know much of Scripture exhortations to rejoice, to trust, and to wait on the Lord, but how is it to be done? We cannot be glad at the bidding of any voice, only His word can dispel the darkness of the mind. It is true many can sing:

"When trouble like a gloomy cloud  
 Has gathered thick and thundered loud,  
 He near my soul has always stood,  
 His lovingkindness, oh how good!"

But He must give the sense of His nearness, and calm the troubled breast; when He says, "It is I, be not afraid!" then the clouds vanish, but we cannot sweep them away.

5. *What can we do to get to heaven?* Naked the soul flees to Jesus Christ, knowing that no other righteousness will avail but His. We sing:

“ ’Tis He adorned my naked soul,  
And made salvation mine;  
Upon a poor polluted worm  
He makes His graces shine.”

He must do the adorning, as well as weave the robe. It is not enough for filthy rags to be taken away, another robe must be found, and we can do nothing to make one. “I will clothe thee with change of raiment,” runs the word in Zech. iii. 4, and then it is we can sing:

“ 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.”

This, then, is the truth: that we have nothing, can be nothing, are nothing, and can do nothing without Him. Every desire, every prayer, every sense of favour, every applied promise, every application of redeeming love, every restoration, and every renewal in the ways of God, as well as any coming to Him, we must receive from heaven.

Not by acquirement through labours of our own, not by the acquisition of gracious things through the energies of others, but through undeserved mercy and sovereign grace are any included in the description of being rich toward God. To Laodicea it was said: “Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich . . .” (Rev. iii. 17, 18).

F. H. W.

## A SEVENFOLD SILENCE.

FROM “THE MUTE CHRISTIAN,” BY THOMAS BROOKS.

“I WAS dumb, I opened not my mouth; because thou didst it” (Psa. xxxix. 9). Brooks dealt with the soul’s silence in affliction, but before passing to the consideration of a holy gracious silence and its connections, proceeded as follows:—

1. *There is a stoical silence.* The stoics of old thought it altogether below a man that hath reason or understanding either to rejoice in any good, or to mourn for any evil; but this stoical silence is such a sinful insensibleness as is very provoking to a holy God (Isa. xxvi. 10, 11). God will make the most insensible sinner sensible either of His hand here, or of His wrath in hell. It is a heathenish and a horrid sin to be without natural affections (Rom. i. 31). This stoical silence, which is but a sinful sullenness, is not the silence here meant.

2. *There is a politic silence.* Many are silent out of policy. Should they not be silent, they should lay themselves more open either to the rage and fury of men, or else to the plots and designs

of men; to prevent which they are silent, and will lay their hands upon their mouths, that others may not lay their hands upon their estates, lives, or liberties: "And Saul went home to Gibeah, and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace;" or was as though he had been deaf (1 Sam. x. 26, 27). This new king, being but newly entered upon his kingly government, and observing his condition to be but mean and low, his friends but few, and his enemies many and potent, sons of Belial, to prevent sedition and rebellion, blood and destruction, prudently and politically chooses rather to lay his hand upon his mouth than to take a wolf by the ear or a lion by the beard; wanted neither wit nor will to be mute; he turns a deaf ear to all they say, his unsettled condition requiring silence.

3. *There is a foolish silence.* Some fools there be that can neither do well nor speak well, and because they cannot word it neither as they would, nor as they should, they are so wise as to be mute. "Even a fool, when he holds his peace, is counted wise, and he that shutteth his lips is esteemed a man of understanding" (Prov. xvii. 28). As he cannot be wise that speaks much, so he cannot be known for a fool that says nothing. There are many wise fools in the world; there are many silly fools who, by holding their tongues, gain the credit and honour of being discreet men. He that doth not discover his want of wisdom by foolish babbling is accounted wise, though he may be otherwise. Silence is so rare a virtue, where wisdom doth regulate it, that it is accounted a virtue where folly doth impose it. Silence was so highly honoured among the old Romans that they erected altars to it. That man shall pass for a man of understanding who so far understands himself as to hold his tongue. For though it be a great misery to be a fool, yet it is a greater that a man cannot be a fool but he must needs shew it. But this foolish silence is not the silence here meant.

4. *There is a sullen silence.* Many to gratify a humour, a lust, are sullenly silent; these are troubled with a dumb devil, which was the worst of all the devils you read of in the Scriptures (Mark ix. 17—28). Certainly there is a generation amongst us who, when they are under the afflicting hand of God, have no mouths to plead with God, no lips to praise God, nor no tongues to justify God. These are possessed with a dumb devil; and this dumb devil had possessed Ahab for a time: "And Ahab came into his house, heavy and displeased, and laid him down upon his bed, and turned away his face, and would eat no bread" (1 Kings xxi. 4)... Ahab's ambitious humour, his covetous humour, being crossed, he is resolved to starve himself, and to die of the sullens. A sullen silence is both a sin and a punishment. No devil frets and vexes, wears and wastes the spirits of a man like this dumb devil, like this sullen silence.

5. *There is a forced silence.* Many are silent perforce. He that is under the power of his enemy, though he suffer many hard things, yet he is silent under his sufferings, because he knows he is liable to worse; he that hath taken away his liberty may take away his life; he that hath taken away his money may take off

his head, if he will not be still and quiet. So when many are under the afflicting hand of God, conscience tells them that now they are under the hand of an enemy, and the power of that God whom they have dishonoured, whose Son they have crucified, whose Spirit they have grieved, whose righteous laws they have transgressed, whose ordinances they have despised, and whose people they have abused and opposed; and that He that hath taken away one child, may take away every child; and that He that hath taken away the wife, might have taken away the husband; and He that hath taken away some part of the estate, might have taken away all the estate; and that He who hath inflicted some distempers upon the body, might have cast both soul and body into hell-fire for ever; and that He who hath shut him up in his chamber, may shut him out of heaven at pleasure. The thoughts and sense of these things makes many a sinner silent under the hand of God, but this is but a forced silence. As the cudgel forces the dog to be quiet and still, and the rod forces the child to be silent and mute, so the apprehensions of what God hath done, and of what God may do, forces many a soul to be silent (Jer. iii. 10; 1 Kings xiv. 15—18). But this is not the silence here meant: a forced silence is no silence in the eye of God.

6. *There is a despairing silence.* A despairing soul is a terror to himself; he hath a hell in his heart and horror in his conscience. He looks upward, and there he beholds God frowning and Christ bleeding; he looks inwards, and there he finds conscience accusing and condemning of him; he looks on the one side of him, and there he hears all his sins crying out, We are thine, and we will follow thee; we will to the grave with thee, we will to judgment with thee, and from judgment we will to hell with thee; he looks on the other side of him, and there he sees infernal fiends in fearful shapes, amazing and terrifying of him, and waiting to receive his despairing soul as soon as she shall take her leave of his wretched body; he looks above, and there he sees the gates of heaven shut against him; he looks beneath him, and there he sees hell gaping for him, and under these sad sights he is full of secret conclusions against his own soul. There is mercy for others, saith the despairing soul, but none for me; grace and favour for others, but none for me; pardon and peace for others, but none for me; blessedness and happiness for others, but none for me; there is no help, there is no help, no (Jer. ii. 25; xviii. 12). Now under these dismal apprehensions and sad conclusions about its present and future condition, the despairing soul sits silent, being filled with amazement and astonishment.

7. *There is a prudent silence,* a holy, a gracious silence; a silence that springs from prudent principles, from holy principles, and from gracious causes and considerations; and this is the silence here meant. (*To be continued.*)

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“ And am I blest with Jesus' love,  
And shall I dwell with Him above?  
And will the joyful season come,  
When I shall call the heavens my home? ”

## WHAT IS ARMINIANISM? (No. 5.)

BY PASTOR F. H. WRIGHT (Rochdale).

WE have been requested to deal in some detail with the scripture recorded in 1 Tim. ii. 4—6: "Who will have *all men* to be saved, and to come unto the knowledge of the truth. . . . Who gave Himself a ransom for *all*." In pursuance with the proposal in a former article, we now come to the word "all," and assert at the outset that it is nowhere affirmed in the Scriptures that Christ died for all, or that all men will be saved. The argument of the Arminians or Remonstrants was this: "If God will have all men to be saved, then Christ died for all; but God will have all men to be saved, and come to the knowledge of the truth: therefore, Christ died for all men." In reply to this, Owen boldly declares that the whole strength of this argument lies in the ambiguity of the word *all*, and that *all* or *all men* do not always comprehend all and every man that were, are, or shall be, may be made apparent by nearly five hundred instances from the Scriptures.

What is (1) that will of God mentioned in the above text: "Who will have all men to be saved"? and (2) who are the all of whom the Apostle is speaking?

(1) We bear in mind that the will of God is the ground and basis of our prayers, "Thy will be done," and the promise is that we shall receive whatsoever we ask according to His will. Paul asks, "Who hath resisted His will?" (Rom. ix. 19), and surely none will deny the word in Psa. cxv. 3: "He hath done whatsoever He hath pleased;" and in Daniel iv. 35: "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." The will of God is not conditional on the will of another; if it was, none would be saved. If any man could be saved through his own merit, or by reason of his own will, then the scripture would be denied which declares: "It is *not* of him that willeth," etc. (Rom. ix. 16). It would read: It *is* of him that willeth, and not of God that sheweth mercy. If the word *all* in 1 Tim. ii. is to be understood of every person universally, then either God failed of His intention or every person will be saved. The will of God is absolute and unconditional respecting salvation. He purposes, ordains, determines, and His will is never frustrated, but always fulfilled. This the Scriptures prove again and again. Once admit that the will of God is not paramount, and the whole structure built on Scripture falls to the ground. To think of a frustrated God is out of the question; the will of a creature greater than that of His creator. God purposing and not able to carry out His designs! Willing the salvation of any, and that salvation being prevented by any cause! The will of God being then what it is declared to be in His Word, the second question arises, who are those included in the word "all"?

The Apostle is certainly speaking of all sorts of men indefinitely living under the gospel dispensation; not every person, as is proved by Jude 4, where it solemnly speaks of those "who were before of old ordained to this condemnation." The Lord Himself taught that some will go away into everlasting punishment when

the righteous shall go into eternal life (Matt. xxv. 46). He has not given to every man the means of obtaining the knowledge of His truth; for a long period He suffered all nations to walk in their ways (Acts xvii. 30), and the Psalmist declares: "He shewed His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them" (Psa. cxlvii. 30). From many to whom the gospel does come it is hid, and some are given up to strong delusions to believe a lie. It is not evidently the will of God that all men, in the sense argued by many, should come to the knowledge of the truth.

The Apostle laid it down that the habitation of the Church is no longer confined to the narrow bounds of one nation, but extended to all sorts of people, speaking all sorts of languages, residing in various countries, and living in various stations, rich and poor, high and low.

Let us look at this little word "all" as it appears in various parts of the Scriptures. When our Lord is described as curing all diseases, we understand Him not as curing literally every disease, but that no ailment or sort of illness was beyond Him. In the Epistle to Timothy, Paul teaches that prayer is to be made for men in all ranks: "for kings and all in authority." The Lord has His people in all ranks of life, and we pray for a blessing to rest upon His word among men. None can literally pray for every person, but prayer is not restricted to any particular class of men.

The Gentiles were sometimes called the world, the whole world, and every creature: "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15). Here is preaching no longer restricted to one class of creatures, the Jews. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John ii. 2). Not all were Israel that were of Israel, and not all Gentiles were saved, but as it was believed that Christ was the propitiation for their sins to whom the gospel was first given, so also of theirs who were of the larger sphere outside the original scope of the disciples' preaching. In each case, of course, recognising that gracious work, without which none could know or come to Christ for salvation.

No more can be saved than "come to the knowledge of the truth," and as we have already shewn, it is not the will of God that all should come thereto. Thou hast hid these things from the wise and prudent, and revealed them unto babes, said the Lord, and acknowledged His Father's will: "For so it seemed good in Thy sight."

Another frequently quoted text is that in 2 Peter iii. 9: "The Lord is longsuffering to usward, not willing that any should perish, but that all should come to repentance." It is clear to whom the Apostle is speaking, such as had received "precious promises," people called "beloved," "elect," and who were enjoined to be diligent in making their calling and election sure. There is a union between all the members of the family of God, and none shall perish. To the Hebrews (ii. 9) the Apostle wrote that "He by the grace of God should taste death for every man." Do we need to be reminded that the Lord left not one drop for His

people to drink, and that the Hebrews needed to be corrected from the error that the benefits of Messiah belonged only to men of their nation to the exclusion of others? The elect of all nations constitute the "every man" referred to.

In 1 Cor. xv. 22 we have these words: "For as in Adam all die, even so in Christ shall all be made alive." Here again we have the word "all," and know who they are. They are implanted into Christ, joined to Him, as the members to the Head, receiving a glorious resurrection by virtue of His, that is, believers. All who by virtue of the resurrection of Christ shall be made alive are all those who are partakers of the nature of Christ.

It is true that the Scriptures teach that, Christ came to save the "ungodly," "sinners," "the world," "unjust," "every man," "gave Himself a ransom for all men," and there is no desire to contradict any part of Scripture; but let it be seen that when the Scriptures declare He gave Himself a ransom for all, they all shew that the "all" are His church, His elect, His sheep, all believers, some of all sorts, out of all kindreds, and nations, and tongues, under heaven. He died for all these.

With reference to the injunction to pray in 1 Tim. ii., we have no warrant, precept, or example to pray for every man's salvation. Every gracious soul possessing a lively sense of mercy received, concerned about the terrible condition of mankind, will pray that the Lord will bless His Word, manifest His people, encourage seekers, and give liberty to the captive. Some may be laid upon their heart in particular, concerning some there may be an encouragement still to seek, but it is clear: the Lord knoweth them that are His, and that they are as many as our God shall call; this will not prevent us pleading for power to rest upon the ministry, and for the awakening of sinners. Even the Lord Himself did not pray for all men (John xvii. 9), and the Lord declares: "I will have mercy upon whom I will have mercy." "The election hath obtained it, and the rest were blinded" (Rom. xi. 7).

It is not overlooked that the Arminian view-point that Christ died for all is associated with the teaching that it is the duty of all men to believe; that the opportunity is given to every man to accept an offered salvation. This assumes that power to believe savingly belongs to all men, and that whilst atonement is universal, all that is lacking is the sinner's acceptance of what has been accomplished for him. "Only believe" has been the cry, whilst man's total inability to do anything regarding his salvation is ignored; therefore, his corruption and conversion to God must next be considered.

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE (3).

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

WE must now consider the teaching of the Church of Rome on the subject of Penance.

The Council of Trent declares that absolution by the priest is a judicial act, and hurls a curse against anyone who shall deny this proud dogma. "If anyone shall say, that the sacramental abso-

lution of the priest is not a judicial act, but a bare ministerial act of pronouncing and declaring to the person confessing, that his sins are forgiven, . . . let him be accursed" (Council of Trent, p. 102). Thus, according to the Romish Church, penance is a tribunal, or court of justice, on earth, where causes are heard in a spiritual sense, and sentence pronounced; or, in other words, where absolution (i.e., forgiveness) is either refused or granted.

Two texts are sometimes quoted in support of this arrogant claim, John xx. 21—33 and Matt. xviii. 18. As to the first of these, it may be admitted that there is a similarity between the mission of Christ from the Father, and of the apostles from Christ, but yet it would be blasphemous to say that they were possessed of *equal powers*. Christ was sent to *save* by His death; the apostles were sent not to save, but to proclaim that salvation to others. The true meaning of John xx. 23 and Matt. xviii. 18 is evidently this: Christ said (in substance) to His disciples, "Whosoever sins ye are the means of remitting by your preaching of the gospel, they will be remitted; and whosoever sins are retained, they will be retained; for the gospel is a savour of life unto life to some, and a savour of death unto death to others" (2 Cor. ii. 16).

An interesting incident is recorded of the late Dr. F. J. Hamilton, who, in a Protestant lecture, was dealing with this passage (John xx. 23). A young Ritualist in the audience, who had frequently interrupted the lecturer, claimed that all priests possessed the power to absolve or retain sins. Dr. Hamilton asked his interrupter whether he thought that he (the lecturer), being an ordained minister, possessed this power. The Ritualist said, "Yes." "Then," said Dr. Hamilton, "as you have been very troublesome during this meeting, suppose that I exercise this power, and retain your sins!" The Ritualistic opponent retired discomfited.

It may be further noticed that the apostles, as the instruments Christ used in founding His Church, possessed the power of binding and loosing, of releasing the people from the burdensome rites of the law, and of binding upon them what was necessary, in faith or practice. An instance of this binding and loosing is recorded in Acts xv. 28, 29.

In order to bolster up her monstrous pretensions, the Roman Catholic Church in her Douay version of the Bible mistranslates the word "repent" in Acts ii. 38 and renders it, "Do penance." But the Apostle Paul said, "Be it known unto you, therefore, men and brethren, that *through this Man* is preached unto you the forgiveness of sins; and by Him all *that believe* are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39). And again, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Nowhere in the writings of the apostles do we read of such a thing as a "tribunal of penance." The Apostle John does not say, "If any man sin, come to me, and kneel at my feet, and I will pronounce the forgiveness of your sins;" but, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 John ii. 1).

The Prayer Book of the Established Church is very clear and

scriptural on this point, in the words read twice every Sunday: "Almighty God . . . hath given power, and commandment, to His ministers, to declare and *pronounce to His people, being penitent*, the absolution and remission of their sins: *He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy gospel.*"

The practice of auricular confession is based upon the supposed power of the priest to forgive sins. The Roman Catholic Church very cleverly argues that as no judge can pass sentence without having a full knowledge of the case, it clearly follows that Christ has made the pastors of His Church the judges of men's consciences, and made it necessary for the penitents to lay open the state of their minds to their confessors, if they wish for the remission of their sins.

Among other passages of Scripture cited in defence of this practice are the following: "Confess your faults one to another" (James v. 16). But this passage as much implies that it is the duty of the priest to confess to the layman, as the layman to the priest, for the confession is to be *one to another*. Acts xix. 18 is also quoted: "Many that believed came, and confessed, and shewed their deeds." But in this case the people came and declared their deeds *openly*, which is altogether different from *auricular* confession, which signifies confession secretly whispered into the ear.

This particular practice is one of the pillars upon which the Roman Catholic Church stands, because of the enormous power which it enables her to wield. The Protestants object to it: 1. Because it is an infringement upon the prerogatives of God. The priest claims to be God's representative in the court of conscience, and to have power to grant or refuse pardon. Such an assumption is nothing short of blasphemy. The true confessional is the throne of grace. Against God we have sinned, and to Him alone are we required to confess. Thus David said, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psa. li. 4).

2. We are opposed to the confessional on account of the power which it gives to the priest. It gives him a knowledge of all secrets and affairs, and bestows upon him a vast indirect influence, knowing, as he does, to a great extent, the secrets of a whole family and its transactions.

3. We object to the confessional because it is immoral in its character and results. There, mothers, wives and daughters, kneel at the feet of the priest and narrate their most secret thoughts and sins. Treatises on the nature of sin have been composed by leading Romish writers for the guidance of the confessional, some of which are so corrupt and indecent that they cannot be reproduced by Protestant writers. No shame is allowed to stand in the way of a full confession, for it is a mortal sin for anyone, even a female, to conceal anything in the confessional from shame. The late Bishop Wilberforce once said, "Of all the curses of Popery, this is the crowning curse."

"By their fruits shall ye know them," and it is a striking fact that in every country where the Roman Catholic Church has held sway, there superstition, immorality and vice have flourished.

## A TIME FOR QUESTIONING.

THE following is a letter written to the church by the late Mr. Hazlerigg, of Leicester, during a time of enforced absence from the pulpit on account of a broken limb:—

"I should think this is a considering time to you as well as to me. We seldom answer to either the mercies or judgments of God in any good degree. I daresay you therefore are asking yourselves such questions as these:

1. Have I duly prized and diligently used the public means of grace? Have I been at chapel when I really could, and have I been more anxious to remove hindrances than to frame excuses (Luke xiv.). A lion is always in the way of the slothful and indifferent.

2. Have I diligently attended the services because I wanted spiritual food, medicine, and consolation? In fact, to have communion with Christ, 'to see Thy power and glory . . . in the sanctuary'?

3. Have I earnestly prayed and desired to profit by the word spoken, and therefore to have faith given me to mix with the Word? (Heb. iv.) that it might be to me the engrafted word of God and life to my soul? Have I dreaded to be barren and fruitless under the means?

4. Dare I say that the Word of God has been to me the word of God, bringing forth fruit, transforming me into its own likeness, in some degree renewing me in the likeness of the Son of God, in heart and life.

'Lions and beasts of savage name  
Put on the nature of the Lamb.'

'They took account of them that they had been with Jesus.'

5. Do I, through and in the midst of all this gracious profitable work carried forward by the means, deplore the evil that still dwelleth in me? and 'groan beneath a body of sin,' crying with Paul, 'O wretched man,' feeling that in everything I fall short of the glory of God, and am, in and of myself, apart from the present workings of the Spirit of Christ, nothing but a helpless, miserable sinner, as one writes:

'If but a moment Thou withdraw,  
That moment sees me break Thy law'?

6. In fact, am I made a real Christian by Him who made the worlds and raiseth the dead? Am I a true pilgrim? Is my righteousness and strength in the Lord Jesus? Can I say as a rule:

'Daily I feel myself undone,  
Thus daily flee to God the Son'?

7. Is this work forwarded in the use of means, and because this is the case, do I love to be in *my own place of public worship*, shunning to expose my own soul to loss, as well as fearing to wound *my own* minister, and grieve my own friends and brethren, by unnecessary absences, or wandering to other places when our own doors are open? With diffidence and some fear and trembling, may you be able to answer conscience these questions with satisfaction."

## “AFTER THIS MANNER THEREFORE PRAY YE.” (No. 17).

BY PASTOR F. H. WRIGHT (Rochdale).

“LEAD US NOT INTO TEMPTATION.”

4. “IT bringeth forth sin; and sin when it is finished, bringeth forth death.” We have now reached this part of the teaching of James in respect unto temptation. Much sin is prevented, but there is still an amazing amount that is brought forth accompanied by amazing disasters and sometimes with such effects as to destroy a reputation of long standing. How much need to pray, “Lead us not into temptation,” when we survey the awful consequences of sin even here; we cannot conceive what sin is in the everlasting consequences of it, but recognising that the punishment of believers’ sins is laid upon the Surety, and through mercy the Lord hath not dealt with them after their sins, yet what bitter results accrue upon the earth on account of sin.

We are no better than our fathers in this, and see what examples we have in the Word; let it be remembered that the greatest falls of God’s saints are not restricted to inexperienced believers, neither have they always followed times of heavy trial, so often they have been under circumstances when a great fall would have been least expected.

If the world was to be asked for examples of great sinfulness, it would readily give us some from the Bible, because of their prominence. Let us briefly notice them. The first is Noah. He found grace in the eyes of the Lord, was particularly favoured in the preservation of himself and his family from the deluge that came upon the earth. He was obedient to the commands of the Lord, he built an ark under the instructions of God, and became a preacher of righteousness. Note how singularly he was blessed, and how much he experienced of God’s goodness: 1. He found grace in the eyes of the Lord; 2. He was just and perfect in his generations; long standing uprightness; 3. He walked with God; 4. He was honoured with particular orders from God; 5. God remembered Noah and accepted his offerings; 6. And God blessed Noah and made a covenant with him. After all this, spread over a long period of years, we read the sad description of his drunkenness; it is almost the last thing we read of him. Long experience, depth of experience, extraordinary usefulness, are not of themselves preservatives. Great saints have fallen, how much more others are liable.

Noah beheld both the judgments of God and the amazing provision of the Lord for His favoured people, and so did Lot. If ever a man beheld the awful wrath of God against sin, and the terrible judgments in His hand, it was Lot. He also was highly favoured; we get glimpses of his disposition, and know how perilous was his position; but Peter describes him as just Lot, vexed with the filthy conversation of the wicked; and further speaks of him as a righteous man dwelling among them, but vexed with what he saw and heard. Judgments are regarded as solemn, and we sometimes feel solemnised, but judgments of themselves are not preservatives, for Lot fell into the sins his own soul had revolted against.

David lived for a long time a hunted life, he was pursued to such an extent that sometimes he felt there would be no deliverance, his depressions were deep, his soul troubles were many, and his prayers are preserved to us, rich in their descriptions of dependence upon God. Conflict, distress, hidings of God's face, and then the wonderful clearing up of the way, the fulfilment of promise, until it is written that he sat in his house, and the Lord had given him rest round about from all his enemies. Such a quiet as he could scarcely have hoped for, such a triumph as seemed hardly possible, and then in the midst of prosperity, sin, dark and terrible, is brought forth—adultery and murder. Here is sin brought forth. A man that had been constrained to acknowledge amazing deliverances, and learned his own weakness, becomes strong through divine help, and falls. Varied experience, gracious help, and strong consolations are not of themselves preservatives. Watching and praying is always necessary, and temptation is never entirely withdrawn.

Hezekiah is another example. The thirty-ninth chapter of Isaiah is very brief, but it describes both the sin and the punishment. Hezekiah had fallen into the direst despondency, but the messengers of God prove the power of the Lord over every foe; he had been sick unto death and graciously restored, and then comes pride and ostentatious display of treasure. Temptation varies, and these men in their sins are lighthouses to warn rather than excuses for us to plead. We should neither plead justification for our sins because of theirs any more than speak harshly of them for their falls. We see the worst of some people, their exterior may be forbidding, yet there is something that the Lord loves, His own operations in the soul.

Sin brought forth is not always manifest in a prominent or outstanding fall. Many of the Lord's people, delivered from glaring, public sins, are nevertheless guilty. Sin is brought forth in a slothful and negligent state; there can be the domination for the time being of secret sin, an absence of conscientious concern about sinning, a ceasing to look out with diligence, and a being entangled in the world without the public consequences attending some falls. Evil examples have been copied, and that condition of mind has developed which reveals a readiness to fall in with the sinful ways of others. In this way grey hairs appear without recognition, a scandal and reproach can be brought about by great and open falls, but sin can also be brought forth apart from them, to the soul's detriment and dishonour to God. Frequent causes are neglect of private communion, a growth in carnal wisdom as seen in those solemn words of Isa. xlvii. 10: "For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee." How much sin has been brought forth through the possession of knowledge without an accompanying practice. Says Paul: "Knowledge puffeth up." How frequently men rest on a notion, and become unconcerned about an activity that is in keeping with their doctrine. We have been long on the subject of temptation, but it is important; may we be enabled to pray the prayer and watch with our praying, lest in our profession, in our life, in our dealings with others there be the evidences of decay. Whilst we

hold the doctrine of eternal preservation, that the people are kept and shall never perish, it should be a matter of concern lest they be as those who are dead, not dead in trespasses and sins as those who have never been quickened into life, but devoid of those healthy signs of life that spring from nearness to God. May we watch against the conception and the bringing forth of sin, but if there be those who feel to have fallen, may gracious words be applied, the Lord's healing granted, a sense of restoring be given. We shall never be free of sin, its activities will continue to the end, but may we be kept from encouraging it, being friendly to it, or being deceived by it. It is a deadly foe.

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## GLEANINGS FROM THE PSALMS. (No. 36.)

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

PSALM ix. 9.—“The Lord also will be a refuge for the oppressed.” The enemies of those that truly fear God are neither few nor insignificant, and the Psalmist was no exception to this rule. In the preceding verses in this Psalm, David, in the supreme confidence of faith, anticipates, as an accomplished fact, the destruction of his adversaries, and perceives a righteous judgment appointed for the whole world; and at this judgment he is persuaded that not only will the wicked receive the due reward of their deeds, but also that the afflicted will receive a very blessed recompense for all their tribulations. It is an unspeakable mercy to be in the favoured possession of that faith which enables its subject to “endure, as seeing Him who is invisible” (Heb. xi. 27). Such a view of God will revive the most despondent soul, and will strengthen the weakest believer; inasmuch as every attribute of Deity is discovered to be an impregnable stronghold ordained for salvation, and every promise of Jehovah is realised as a bulwark raised for defence which will stand for ever. Adversity is thus an experience wherein the soul waits patiently for the Lord; and tribulation is regarded as a “light affliction, which is but for a moment, (which) worketh for us a far more exceeding and eternal weight of glory” (2 Cor. iv. 17). Such a view of the Lamb of God will convey to the soul a measure of the infinity of the expression, “His fulness” (John i. 16), and will present that fulness as a treasury which will ever be expended to relieve its deepest necessity. Under the power of such a faith as this, every circumstance of life will be interpreted as an ultimate proof 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). David, through grace, was one who truly loved God, and did not lack evidence that he was “called” according to His purpose; and the teaching he had been under from his youth satisfied him respecting the immutability of God; therefore, speaking for himself, however untoward his present circumstances might be, and speaking for all who hereafter might be called upon to tread a similar pathway, he affirms that “the Lord also will be a refuge for the oppressed.” It is worthy of note that the first two words of this sentence are “the Lord,” and that the last two words are

"the oppressed." Here, then, by a stroke of the eternal pen, the two are brought together, and the connecting link, "a refuge," is not only a promise, but an ultimate demonstration of the power of divine love and sympathy, wherein the Lord will make bare His holy arm in defence of the afflicted, and wherein the oppressed shall lose all their sorrows in the love of God.

There is, however, but one gateway into this refuge, and that is *prayer*; for notwithstanding the abundant provision made by God for every need of His afflicted people, it is expressly written: "I will yet for this be enquired of by the house of Israel to do it for them" (Ezek. xxxvi. 37). Pleading the promises becomes an intense reality under oppression, and into its depths the light-hearted can never enter. Most of our seaside resorts provide lifebelts in case of emergency, but it needs somebody to throw one to a drowning man. He knows they are there, and that they are provided for such cases as he is now in; but in his condition he cannot lay hold of one until it is cast within his reach, and his danger is unnoticed until his cries of distress attract attention. It is even so respecting the eternal promises of God. The afflicted saint is well aware of their existence, and that they entirely cover his present experience, but his distress separates him from them; yet his cries for help reach the heart, and touch the pity of Him who speaks the promises, and the strong arms of Omnipotence cast the saving power of His own word around the sinking sinner. It is written concerning the dear Redeemer that "*He was oppressed*" (Isa. liii. 7), and that "in the days of His flesh, *when He had offered up prayers and supplication with strong crying and tears* unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7); and one has well said:

"Our glorious Leader claims our praise  
For His own pattern given;"

and who is more fitted to be a refuge for the oppressed than He who Himself bore the heaviest of all burdens, and

"Who bore it for a chosen race,  
And thus became their Hiding-place" ?

Oppression is a comprehensive term, and covers whatever burden the believer may be called upon to labour under. The immediate distress of the Psalmist was the oppression of his outward enemies; but his subsequent history testifies that when under the burden, confession and repentance of his shameful guilt, his refuge in God was not shut against him. Even if the apparent oppression of providence reduces the household resources to a handful of meal in a barrel, and a little oil in a cruse, the loving power of God ordains that "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" (1 Kings xvii. 12, 14). The testimony of Scripture is confirmed by the evidence of the experience of all that do business in great waters, that when they cry unto the Lord in their trouble, He bringeth them out of their distresses (Psa. cvii. 22, 28). Happy is the man who has a God to go to at all times, and who, in his errands to the throne of grace, is favoured to prove that, although

“ Satan may vent his sharpest spite,  
And all his legions roar,  
Almighty mercy guards my life,  
And bounds his raging power.”

We cannot pass from the contemplation of this scripture without reference to the blessed refuge the believer finds the Lord to be when under the oppression of the last enemy, death. Whatever difficulties the soul may be delivered out of in life, and in whatever distresses the sovereign arm of God may be savingly realised, the last enemy yet remains to be encountered at the end of the pilgrimage. Many things may stand the test of time that will never endure the shock of death; and a sense of one's solemn unfitness to face the last scene will put the soul in harmony with Toplady's immortal lines:

“ While I draw this fleeting breath,  
When my eye-strings break in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne,  
Rock of Ages, shelter me,  
Let me hide myself in Thee.”

Our oppressed Redeemer found this refuge in His expiring moments, when He “ had cried with a loud voice, and said, Father, into Thy hands I commend My spirit ” (Luke xxiii. 46). We read in Joshua iii. 14—17 that when the children of Israel reached Jordan, the priests bearing the Ark of the covenant (blessedly typical of the Lord Jesus Christ) went before the people and stood in the midst of Jordan, “ *until all the people were passed clean over Jordan;* ” and when the saints of God reach the river, they will find the living Ark of the covenant a refuge until they too are passed clean over. The Lord in mercy fix our faith upon these unshakable realities, for His Name's sake, because

“ The storm of death draws on apace,  
And who can say how nigh ? ”

“ A refuge in times of trouble.” It is evident, from this scripture, that the pathway to heaven is one of much tribulation. It is written that “ man is born unto trouble as the sparks fly upward ” (Job v. 7); but it is also written, “ I will be with him in trouble ” (Psa. xci. 15); and one has well said that “ God's presence in the trial is much better than exemption from the trial. The Master's presence with His faithful servants while passing through the furnace was better far than the display of His power to keep them out of it.” The majority of the promises are applicable to times of trouble, and it is significant that at the end of Psalm cvii., which deals exclusively with the trials of the saints and their deliverance out of them, the Holy Ghost makes this striking declaration: “ Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.” Trials are amongst the “ all things ” that work together for good to them that love God, and are rather to be interpreted as marks of divine favour, than as evidences of the anger of God. John Kent truly observes that:

“ To His church, His joy, and treasure,  
Every trial works for good;  
They are dealt in weight and measure,  
Yet how little understood;  
Not in anger,  
But from His dear covenant love.”

Some of us have been graciously favoured to prove that one word from the Lord has produced a perfect peace in, and a contrite submission to, the deepest trouble; and although this is not the way we either sought, or expected, to find the Lord to be our refuge, we have glorified God for the method He has chosen to bring us into such sense of saving relationship to Him; and a humbling reflection upon the way He has thus far led us and appeared for us, leads us to hope that, “*Surely* goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever” (Psa. xxiii. 6).

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## THE UNPARDONABLE SIN.

BY WILLIAM HUNTINGTON.

THE temptation about the unpardonable sin is common to almost all persons that are brought to see the exceeding sinfulness of sin, wrath, and ruin sin has exposed them to: I laboured long under the same. No sin of the body is this sin, no sort of uncleanness, theft, nor even murder is that sin; none more unclean than Mary Magdalene and some of the Corinthians (Read 1 Cor. vi. 9—11.) Onesimus was a thief, and Moses and Paul were both murderers, but all these were saved. It is neither excess, idolatry, nor witchcraft, as may be seen in Manasseh, king of Israel.

The unpardonable sin is a sin of the mind; the person that commits it must be a professor, and confessor of the gospel. He must be a man who has been illuminated, or enlightened in his understanding to know; the natural affections stirred up, which is called tasting the good word of God. He must be one who has been an eye and ear witness to the power and force of God's grace and spirit, in its operations and effects upon others, so as to be convinced of the reality and force of it. Nor is it a jealous envying of the happiness of others, when we ourselves seem to be neglected; the nine apostles were filled with indignation against James and John for wishing to sit at the left hand and right of Christ in His kingdom. But it is a falling finally away from Christ, after all this profession; not falling into sin, but falling away finally, apostatising, so as to return no more.

There must be a hating both God and Christ, as our Lord charges the Jews: “They have no cloak for their sin; for they have seen and hated both Me and My Father.” This apostate must labour to hinder the work upon others, knowingly, out of spite, which is called doing despite to the Spirit of grace. There must be a speaking against Christ openly, and this against conviction, truth, and conscience, which is called crucifying Christ afresh, and putting Him to open shame.

The malice of this apostate must go further, in ascribing the

ministry of the gospel, and the power of it in the hearts of God's saints, to Satan, and that out of malice, knowing better; and speaking against all convictions knowingly, as the Jews, who saw our Lord's miracles, and envying Him the honour, said: "This fellow casteth out devils by Beelzebub, the prince of the devils." To which the Saviour replies: "All manner of sin and blasphemy shall be forgiven unto men: but he that shall blaspheme against the Holy Ghost, have never forgiveness;" because you say, I cast out devils by Beelzebub, etc., so that you see what this sin is.

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## FOR THE LITTLE ONES.

MY dear young Friends,—I hope you found in the Bible that which I tried to describe last month about the little boy king. This time I want you to find the story of a little grandson of a king. Perhaps it was thought that this boy would one day become king, but it was not to be. Things do not always happen as expected, and they never did. King's sons have sometimes become beggars, and beggars have been lifted up to high places. Has not God said that He puts down one and lifts up another? We are in the hands of God, who can do with us what He has purposed to do.

But now to the boy we are to talk about. His grandfather was a king, and his father was heir to the throne, but both were killed on one day, and on the same day the throne fell, and no member of that family sat upon it again. You know kings are not always happy, and this king who was killed was often very miserable. The little grandson was only five years old when the bad news came; his nurse knew what the awful message meant to others, and snatched up the little five-year-old boy, and ran off with him in her arms. She was in a fright, I suppose, but in her hurry she dropped the little prince, and always after that he was lame.

Years passed by, and the lame boy's father's friend became king, for so God had willed it. He was a good man, and did not forget that God had been very good to him. One day, as he remembered his friend who was killed, he thought, "I wonder if there is anyone left of my friend's family? If there is, I should like to shew him some kindness for his father's sake." Then someone told him of the boy who was lame, now grown up into a young man. Orders were soon given, and the cripple was given a home in the house of his father's friend, and here he stayed for years.

Other troubles arose, however, and we read how the kind friend of a cripple was obliged to run even though he was a king. Now a lot of things have been said about the cripple which we cannot try to explain now; some have said the lame man was deceitful, and others say he was imposed on; all I want to say to you is this: If any of you should be cripples, or have to live in someone else's house, or have much pain to bear, and feel that you have a great deal to put up with, remember that God sees those that are weak, as well as those that are strong. It is not simply the healthy that He sees, but the sickly as well. May we be helped to commit our way to the Lord, and beg that He will watch over

us and help us to bear whatever is hard. We sang a hymn on Sunday which I like very much, and ended with this:

“And to Him the weakest is dear as the strong.”

Perhaps you will be able to find this in your Gadsby's Hymnbook? God bless you all.

Yours truly, A. HELP.

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## THE EASTERN HOUSETOP.

THE usual method of building in the East seems to have continued, with little alteration or improvement from very early times to recently. The houses were built in the form of a square, with an open court in the centre, on each side of which are the apartments. The cloisters below, and the gallery above, communicate with large chambers, which, among the poorer classes, often serve for a whole family. In the higher class of dwellings the walls are adorned with brilliant hangings of damask or velvet, while the floors are laid with painted tiles, plaster or marble, and are covered with carpets of the richest material (Esher i. 6).

The top of the house, which is always flat, is covered with a strong plaster, from whence it has derived the name of the terrace. The Moslems generally built very high parapets, to screen their women from observation, and also for the protection of life; but the injunction of Moses, so well observed by them, is sadly neglected by others (Deut. xxii. 8). In Syrian cities the roofs are a great comfort both in morning and evening, during a large part of the year. Within the city walls, especially, the roof of the house is almost the only place where the inhabitants can see the sun, enjoy the air, arrange their flowers, and attend to their health.

In some houses, instead of the parapet wall, the terraces are guarded like the galleries, with latticed work only. It may have been that Ahaziah was carelessly leaning over the net, or lattice, when he fell from thence into the court below (2 Kings i. 2). Several duties were performed upon the terrace, such as the drying of linen and flax (Josh. ii. 6), the preparing of figs and raisins; there also the inhabitants enjoy the cool refreshing breezes of the evening (1 Sam. ix. 25, 26), converse with one another, and offer up their devotions (Zeph. i. 5; Isa. xv. 3). On the terraces, too, booths were erected during the feast of tabernacles (Neh. viii. 16). The Sabæans of Chaldea and Persia could find no more appropriate place for the performance of their idolatrous worship of the heavenly bodies than these open terraces, with the stars shining down upon them.

A few Oriental dwellings have closets, into which the devout can retire for prayer. Peter was probably obliged to resort to the roof of Simon's house for this purpose, which, even at the sixth hour of the day, would form an agreeable retreat, if shaded by the vine, as the terraces often were.

The stairs of the houses do not communicate at once with the street, but are sometimes at the entrance of the court. Our Lord says: “Let him which is on the housetop not come down to take anything out of his house” (Matt. xxiv. 17), which was equivalent to His saying: “Pass by the very door of your room; do not enter, escape for your life, without a moment's delay.”

# Waymarks.

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## NOTES AND COMMENTS.

**Encouragement.**—Not to everyone is given the power of a gracious, God-honouring, scriptural encouragement. Love of self, desire to be well thought of, may easily influence the bestowal of encouraging words, and it is well to mark the examples of God's Word in the important work of helping one another. Right-minded people will not desire the plaudits of all; most people need at times some cheering help, and few there be that can stand consistently and continuously before constant discouragement. The Lord's people need to beware lest they forget the teaching of the Scriptures that they are members one of another, and that the consolations of the Word are not addressed to them simply and only for their private enjoyment.

We have the strong and the weak, the aged and the young, the healthy and the sickly, the taught and the less-taught, the rich and the poor, the saint and the sinner, the established and the seeker, the high and the low, and abundant instruction is imparted as to the observance of right relationships one toward the other. For instance: "Brethren, 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" (Gal. vi. 1). We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1). "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 19, 20). How the Apostle gratefully acknowledges help from others: "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18). "The Lord give mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain" (2 Tim. i. 16). What Jonathan meant to David we cannot fully know, and what a son of consolation was Barnabas, who when he saw the grace of God was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord (Acts xi. 23).

There are four classes of people in the world of religion, and their attitudes have often been observed. The first answer somewhat to those who went up into the land to report. In the Book of Numbers (chap. xiii.) they are described as follows: "And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great

stature." What a tendency have some to give an evil report; how discouraging often to those pilgrims just setting out towards Zion with their faces thitherward. With perhaps a desire to check undue zeal or to curb fleshly ardour, they describe the afflictions, tribulations, and trials that will be encountered. True it is written that all who will live godly must suffer persecution, that dangers of every sort and kind attend the followers of the Lamb, but let us give a true report, and beware of a discouraging which is not warranted by the Word. Grateful have we been for those who have kindly pointed out that times of feasting are few, that watchfulness and prayer are essential, that self must not be trusted, that few will be really our friends, and yet have not failed to point out that He is all-sufficient. That He who led His people like a flock will lead all His children by the right way. There is a wide difference between scriptural direction and the almost sour interpretations of the way. Some of God's people have met many difficulties and can say: "Many are the afflictions of the righteous;" but let them not stop there, it also says, "The Lord delivereth him out of them all." Oh to be delivered from self, from disappointed self, from wounded self, from all that which turns away from Him. The elder brother thought too much was made of the prodigal. Self!

The second class run also to a sinful extreme. They are for encouraging everything that appears religious. The first may be concerned to deliver some from a too rosy picture of the future, and often perhaps affectionately desire that they to whom they speak shall not expect to be carried to heaven on flowery beds of ease; but these we now speak of are in danger of fostering sentiment, appealing to feelings, trading on emotions, and under a mistaken idea of encouraging seekers, fill their minds with much that later on has to be given up, if the Lord is teaching. "Here a little, and there a little," is God's way, and we must beware of going beyond another person's measure. Babes are not to be regarded as adults, and whilst we desire growth, there are always dangers in rapid strides. Let us encourage, but may it be with a gracious discrimination. How many have we seen who, to use a scholastic figure, have seemed to pass many classes, only to be brought back to begin with the infants again. In God's school there is a coming to the knowledge of the truth, but we need to be concerned as to how much is true in our experience of it. "Stablished" is a great word in the epistles. Not how many are in the church, but the sort. God forbid that we should seek to exclude living souls, but in a scriptural encouragement may we tend life; little babes are better than life-like dolls.

Yet another sort of people: these will neither discourage nor help; they are sometimes indifferent, often selfish, and frequently desire to be on the safe side; nobody is discouraged by words from them, and on the other hand there is little heard by way of cheer. The word exhorts, but sometimes it is difficult to discover if such have any concern beyond being in their place, getting, it may be, some satisfaction in their attachment to a cause. Cold, detached, almost inaccessible, they proceed in their path of isolation, and when they are gone few mourn their departure. We do not wish to speak unkindly of any whom reserve and inability

to express themselves appear to make a separation, but do desire to point out the desirability of being beware of an aloofness that is born of selfishness or self-complaency. The man with one talent, of which he made no use, is certainly a beacon in the Word of God. Sometimes misunderstanding, rebuffs, or discouragements are responsible for an apparent detachment, but even there there will be some who know of the work of grace when it is there. For all God's people there are times when they shall mourn apart, or be perhaps as the sparrow alone, but there can be a sinful separation. May the Lord save us from icy indifference.

Now let us come to the fourth class, with some illustrations from the Scriptures. The Word of God gives prominence to encouragement and the encouraging. How many of the old saints encouraged the younger. Moses as an old man calls for Joshua, and in the sight of all Israel said to him: "Be strong, and of a good courage: for thou must go with this people. . . . And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. xxxi. 7, 8). Moses had been with the people, knew what they were, had experienced many a discouragement, known depression, had been ready to give up, yet, at the end of his career, no suggestion of hopelessness or desire to damp the spirit of Joshua, but a gracious call to service, a loving reminder of God's care, and a cheerful declaration of the Lord's faithfulness. This faithful charge to Joshua is repeated by Moses; in a short time the Lord confirms it, and with a blessed testimony to His own continuous goodness adds: "As I was with Moses, so I will be with thee. . . ." (Josh. i. 9). Notice how the people in their turn repeat the encouraging sentiment to their leader: "Be strong, and of a good courage" (i. 18); and Joshua again in a time of conflict calls for the leaders and re-echoes the same words (x. 25).

David is a bright example of this spirit of encouraging. We do not forget that a project very near to his heart was the erection of a building worthy as far as possible of the worship of the Lord: "I dwell in a house of cedar, but the ark of God dwelleth within curtains" (2 Sam. vii. 2). Not permitted to carry out the desire of his heart, he nevertheless receives instructions from the Lord as to how the temple should be built, and nearly thirty years after, the old man very near his end, declares to his son how that God had made him understand the divine will in the matter. To Solomon he addresses his words, not of bitter disappointment and mortification of spirit, but of encouragement (1 Chron. xxviii. 20). Experience speaks, and grateful remembrance is eloquent concerning the personal enjoyment of God: "The Lord God, even my God, will be with thee!"

Just a glimpse of Hezekiah; it is written of him that in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God; he did it with all his heart, and prospered; yet after this he is faced with the siege of his cities and the threat of their confiscation by the king of Assyria. Still no self-pitying, weeping, despairing gestures, but orderly proceeding to do according to his ability from a human point of view, and then an address to the people: "Be

strong, and courageous; be not afraid, nor dismayed. . . . With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah" (2 Chron. xxxii.). Thinking of Hezekiah, we almost immediately remember Isaiah, that wonderful man of God in a time of darkness, heartening the people, speaking cheering words of exquisite tenderness: "Say to them that are of a fearful heart, Be strong, fear not" (Isa. xxxv. 4).

Dealing with the deep things of God did not make the Apostle Paul hard; teaching doctrine with such amazing clearness did not destroy tenderness; conscious of himself, knowing his own heart as he did, and the hearts of others, yet there is no cynicism in his spirit, and the very essence of love, concern, and ardent encouragement leaps, so to speak, to his pen as he writes to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." May the Lord give His people grace to be kind, faithful, encouraging, honest, tender, but firm, one towards another.

F. H. W.

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## A GRACIOUS SILENCE.

BY THOMAS BROOKS.

(Continued from page 130.)

*What doth a prudent, a gracious, a holy silence include?* It includes and takes in these eight things:

*First.* It includes a sight of God and an acknowledgment of God as the Author of all the afflictions that come upon us. And this you have plain in the text: "I was dumb, I opened not my mouth; because Thou didst it." The Psalmist looks through secondary causes to the first cause, and so sits mute before the Lord. There is no sickness so little, but God hath a finger in it, though it be but the aching of a little finger. As the scribe is more eyed and properly said to write than the pen; and he that maketh and keepeth the clock is more properly said to make it grow and strike than the wheels and weights that hang upon it; and as every workman is more eyed and properly said to effect his works rather than the tools which he useth as his instruments; so the Lord, who is the chief agent and mover in all actions, and who hath the greatest hand in all our afflictions, is more to be eyed and owned than any inferior or subordinate cause whatsoever. So Job, he beheld God in all: "The Lord gave, and the Lord hath taken away" (Job i. 21). Had he not seen God in all the affliction, he would have cried out: "Oh these wretched Chaldeans, they have plundered and spoiled me; these wicked Sabeans, they have robbed and wronged me!" Job discerns God's commission in the Chaldeans' and the Sabeans' hands, and then lays his own hand upon his mouth. So Aaron, beholding the hand of God in the untimely death of his two sons, holds his peace (Lev. x. 3). The sight of God in this sad stroke is a bridle to his mind and mouth; he neither mutters nor murmurs. So Joseph saw the

hand of God in his brethren's selling of him into Egypt (Gen. xlv. 8); and that silences him.

Men that see not God in an affliction are easily cast into a feverish fit; they will quickly be in a flame, and when their passions are up, and their hearts on fire, they will begin to be saucy (Jonah iv. 8, 9). Such as will not acknowledge God to be the author of all their afflictions will be ready enough to fall in with that mad principle that the devil is the author of all calamities; as if there could be any affliction in the city, and the Lord have no hand in it (Amos iii. 6). Such as can see the ordering hand of God in all their affliction will, with David, lay their hands upon their mouths, when the rod of God is upon their backs (2 Sam. xvi. 11, 12). If God's hand be not seen in the affliction, the heart will do nothing but fret and rage under affliction.

*Secondly.* It includes and takes in some holy, gracious apprehensions of the majesty, sovereignty, dignity, authority and presence of that God under whose afflicting hand we are: "But the Lord is in His holy temple; let all the earth be silent" (Hab. ii. 20); or as the Hebrew reads it, "Be silent all the earth, before His face." When God would have all the people of the earth to be hushed, quiet, and silent before Him, He would have them to behold Him in His temple, where He sits in state, in majesty and glory: "Hold thy peace at the presence of the Lord God" (Zeph. i.). Chat not, murmur not, repine not, quarrel not; stand mute, be silent, lay thy hand upon thy mouth, when His hand is upon thy back, who is all eye to see as well as all hand to punish. As the eyes of a well-drawn picture are fastened on thee which way soever thou turnest, so are the eyes of the Lord; and therefore thou hast cause to stand mute before Him.

Thus Aaron had an eye to the sovereignty of God, and that silences him. And Job had an eye to the majesty of God, and that stills him. And Eli had an eye upon the authority and presence of God, and that quiets him. A man never comes to humble himself, nor to be silent under the hand of God, until he comes to see the hand of God to be a mighty hand: "Humble yourselves therefore under the mighty hand of God" (1 Peter v. 6). When men look upon the hand of God as a weak hand, a feeble hand, a low hand, a mean hand, their hearts rise against His hand. "Who is the Lord," saith Pharaoh, "that I should obey His voice?" (Exod. v. 2.) And until Pharaoh came to see the hand of God as a mighty hand, and to feel it as a mighty hand, he would not let Israel go. So when afflictions arrest us, we shall murmur and grumble, and struggle, and strive even to the death, before we shall yield to that God that strikes, until we come to see His majesty and authority, until we come to see Him as the King of kings and Lord of lords (Isa. xxvi. 11, 12). It is such a sight of God as this that makes the heart to stoop under His almighty hand (Rev. i. 5). As a sight of His grace cheers the soul, so a sight of His greatness and glory silences the soul.

*Thirdly.* A gracious, a prudent silence, takes in a holy quietness and calmness of mind and spirit, under the afflicting hand of God. A gracious silence shuts out all inward heats, murmurings, frettings, quarrellings, wranglings, and boilings of heart: "Truly my soul keepeth silence unto God" (Psa. lxii. 1), or is silent or

still ; that is, my soul is quiet and submissive to God ; all murmurings and repinings, passions and turbulent affections, being allayed, tamed and subdued. This also is clear in the text, and in the former instances of Aaron, Eli and Job. They saw that it was a Father that put these bitter cups in their hands, and love that laid these heavy crosses upon their shoulders, and grace that put these yokes about their necks ; and this caused much quietness and calmness in their spirits. A holy silence allays all tumults in the mind, and makes a man "in patience to possess his own soul," which next to his possession of God is the choicest and sweetest possession in all the world (Luke xxi. 19). The law of silence is as well upon that man's heart and mind as it is upon his tongue, who is truly and divinely silent under the rebuking hand of God. As tongue-service abstracted from heart-service is no service in the account of God, so tongue-silence abstracted from heart-silence is no silence in the esteem of God. A man is then graciously silent when all is quiet within and without (Isa. xxix. 13 ; Matt. xv. 8, 9).

(To be continued.)

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## "AFTER THIS MANNER THEREFORE PRAY YE." (No. 18).

BY PASTOR F. H. WRIGHT (Rochdale).

"BUT DELIVER US FROM EVIL."

THIS petition in many senses is a continuation of the preceding one. We are enjoined to pray for the deliverance from evil, for numerous temptations surround us. In spite of all the plausible words of men concerning this world and its inhabitants, the sad truth remains that evil is powerful and prevailing ; every day witnesses some terrible effect of it and proof of its existence ; not all the advances of science, education and improvement in conditions have been able to purge it out ; and we have abundance of evidence that matters are pretty much as they have been in the past. Its form of expression may vary, but evil is seen in all ages and in all places.

We must first examine the Scriptures as to their testimony, and notice :

1. *The Lord's own declarations.* The Lord Jesus Christ gave an explanation of the world's hatred of Himself in these words : "Me it hateth because I testify of it, that the works thereof are evil" (John vii. 7). Here was no glossing, or seeking to call bad good. He plainly asserts that the works or ways of the world are evil. In His memorable teaching concerning moral reformation, He describes the last state as worse than the first, and declares the age to be evil : "This wicked generation" (Matt. xii. 43, 45). The same word for evil as wicked in this scripture. On another occasion He speaks of a wicked and adulterous generation seeking a sign, something to look at (Matt. xvi. 4).

The Lord, however, does not leave the matter by speaking generally of the world. He goes closer to the workings of evil in the individual ; men are evil : "If ye then being evil" (Matt. vii.

11); their thoughts are evil (Matt. ix. 4); yea, out of men's hearts "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19). He who knew what was in men's hearts denounced as well as recognised the evil existing there. What havoc has evil wrought!

*The teaching of the apostles.* Paul declared to the Ephesians that the days were evil, and speaks to the Galatians of the gracious deliverance from "this present evil world." Warnings are issued concerning evil-workers to the church at Corinth, and rather than an expectation of an improvement as time went on, Paul declares to Timothy that evil men and seducers shall wax worse. There is the recognition of an evil generation, and an evil outworking, with all the consequences shewing in a variety of directions. Sin without and sin within; powerful evils to be combated, sense of inability realised and need of a greater power than mere human resolution could produce. Failures frequent and shame felt, and withal a deep sense of dependence upon a mighty Deliverer.

In the old days the same evil present; what of the world before the Flood? "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Even after the Flood the same tendency is soon shewing itself; evil ambition, self-aggrandisement sought; Babel and all its associations. The nations of the world waxed strong in wickedness, idolatry was accompanied by unnameable and indescribable debaucheries, and whilst the Lord's mercy is manifest in the calling and the making of one people to be His peculiar people, even these are infected and quickly go the way of the nations about them. How sadly frequent is the expression: "And the children of Israel did evil in the sight of the Lord"! Confessions of sin and recognition that evil came upon the people because of sin occur again and again. The messengers of God warn, but with awful rashness men rushed into all kinds of evil. Whether under the rule of judges, prophets or kings, the same story has to be told; and who can read the stirring calls of the prophets without a sense of shame concerning mankind: "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord. They have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. i. 4). As the days proceed there is a telling indictment: "Darkness shall cover the earth, and gross darkness the people." Oh terrible fruit of sin! the awful effects of the Fall, even the people of God naturally are charged with two great wrongs: "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). The Old Testament draws to a close with a bold exposure of the awful cost of excusing sin: "Ye say every one that doeth evil is good in the sight of the Lord."

Men speak of the dark ages, of primitive days before the era of enlightenment, but need we look far for the horrible evidences of evil in every country, in our own country; in every class, in every age? We may not continue simply to describe the evils that are world-wide and age-wide, but come more closely to the prayer: "Deliver me from evil;" and for the sake of order may

we be enabled to contemplate (1) Evil in its author. (2) In its haunts. (3) In its instruments. (4) In its acts. (5) In its influences. (6) In its effects.

1. *Evil in its author.* It is certain that God is not the author of sin. We may be curious to know when sin first came into existence, but that is hidden from us, and there are some things we may not pry into. Suffice it for us to realise evil, mourn over it, watch its movements, seek to be delivered from it. The Scripture speaks of the "wicked one" who with evil intent catcheth away the word sown. In the spiritual warfare described by the Apostle Paul the soldiers of Christ have to do with the fiery darts of the wicked (Eph. vi. 16). John, in his epistles, speaks definitely of "the wicked one," and further traces sin to the devil who "sinneth from the beginning." Comforting, however, is that word of John that there are those whom "the wicked one" cannot touch. Kept and preserved are God's people, though attacked and wounded. The Lord addressed some as the offspring of the devil, and describes the devil as a murderer, and the father of lies, in addition to being a liar. The origin of sin is attributed to no other than Satan; when sin first came into the world it was through Satan, described in Gen. iii. as the serpent. Satan is the prince, or head, of all devils, all having a vast variety of movement and work. The devil sows, tends and fosters sin; he possesses wiles, devices and schemes, which are beyond any man to exceed, and his success is terrible, for he deceiveth the whole world (Rev. xii. 9). The first sin in the world was attributed to Satan: "The serpent beguiled me," said the woman, and no denial was forthcoming, and God accepted the truth of it. "Because thou hast done this." All through the Old Testament he appears in various ways, but always with one object in view, and when God's dear Son, the Lord Jesus Christ, proceeds from Jordan, the devil is ready with temptation. Satan is recognised in the words of Peter. The mouth of Peter uttered the words, but the response of the Lord is: "Get thee behind Me, Satan" (Matt. xvi. 23). Judas went to the Pharisees, but it was Satan that entered into his heart: "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him" (John xiii. 2). We do not question the sin of Ananias and Sapphira, but there we have it again: "Why hath Satan filled thine heart?" Satan entering, but Ananias welcoming or receiving and giving room. Paul felt the thorn, but it was Satan's messenger; when Joshua came before the Lord, Satan was there to resist him. We do not excuse our acts when we commit evil, but neither do we forget that sin proceeds from Satan.

Perhaps an objection rises in the mind of some at the remembrance of the words in Amos iii. 6: "Shall there be evil in a city, and the Lord hath not done it?" We need hardly remind our readers that the word evil here is connected with the idea of calamity rather than sin in the sense we are considering it, and truly there is nothing taking place without God. Or the word in Isaiah xlv. 7: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Again the idea of calamity in the word evil. Frequently God is spoken of as bringing evil; it is He who controls every instrument. Great

is the mystery of iniquity, why God allows it; why God does not root it out, why this, that, and the other! man is full of interrogations. Who can understand God? Suffice it for us to recognise that there is a powerful person whom we call Satan, that sin proceeds from him, that we possess a sinful nature ready to receive his advances, that he seeks destruction, and that we are no match for him. "Deliver us from evil."

*(To be continued.)*

## WHAT IS ARMINIANISM? (No. 6.)

BY PASTOR F. H. WRIGHT (Rochdale).

How many people there are who really believe that man is not so bad as he is described to be in the Scriptures, in the writings of good men, and in the testimony of those who are brought under the power of the gospel, is evidenced by the popularity of those who keep in the forefront some fanciful notion of man's goodness, and the appreciation of those who conceal or ignore the teaching of the Word concerning man's fallen condition. Very uncongenial is it to the natural mind to be frequently reminded that he is dead in sin, and has neither will nor power to change himself; keen displeasure is often manifested when the sad truth is made clear that man is neither good, nor able to make himself so spiritually, and the doctrine that man is fallen and corrupt is fiercely resented by many.

Now, whilst it may be of interest to consider the pronouncement of the Reformers and others, the chief thing is to enquire: What do the Scriptures teach? We believe that sin is an inherent evil, that every man's nature is corrupted by it; that being averse from God all of us are inclined to evil; that this deserves God's wrath and condemnation. An unpleasant truth, but one that cannot be set aside. Men cling to the idea that something can be done by themselves, and as long as there is hope that he can do something towards his salvation, so long is man continuing in darkness. We are not unfamiliar with the teaching that infants are born innocent. The Arminians taught that "infants are simply in that estate in which Adam was before his fall;" they did not believe in the imputation of sin. Here is another expression: "It cannot properly be said that original sin suffices of itself for the condemnation of the whole human race, or the descent of temporal and eternal punishment." David believed that his corruption was derived from his first parents, and that sin was originally inherent in him, nor can it be suggested that he was an exception. Read what he says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5). Job asks: "Who can bring a clean thing out of an unclean?" His answer is: "Not one" (Job xiv. 4). In all, there is that which excludes from heaven, except those born of the Spirit, "the washing of regeneration." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "By one man's offence death reigned by one," declares Paul in Romans v. How shall we escape the clear teaching of the words in

Eph. ii., where man is described as being "dead in trespasses and sins," and "by nature the children of wrath, even as others." Blindness of heart, declares the Apostle, causes a darkened understanding; that the natural man receives not the things of the Spirit of God, because they are foolishness to him; and worse, that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). It is vain to argue as many have done that original sin is only an infirmity of nature; the Scriptures teach that Adam's sin is the sin of us all, not only by communication, but also by imputation: "By one man's offence judgment came upon all men to condemnation" (Rom. v. 18).

The Synod of Dort declared: "Therefore, all men are conceived in sin, and born the children of wrath, indisposed to all saving good, inclined to evil, dead in sins, and the slaves of sin; and without the grace of the regenerating Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it.

"There is indeed remaining in man, since the Fall, some light of nature, by the help of which he retains certain notions concerning God and natural things; concerning the difference of things honourable and shameful, and manifests some desire after virtue and external discipline: but, so far from his being able, by this light of nature, to attain to the saving knowledge of God, or to turn himself to Him, he does not use it rightly in natural and civil things; nay, indeed, whatever thing it may at length be, he contaminates it all in various ways, and holds it in unrighteousness, which when he does he is rendered inexcusable before God."

Here is the teaching of the Arminians. "Man unregenerate is neither properly nor totally dead in sins, or destitute of all power for that which is spiritually good; but that he can hunger and thirst after righteousness or life, and offer the sacrifice of a broken and contrite spirit, which is accepted by God." How contrary is this to the Scriptures! What an exaltation of the doctrine of free-will! To hunger and thirst, to offer the sacrifice of a broken heart, are the works of the regenerate, and can be done by no other.

Luther is known to many by reason of the controversy he had with a great classical scholar, Erasmus, on the subject of Free-will. Erasmus defined free-will in these words: "Moreover, I consider free-will in this light: that it is a power in the human will by which a man may apply himself to those things which lead unto salvation, or turn away from the same." Luther declared: "Free-will cannot be applied to anyone but to God only. You may, perhaps, assign to man some kind of will, but to assign unto him 'free-will' in divine things is going too far. For the term 'free-will,' in the judgment of the ears of all, means that which can, and does, do God-ward, whatever it pleases, restrainable by no law and no command. But you cannot call him free who is a servant acting under the power of the Lord. How much less, then, can we rightly call men or angels free, who so live under the all-overruling command of God (to say nothing of sin and death) that they cannot consist one moment by their own power?"

In our own particular day are we not confronted by the most terrible indifference, the most awful despising of the Word of God, and abundant proofs of the Fall of man? Sin is delighted in, excused, and in many ways we find a confirmation of the teaching that every imagination is evil. Even a natural recognition of God and His day is declining, evil is justified, and men declare they have done nothing. Not only is there an abounding evidence of disinclination to seek God, but there is a terrifying lawlessness and breaking down of restraint. Men are not afraid to mock and jeer, and avowed infidelity assumes a jaunty air. Even the Arminians have ceased, to a great extent, calling on the multitude to come to Christ, and to make their peace with God. God is ignored, the Fall is denied, man is not declared to be a sinner, but a wonderful being who must do as he pleases, and who frowns on the reprover. Some tell us we must exhort and offer the gospel, and few look with favour on preaching that declares that men are guilty before God and deserve His condemnation. All have sinned, and the only difference is that which God makes. Still we may declare salvation for ruined man; it is of the Lord and "by grace are ye saved." It is ofttimes a comfort to remember that there is a people that know the joyful sound.

*(To be continued.)*

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## GLEANINGS FROM THE PSALMS. (No. 37.)

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

PSALM ix. 10.—"And they that know Thy Name." It is evident from the very wording of this scripture that *all* do not know this Name; and it becomes us to very searchingly and solemnly enquire, do *we* know it? For if we do not know it, we must be strangers to it, and, in consequence, "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12). If we meet God for the first time when our spirits return to Him who made them, we shall meet Him as a stranger, and shall then hear those terrible words: "I never knew you" (Matt. vii. 23). None can ever savingly know God but by revelation (Matt. xi. 27), and a true consciousness of this will constrain one to pray after this manner:

"Amidst ten thousand anxious cares,  
The world, and Satan's deep laid snares,  
This my incessant cry shall be,  
'Jesus, reveal Thyself to me.'"

The Lord reveals Himself in His Word, in His works, and in His ways; and this revelation is withheld from the wise and prudent, and is reserved for babes (Matt. xi. 25), and truly

"Happy are they to whom the Lord  
His gracious Name makes known."

Literally, if we hear a stranger's name mentioned, we hear it with more or less indifference; it excites no emotions, it revives no recollections, it imparts no feeling, it touches no chord in our affec-

tions, and it leaves us unmoved; for the simple reason that the person alluded to is a stranger. But how different is the case when a *friend's* name is mentioned. Immediately that friend's form and features are presented to the mind, and a host of pleasing memories are recalled at the very sound of the name; words that have been uttered, kindnesses shown, affection manifested, seasons spent in union and communion. It is even so respecting the Name of the Lord. Multitudes repeatedly hear it utterly unmoved, because to them the Lord is a perfect stranger; but here and there are a few poor sinners who can walk hand in hand, and heart in heart, with John Newton, when he says:

“ How sweet the Name of Jesus sounds  
In a believer's ear.  
It soothes his sorrows, heals his wounds,  
And drives away his fear.  
It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest.”

Knowledge is increased by friendship. The more we are in a person's company, and thereby brought into more intimate contact with that person, especially if on terms of warm friendship, the deeper the knowledge we derive of that person's character in all its bearings. Yet there is a still deeper knowledge; the knowledge a child has of its father; this is the closest knowledge of all. An infant knows its mother, even when unable to utter her name; and is often terrified at the attention bestowed upon it by the most well-disposed stranger. As that infant grows its knowledge of its parent increases; it understands and appreciates the parental care and affection; and if, in after years, many miles separate the child from its home, the very mention or thought of “father” or “mother” will awaken the tenderest feelings. The knowledge alluded to in this scripture is a *family* knowledge, exceeding even that of friendship, and it increases as the child grows. The babe in grace that has been once favoured to taste that the Lord is gracious will never forget the experience. As the child's needs increase, and divine proof is forthcoming of the all-sufficiency of the Lord's grace, and of His strength being made perfect in weakness, the experience therefrom derived will ripen into a knowledge of the perfections of every saving attribute of Deity, and the Name of the Lord will convey to the awakened soul a knowledge of the God of infinite mercy, infinite love, infinite wisdom, infinite goodness, infinite grace, infinite faithfulness, infinite power, infinite patience; a God longsuffering, indulgent, forbearing, infinitely just and righteous, and of infinite condescension; a God nigh at hand, and not afar off, and whose ear is ever open to the cry of the needy. The characters specified in the preceding verse were not ignorant of the gracious fact that “the Name of the Lord is a strong tower: the righteous runneth into it, and is safe” (Prov. xviii. 10); but proved in their distress that “God that cannot lie” (Titus i. 2) was indeed “a very present help in trouble” (Psa. xli. 1). Of all people, the children of God realise their need of definite things; of something perfectly trustworthy.

They gradually discover the desperate deceit of their own hearts; they live to prove the worthlessness of all human help; they find they are no match for the devil; and the frailty of the flesh, both in themselves and in others, disheartens them more and more. Therefore they steadfastly cherish every instance they are favoured to prove of the faithfulness of God; the demonstrations of His divine help; the deliverances at His hand and by His power from the wiles of the devil, and the immutability of His sovereign will. It is truly observed, therefore, that "they that know Thy Name—

"Will put their trust in Thee." One has well said that the better God is known, the more He is trusted; yet the methods God employs to bring His people to know Him better provide a complete demonstration of the truth of His own word, that "My thoughts are not your thoughts, neither are your ways My ways" (Isa. lv. 8); and it is a mercy they are not. It is when other helpers fail and comforts flee, that we earnestly pray:

"Help of the helpless, O abide with me."

Every deliverance wrought for us will give an added force to our plea, "Thou hast been my help" (Psa. xxvii. 9); and every gracious recognition by God of that plea will strengthen faith, and will, at times, enable it to testify with afflicted Job: "Though He slay me, yet will I trust in Him" (Job xiii. 15). This trust will be implicit, and will cover the concerns of both body and soul; there will be no going to Egypt for help. If any man lack wisdom, he will not appeal to his friends for advice, but will "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. i. 5). If he be compassed about with many enemies, he will not enlist an armed force to protect him, but will cry: "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). If he is heavily afflicted, and under the seeming hidings of God's face, he will not seek by carnal means to obtain relief, but will cry, "*O Lord, I am oppressed, undertake for me*" (Isa. xxxviii. 14). This trust will not be shaken in the absence of the immediate interposition of God, but will quietly remember that it is written: "And therefore will the Lord *wait*, that He may be gracious unto you, and therefore will He be exalted that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him" (Isa. xxx. 18). At times this trust will pass under a cloud, when the hand of the Lord will not be seen, and His presence will not be realised, but as it springs from a living root, its exercise, although suspended, is never utterly destroyed. The Lord will never forsake the work of His own hands, and if He has graciously implanted this trust in any heart, He will, under the most depressing and unpromising circumstances maintain its existence; sometimes so ordering circumstances, that if the soul cannot look forward, it is constrained to look back and to remember all the way the Lord hath led it, and in such a survey it will be seen, and humbly acknowledged, that "He hath never failed thee, nor forsaken thee;" and the gracious illumination of the past will penetrate the future, scattering the gloom of mistrust, and enable faith to believe that—

"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."

Moreover, there is this reason for the exercise of, trust in the Name of the Lord:

"For Thou, Lord, hast not forsaken them that seek Thee." Many an afflicted saint has concluded that God has forsaken him, and even the dear Redeemer had to suffer the terrors of awful loneliness and desolation, causing Him to cry out, "My God! My God! why hast Thou forsaken Me?" yet His heavenly Father was at hand to receive His spirit in His expiring moments. The Lord has said concerning those who pass through the valley of the shadow of death: "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 7); and the testimony of every departing saint will be: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; *all came to pass*" (Josh. xxi. 45).

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE (4).

By PASTOR E. M. G. MOCKFORD (DEVIZES).

THE fourth article of the Creed of Pope Pius IV. is as follows: "I embrace and receive every one of the things which have been defined and declared in the Holy Council of Trent concerning Original Sin and Justification." The subject of a sinner's justification before a holy God is one of the most important that can ever be considered. Let us therefore see what the Council of Trent has said upon this matter, and then contrast these declarations with the Word of God.

The way of salvation as taught by the Church of Rome is utterly false, and her teaching on justification is very complicated. It may be pointed out here that it is very necessary to distinguish the Roman Catholic from an atheist, or even from a Unitarian. The atheist denies the being of a God; the Unitarian denies the Deity of Christ. But the Roman Catholic Church is a professedly Christian Church, holding many of the main Christian beliefs, at the same time likely to ensnare many simple minds by obscuring the simple truths of the Gospel, through the addition of doctrines not found in the Word of God. God's truth is like the sun, which Rome has darkened by a thick cloud; or, to change the figure, she has so overlaid the foundations with masses of rubbish that the former are almost undiscoverable. Canon 9 of the Council of Trent says: "If anyone shall say that the ungodly man is justified by faith only, and that it is not necessary for him to be prepared by the motion of his own will, let him be accursed." Canon 12 says: "If anyone shall say that it is by confidence alone in the divine mercy that we are justified, let him be accursed." Canon 23 says: "If anyone shall say that he who is once justified cannot lose grace, let him be accursed." Canon 24 says: "If anyone shall say that justification is not *increased* before God by good

works, but that these works are only the fruits and marks of justification obtained, let him be accursed." Canon 32 says: "If anyone shall say that the good works of a justified man are the gifts of God in such a sense as not also to be the merits of the justified man himself, or that he by the good works which are done by him through the grace of God, and the merit of Jesus Christ, *does not truly deserve* increase of grace and eternal life, provided he shall die in a state of grace, let him be accursed."

Thus we see that the Church of Rome, in unmistakable plain language, exalts the will of the creature, teaches that those in a state of grace may be lost, that justification may be increased, that good works are meritorious, so that the doer of them actually deserves eternal life, and pronounces a curse on those who hold the doctrine of justification by faith alone.

Now the Word of God testifies that "we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. lxiv. 6); that we could not stand if the Lord were to mark our iniquities (Psa. cxxx. 3); that the holiest of men, like Job, and the Apostle Paul, unreservedly admitted their sinfulness, abhorring themselves, and counting themselves the chief of sinners.

As to justification by grace through faith, the Scriptures testify: "If by grace, then is it no more of works; otherwise grace is no more grace" (Rom. xi. 6). "Therefore we conclude that a man is *justified by faith* without the deeds of the law" (Rom. iii. 28). "*To him that worketh not*, but believeth on Him that justifieth the ungodly, *his faith* is counted for righteousness" (Rom. iv. 5). "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

The Bible teaches that justification cannot be increased, for the righteousness which gives the believer his title admits of no increase, being an *everlasting* righteousness" (Dan. ix. 24). When God's people are spoken of as righteous, the meaning is that they are accounted as such on the ground of Christ's righteousness, which is not inherent in them, but imputed to them.

It may be well to point out that there are three aspects of justification: 1. Justification by grace, which includes the election of God's people in Christ. 2. Justification by faith, the grace whereby the soul is enabled to apprehend the merits of Christ, so that justification by faith really means, justification by the merits of Christ *grasped by faith*. 3. Justification by works in the declarative sense, inasmuch as good works prove to the world the possession of true faith. (See James ii. 21.)

The Church of Rome professes to reverence the Fathers or great teachers of the early centuries, but this is what Augustine, Bishop of Hippo (fifth century), says: "Let no one, therefore, deceive you, my brethren, because we should not love God unless He first loved us. For if we first loved, so that He loved us on account of this merit, then we first chose Him so as to desire to be chosen by Him. But He, who is truth itself, said the reverse." Rome has since canonised Augustine, but she has repudiated his free grace views.

Hooker, the great Church of England divine, in his "Discourse on Justification," says: "Christ hath merited righteousness for as

many as are found in Him. Then, although in ourselves we be altogether sinful and unrighteous, yet the man who is found in Christ God beholdeth with a gracious eye, and accepteth him in Jesus Christ as perfectly righteous, as if he had fulfilled the whole law; shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the Apostle saith, ' God made Him which knew no sin, to be sin for us, that we might be made the righteousness of God in Him ' (2 Cor. v. 21). Let it be counted folly, or frenzy, or fury, or whatsoever, it is our wisdom and our comfort; we care for no other knowledge in the world but this: that man hath sinned, and God hath suffered; that God hath made Himself the sin of man, and that men are made the righteousness of God " (" Protestant Dictionary," p. 339).

On no other subject, perhaps, does the teaching of the Church of Rome so completely subvert the truth of God's Word, and exalt the supposed power of the creature.

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## " THY RIGHTEOUSNESS IS IN HEAVEN."

FROM BUNYAN'S " GRACE ABOUNDING."

BUT one day, as I was passing in the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, " Thy righteousness is in heaven;" and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand: there, I saw, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, He wants my righteousness; for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ Himself. " The same yesterday, and to-day, and for ever " (Heb. xiii. 8).

Now did my chains fall off my legs indeed; I was loosed from my affliction and irons; my temptations also fled away; so that from that time those dreadful scriptures of God left off to trouble me: now went I also home rejoicing, for the grace and love of God; so when I came home, I looked to see if I could find that sentence, " Thy righteousness is in heaven," but could not find such a saying; wherefore my heart began to sink again only that was brought to my remembrance: " Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption " (1 Cor. i. 30). By this word I saw the other sentence true.

For by this scripture I saw that the Man Christ Jesus, as He is distinct from us, as touching His bodily presence, so He is our righteousness and sanctification before God. Here, therefore, I lived for some time, very sweetly at peace with God through Christ. Oh, methought, Christ! Christ! there was nothing but Christ that was before my eyes; I was not now (only) for looking upon this and the other benefits of Christ apart, as of His blood, burial, or resurrection, but considering Him as a whole Christ!

as He in whom all these, and all His other virtues, relations, offices and operations met together, and that He sat on the right hand of God in heaven.

'Twas glorious to me to see His exaltation, and the worth and prevalency of all His benefits, and that because now I could look from myself to Him, and should reckon that all those graces of God that now were green to me, were yet but like those cracked groats and fourpence halfpennies that rich men carry in their purses when their gold is in their trunks at home. Oh! I saw my gold was in my trunk at home! In Christ my Lord and Saviour. Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption. Further, the Lord did also lead me into the mystery of union with the Son of God; that I was joined to Him, that I was flesh of His flesh, bone of His bone; and now was the word sweet to me in Eph. v. 30. By this also was my faith in Him, as my righteousness, the more confirmed in me; for if He and I were one, then His righteousness was mine, His merits mine, His victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

Now I saw Christ Jesus was looked upon of God; and should also be looked upon by us, as that common or public person, in whom all the whole body of His elect are always to be considered and reckoned; that we fulfilled the law by Him, died by Him, rose from the dead by Him, got the victory over sin, death, the devil, and hell, by Him: when He died, we died; and so of His resurrection. "Thy dead men shall live, together with My dead body shall they arise, saith He" (Isa. xxvi. 19). And again: "After two days He will revive us, and the third day He will raise us up, and we shall live in His sight" (Hos. vi. 2); which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that of the Ephesians: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

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## WEAK AND STRONG BELIEVERS.

THE following is an extract from a letter written by Samuel Eyles Pierce, a gracious minister who died in the early part of the nineteenth century. He is valued by many by reason of his "Letters on Spiritual Subjects."

"All the difference between weak and strong believers lies in this. The weak believer knows little of the Person and salvation of Jesus, therefore he cannot trust with that confidence he ought. The strong believer knows more of the Person, love, work and worth of Immanuel; therefore he trusts more simply in Him alone. The weak believer feels nothing of himself, of sin, weakness and misery; but the strong believer sees, feels, and experiences much more of it. Only being taught more clearly from the Word and Spirit, he looks wholly on the slaughtered Lamb, believes the testimony of the Father concerning the blood of His Son, that it is

the atonement of the soul, and cleanseth from all sin. The gospel is exceeding plain and simple. It begins with the eternal compact between God and the Lamb, and is carried into execution, and finished by the incarnation, and in the life and death of Jesus. God sets Him forth as a propitiation for sin. Declares His righteousness as everlastingly sufficient to justify everyone who trusts thereon, and proclaims the Mediator, saying of Him, 'This is My beloved Son, in whom I am well pleased.'

Such as believe the record and testimony God hath given of His Son are believers, and honour Him in believing, more than their sins had ever dishonoured the moral law. With such God is well pleased; He sees them in Jesus, loves them in Him, and beholds them holy, righteous, and spotless in the Person and salvation of His Beloved.

It is a blessed thing to take in the knowledge of the virtue and efficacy of Christ's blood and righteousness into our minds, from the Word and Spirit, by believing. No man knows anything of Christ's blood in his own soul's experience, but in the following way. The Holy Ghost gives him in the word of promise a view, i.e., a spiritual conception of the all-healing, cleansing blood of the Lamb. He shews him how infinitely efficacious it is to cleanse from every spot and stain, before the Lord, for evermore. He gives a sense of the Father's complacency and acceptance of the one all-sufficient sacrifice of His Son. Thus He gives an inward apprehension of it, so as for the soul to rejoice in it. So that the believer, under these teachings of the Holy Spirit, can use Paul's words, who saith in his own name, and in the name of others, speaking of Jesus, 'We have redemption through His blood, even the forgiveness of sins.' When the Holy Ghost enlightens the mind to take in Christ, as set forth in the following scripture, 'He'—Jehovah the Father—'hath made Him sin for us, that we might be made the righteousness of God in Him,' 'tis then we see the glory of His righteousness and sin-offering; and in it we see ourselves made the righteousness of God in Him.

This is a sight which gives present, and will afford everlasting content. To view ourselves one with Christ, holy, righteous and spotless, complete in Him. Then we have boldness and access with confidence by faith in Him, into the Father's presence, looking on Him as at perfect peace with us, and as having nothing in His heart but everlasting love to us. . . . When Christ is revealed by the Holy Spirit in the Word, and set forth as a propitiation for sin, the soul hath, and sees all its needs, to encourage the heart and hope in God. I view this to be the Spirit's work, viz., to give such a knowledge of Christ, and so to enlighten the mind with a real spiritual conception of Him, as brings man entirely out and off himself, and helps him to build his everlasting hope in God, upon the finished work of the ever-blessed Immanuel. Such look at nothing in themselves, either sin or grace; but look wholly to Jesus, and their hope and confidence is increased by what they read in the word and promise, in which God speaks to them as His children, saying, "I am the Lord your God, fear not, I am thy shield, and thine exceeding great reward." Oh, for an increasing growing faith in God's true and faithful Word! You cannot grow into Christ without it, nor have real communion with Christ, but

by faith in it. If you could but see how exactly Christ is suited to you, with all your wounds, spots and stains; how efficacious His blood is to heal, purify, sanctify, and present you without spot of sin before the throne, it would make your heart leap with joy. Don't leave out Christ in any part of your experience. Learn to give glory to Jesus by honouring His righteousness and blood, in and by a real belief of its everlasting worth and efficacy, as testified of by Jehovah the Father, who declares that it cleanseth from all sin."

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## HOUSES OF UNTEMPERED MORTAR.

REFERENCES in the Scriptures to houses so frail that a storm could quickly remove them are familiar: "The Land and the Book" has an interesting description, which is here given:—

"Peasants build very ephemeral habitations with small stones and mud, which, if deserted, soon fall and melt away like summer snow on the mountains. It is surprising to see how quickly 'houses which no man inhabiteth become heaps' (Job xv. 28), and Solomon noticed the same thing: 'By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through' (Eccles. x. 18). The roof of any of these huts, forsaken or neglected through idleness, will drop through in a single winter, and then the unprotected walls wash down by the rain, and speedily become mere shapeless 'heaps.' The cause is easily explained. The roof is made by heaping a thick stratum of earth over the brush, thorns and cane, which are laid on the beams to receive it. This earth, if not constantly *rolled*, or carefully plastered, so as to shed the rain, absorbs it, until the weight breaks the beams, and then the whole mass breaks through, bursting out the feeble walls, which now have nothing to bind them together. The mortar used is without lime, and when thoroughly saturated by the rain, becomes as slippery as soap; and thus the whole fabric tumbles into a dismal ruin. Indeed, such frail houses often fall suddenly during great storms, and crush the inhabitants to death. This is particularly the case where there is much snow, and the people cannot properly roll their terraces.

"It was such facts as these, perhaps, that suggested to Ezekiel the terms of the terrible rebuke to the prophets of Israel: "Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar, that it shall fall. There shall be an overflowing shower; and ye, O great hailstones shall fall; and a stormy wind shall rend it' (Ezek. xiii. 10—16).

"Yes, these are the very agencies by which the Lord now overthrows in a night whole villages thus built with untempered mortar. 'So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundations thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof.' A calamity this of very frequent occurrence. I have known many such during my residence in this land, and this whole passage is so graphic and true to experience, that the prophet, beyond a doubt, drew the picture

from scenes with which he was personally familiar. We are approaching a striking specimen of walls built and daubed with such mortar, and not a few of the houses threaten to crush their inhabitants beneath their ruins. One or two of the houses are partly built of cut stone which belonged to the old city, but the remainder are made of small cobble stones from the shore and untempered mortar, loosely laid up, and daubed on the outside with the same."

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## FOR THE LITTLE ONES.

My dear young Friends,—Another story about a king. So many interesting things are written about kings in the Bible, that it would take a very long time to go through them all. This time I want to talk to you about a king and a knife; not a knife to use at the table, but a pen-knife. Every boy likes a knife, and we call them pen-knives, which are not really so, because we do not need to sharpen our fountain-pens as men used to cut and sharpen the quills they used for pens. Now for the king and his pen-knife, or, as it would be called in those days of which we write, the scribe's knife.

You know that books in olden days were not bound up as we have them now, but were really big rolls on which words were written by clever men called scribes. God ordered one of His servants to take a roll, and on it to write words that He should say to him. The words were not all pleasant, because they had to do with wrong ways. If all our wrong words and ways were put in a book it would be a big book, and yet there is not one that God does not see and know. The scribe was called, and the man of God spoke the word of God, and it was all put down in the book; then to the place of worship the scribe went, and read to all the people these words of God.

The news that the book or roll was read made a great stir, and the scribe had to read it again, this time to the heads of the people. The roll was hidden away, and then someone told the king all about it. He was not in his usual house, but in a winter house, and there was a fire, not like ours, but one burning in what was called a fire-pot. The king told them to read to him what had been read to the others. When three or four leaves had been read, he got so cross and cut the roll, and then threw it on the fire. There were some who begged him not to burn the roll, but he would not listen. Still, another one was written, but God said the king should suffer because of this, and he was severely punished. I wonder if you can find all about this in the Bible; it is all in one chapter, where you will find a prison, prophet, proclamation, porter, princes, and pen-knife, with all the names of the people in this little story, and how the Lord hid away the prophet so that the king should do him no hurt.

Kings are usually buried with much show, but for this wrong this one was cast out into the heat of the day and the cold frost at night. Try and find this yourselves before asking anyone else. It is in the Old Testament.

Yours truly, A HELP.

# Waymarks.

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## A WORD FROM THE EDITOR.

AFTER many weeks of enforced silence to our readers, it is with gratitude and pleasure that I take up my pen once more to write to them. Oh for grace to speak well of one's best Friend, to all who have borne him up in prayer during a period of such serious illness, and aided him so lovingly in word and deed! Little did I think that the Lord had given me a place in the hearts of so many of His people. Truly, while consciously unworthy of so great a favour, one feels a grateful response which cannot be put into words. This is shared by my dear wife, who was much encouraged by such prayerful sympathy during the many anxious hours which she spent in devoted attention to me in hospital. The friends at "Providence," Rowley Regis, have not merely looked on while the Lord has laid His afflicting hand upon their Pastor; they have feelingly shared the stroke, visited him in his sickness, and in no mean manner attended to his temporal wants; certainly not forgetting to pray for him. And while they have, with their usual regularity, so thoughtfully maintained their Pastor, God in His goodness has remembered them by inclining His servants to come week by week during one's absence, to preach the Word in their midst. Well may we pause and say: "O give thanks unto the Lord; for He is good: for His mercy endureth for ever" (Psa. cxxxvi. 1). While our grateful acknowledgments begin, under God, at home, they are warmly extended to all who have been moved to render verbal and practical help in this time of need. Many of the names of such helpers are unknown to me, but not to the One who by His servant, Mr. Wright, incited their help through a brief statement of the case on the cover of our Magazine. In that great day, may they each be favoured to hear Him say: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40).

Believing that a few words may be expected relating to my illness, I desire to append what follows in humble thankfulness to Him who has been a very present help in this time of trouble.

Many times have I visited friends in the various hospitals in and around Birmingham, and while in these splendid institutions, the thought has often arisen in my mind: "What would you do if you had to undergo an operation?" How greatly one has always dreaded such an ordeal! Yet when the time came for the experience, the Lord made room for a precious confirmation of a word spoken with power some years since, the effect of which then produced a longing to depart and be for ever with Christ, beyond the reach of sin. What an unspeakable favour and relief

it was to be taken into the operating theatre, resting by faith upon the word just referred to: "And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels" (Mal. iii. 17). All fear seemed gone; so much so, that my own doctor who was present, afterwards remarked at the quiet way in which I took the anæsthetic. Blessed be God for the *secret* of that quietness, and for thus fitting me to afterwards declare to His people that:

" The hope that's built upon His Word  
Can ne'er be overthrown."

What can take away fear, and bring quietness in that which may prove to be the valley of the shadow of death, but the presence of the Lord and His own Word in the soul? Brought safely through the operation, I found there was in store for me a further sight of my own inward wretchedness and depravity. Oh the distress this sight produced! Such an assurance was felt, that if the Lord could change His mind, He soon would take His love from one so vile. And yet what room was thus made for another persuasion that one could have no hope apart from Jesus Christ—a complete Saviour. So that afresh the arms of faith were outstretched to Him for mercy, and grace to help in time of need.

Let one more token for good be added, which will always be associated with my stay at St. Chad's Hospital, Birmingham. One evening, when feeling lonely and sad in my room, anxious for some heavenly solace and strength, three lines from two hymns were spoken with such sweet power to my heart. First of all I heard the still small voice of my best Friend saying: "I love thee well, My child," and then these words:

" In love I correct thee, I only design  
Thy dross to consume, and thy gold to refine."

Oh how I loved Him in return, and told Him that I knew I needed His correction, for which I tried to thank Him, feeling unworthy to be taken in hand by such a good God. And now He has graciously bestowed a good measure of restoration to health, although I am bidden by medical advice to go along steadily for a time. May the One who has done so much for me, whose love is the most precious blessing one can enjoy, give more grace to follow Him closely and quietly, while one's days are lengthened out for His service on earth. I am greatly indebted to my friend, Mr. Wright, of Rochdale, for conducting the Magazine during my enforced rest. If the Lord's will, I hope to resume my Editorial labours with the October number of "Waymarks." "Brethren, pray for us" (1 Thess. v. 25).

## WHAT IS ARMINIANISM? (No. 7.)

BY PASTOR F. H. WRIGHT (Rochdale).

WHAT heated controversy has been waged during the course of years over the question of what is known as "Free-will"; Calvinism or Arminianism. It is worth while to go over briefly some of the chief points of the history of the question that has agitated

religious circles for three or four centuries. The teaching of the Reformers was clear and precise, the Articles of the Church of England regarding the matter are based upon it, and the Articles of our own body are just as definite, but we will come to them later, if the Lord will.

We know that in this country before the Reformation, to differ from the Papal Church meant persecution and often death; the language of the Church was Latin, which ordinary people did not understand, and in consequence the great majority of people, and in many cases the priests as well, were deplorably ignorant. What are known as the Middle Ages were characterised by terrible covetousness and monstrous degradation on the part of an ignorant priesthood. On the Continent the Reformation made progress, and in the sixteenth century, in the reign of Edward VI., the reform of the Church was commenced in our land; it will be borne in mind that what is known as Nonconformity had not arisen prior to the Reformation.

The reign of Edward VI. was short, but when it was agreed that the time had come to give some stable form to the doctrines and discipline of the Church, Geneva was acknowledged, and the theological system established there by Calvin was adopted and rendered the public rule of faith in England. Such is the testimony of the historian. Here again is the word of the recorder of events: "It is certain that the Calvinistical doctrine of Predestination prevailed among the first English Reformers." It is clear then that when gracious men, concerned for the honour of God, the good of souls, and the setting up of pure religion in the land, settled to the task of establishing sound doctrine, they discovered that teaching founded upon the Scriptures, truths calculated to be for the good of the nation, and the only basis for a true church in its organisation upon earth, was to be drawn from what is called Calvinism. Opposition, of course, there was bound to be, seeing that Arminianism is essentially man-made, and therefore man-honoured.

The first public departure took place about the year 1595, and towards the end of Queen Elizabeth's reign, there arose a party which were first for softening and then for overthrowing the received opinions concerning predestination, free-will, effectual grace, and the extent of Christ's redemption. Some people would not recognise or acknowledge Arminianism as a friend or ally of the Papacy, but we must read what the historian says. The Spanish ambassador wrote to Spain declaring that there were never more hopes of England's conversion, for there are more prayers offered to the mother than to the Son of God. Here is a letter sent by the Jesuits to the Rector at Brussels, a copy of which endorsed by Archbishop Laud was seized in his study at Lambeth, and another copy found among the papers of a society of priests and Jesuits at Clerkenwell in 1627:—

"Father Rector,—We have now many strings to our bow, and have strongly fortified our faction, and have added two bulwarks more; for when King James lived (we know) he was very violent against Arminianism, and interrupted with his pestilent wit and deep learning our strong designs in Holland. Now we have planted the *sovereign drug*, *Arminianism*, which we hope will

purge the Protestants from their heresy; and it flourisheth and beareth fruit in due season. For the better prevention of the Puritans, the Arminians have already locked up the duke's ears, and we have those of our religion which stand continually at the duke's chamber, to see who goes in and out. We cannot be too circumspect and careful in this regard. I cannot choose but laugh to see how some of our own rank have accounted themselves; you would scarce know them if you saw them; and it is admirable how in speech and gesture they act the Puritan. The Cambridge scholars, to their woful experience, shall see we can act the Puritans a little better than they have done the Jesuits. I am at this time transported with joy to see how happily all instruments and means, great as well as smaller, co-operate unto our purposes. But to return unto the main fabric, *our foundation is Arminianism.*" Such a communication as this needs no particular comment, except to note how true the words were and how amply they have been fulfilled during the past three hundred years.

What can be said of these anti-Calvinists who with might and main sought to oppose the Reformation? One can scarcely think of a Reformation without Calvinism! The men who opposed Calvinism included Bishops Gardiner and Bonner!

Some of our readers are doubtless acquainted with Froude. His second volume of "Short Studies on Great Subjects" begins with an address on Calvinism; it lies before us as we write. Read this: "If Arminianism most commends itself to our feelings, Calvinism is nearer to the facts; however harsh and forbidding these facts may seem." Come to some of the facts of history as Froude writes:

"You all know to what condition the Catholic Church had sunk at the beginning of the sixteenth century. An insolent hierarchy, with an army of priests behind them, dominated every country in Europe. The Church was like a hard nutshell round a shrivelled kernel. The priests had lost the control over their own appetites; profligate in their own lives, they extended to the laity the same easy latitude which they asserted for their own conduct. Religious duty no longer consisted in leading a virtuous life, but in purchasing immunity for self-indulgence by one of the thousand remedies which officials were ever ready to dispense at an adequate price.

"The pleasant arrangement came to an end—a sudden and terrible one. Christianity had not been upon the earth for nothing. The spiritual organisation of the Church was corrupt to the core; but in the general awakening of Europe it was impossible to conceal the contrast between the doctrines taught in the Catholic pulpits and the creed of which they were the counterfeit. . . . And this is to be said of Calvin, that so far as the state of knowledge permitted, no eye could have detected more keenly the unsound spots in the received creed of the Church, nor was there reformer in Europe so resolute to excise, tear out and destroy what was distinctly seen to be false—so resolute to establish what was true in its place, and make truth to the last fibre of it the rule of practical life. Calvinism as it existed at Geneva, and as it endeavoured to be wherever it took root for a century and a half after him, was not a system of opinion, but an attempt to make

the will of God as revealed in the Bible an authoritative guide for social as well as personal direction."

Let the history of Calvinism be read, and let the history of Arminianism be read too, and it will be seen that whilst the one is concerned for the overthrow of spiritual wickedness and has a spirit which rises in revolt against error, the other is tolerant of evil, flattering to man, and ready to admit that which so quickly proves destructive. We hope to return to the doctrinal aspect of the matter.

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## BLACK PAGES FROM HISTORY.

FROM Ryle's "Light from Old Times" we cull a few details concerning the reign of James II.:—

"The reign of James II. was a singularly short one. It began in February, 1685, and ended in December, 1688. Short as his reign was, it is no exaggeration to say that it contains a more disgraceful list of cruel, stupid, unjust and tyrannical actions, for which the Sovereign alone can be held responsible, than the reign of any constitutional monarch of this land, with the single exception of Bloody Mary. It is a reign, in fact, in our English annals, without one redeeming feature. Not one grand victory stirs our patriotic feelings; not one first-class statesman or general, and hardly a bishop besides Ken and Pearson, rouses our admiration; and the majestic name of Sir Isaac Newton among men of science stands almost alone. There were few giants in the land. It was an era of mediocrity; it was an age not of gold, or silver, or brass, or iron, but of lead. We turn away from the picture with shame and disgust, and it abides in our memories as a picture in which there is no light and all shade.

The chief explanation of this singularly disgraceful reign is to be found in the fact that James II. was a narrow-minded, obstinate, zealous, thorough-going member of the Church of Rome. As soon as he ascended the throne he surrounded himself with priests and Popish advisers, and placed confidence in none but Papists. Within a month of his accession, says Evelyn in his diary, 'the Romanists were swarming at Court with greater confidence than had ever been seen in England since the Reformation.' At his coronation he refused to receive the sacrament according to the rites of the Church of England. He set up a Popish chapel at his court and attended Mass. He strained every nerve throughout his reign to encourage the spread of Popery and discourage Protestantism. He procured the visit of a Popish nuncio, and demeaned himself before him as no English sovereign ever did since the days of King John. He told Barillon, the French ambassador, that his first object was to obtain for the Romanists the free exercise of their religion, and then at last to give them absolute supremacy. All this was done in a country which little more than a century before had been freed from Popery by the martyred Reformers, and blessed with organised Protestantism by the reign of Elizabeth. Can anyone wonder that the God of Providence was displeased and refused to shew the light of His countenance on the land? James II.'s reign was an unhappy and

discreditable time in the annals of England, because the King was a thorough-going Papist.

The second explanation of the disgraceful character of James II.'s times is to be found in the low moral condition of the whole nation when he came to the throne. The misgovernment of James I. and Charles I., the semi-Popish proceedings of Archbishop Laud, the fierce civil war of the Commonwealth, the iron rule of Oliver Cromwell, the rebound into unbridled licentiousness which attended the Restoration and reign of Charles II., the miserably unwise and unjust Act of Uniformity, the unceasing persecution of true religion, under the pretence of doing God service, and making men of one mind—all these things had borne their natural fruit. The England of James II.'s time was morally vile and rotten to the core. The court seems to have thrown aside common decency, and to have regarded adultery and fornication as no sin at all. Evelyn's description of what he saw at Whitehall the very week that Charles II. died is sad and disgusting. On Sunday evening, the 1st of February, 1685, Evelyn, it seems, was at Whitehall. A week after he recorded his impressions of the scene which he then witnessed: 'I can never forget the inexpressible luxury and profaneness, and as it were, total forgetfulness of God, it being Sunday evening . . . a French boy singing love songs in that glorious gallery; whilst above twenty of the great courtiers and other dissolute persons were at basset around a large table, a bank of at least two thousand in gold before them.' On Monday morning, the 2nd of February, the King was struck with apoplexy.

Charles Knight (History of England) truly says: 'The high public spirit, the true sense of honour, which had characterised the nobles and gentry of England during the Civil War, was lost in the selfishness, the meanness, the profligacy, of the twenty-eight years that succeeded the Restoration. Traitors were hatched in the sunshine of corruption. The basest expediency had been the governing principle of statesmen and lawyers; the most abject servility had been the leading creed of divines. Loyalty always wore the livery of the menial. Patriotism was ever flaunting the badges of faction. The bulk of the people were unmoved by any proud resentment or eager hopes. They went on in their course of industrious occupation without much caring whether they were under an absolute or a constitutional government, as long as they could eat, drink, and be merry. They had got rid of the Puritan severity; and if decency was outraged in the court and laughed at on the stage, there was greater licence for popular indulgences.'

The leading statesmen were too often utterly untruthful, and ready to take bribes. The judges were, as a rule, mean, corrupt, ignorant creatures of the court. The Church of England, which ought to have been a bulwark against wickedness, had never recovered the suicidal loss of its life-blood caused by the Act of Uniformity in 1662, and was a weak, timid, servile body. The bishops and clergy, with a few brilliant exceptions, were very unlike the Reformers, and always unwilling to find fault with any great man, or to dispute the divine right of kings to do as they pleased. The Dissenters were crushed to the earth by petty, intolerant restrictions; and, between fines, imprisonment and per-

secutions, were little able to do anything to mend the times, and could barely keep their heads above water.

Last, but not least, we must not forget that for at least a hundred years England had been incessantly exposed to the untiring machinations of the Jesuits. Ever since the accession of Elizabeth these mischievous agents of Popery had been compassing sea and land to undo the work of the Reformation, and to bring back our country to the thralldom of the Church of Rome. Disguised in every possible way, and professing anything by the Pope's permission and dispensation, in order to accomplish their end, these Jesuits throughout the days of the Stuarts were incessantly at work. To set Churchmen against Dissenters, Calvinists against Arminians, sect against sect, party against party, and so to weaken the Protestant cause, was their one constant employment. How much of the bitter divisions between Churchmen and Nonconformists, how much of the religious strife which defiled the early part of the seventeenth century is owing to the Jesuits, I believe the last day only will declare. Those only who read 'Panzane's Memoirs,' or Dean Goode's 'Rome's Tactics,' can have any idea of the mischief they did. In short, if ever there was an era in modern history when a Popish king of England could promote Popery, and do deeds of astounding cruelty and injustice without let or hindrance, that era was the reign of James II. What might have been the final result, with such a king and such a field of action, if he had not gone too fast and overshot his mark, it is impossible to say. God in His infinite goodness had mercy on England, and delivered us from his wicked designs. But the things that he did while he reigned, and the singular manner in which he at last over-reached himself by the trial of the seven Bishops, and lost his throne, ought never to be forgotten by an Englishman who is a true Protestant and loves his country.

There are five leading events, or salient points, in this reign which are specially worth remembering. They follow each other in regular order, from the accession of James to his abdication. One common aim and object underlaid them all; that aim was to pull down Protestantism and to plant Popery on its ruins.

*(To be continued.)*

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE (5).

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

WE have now to consider the ritual of the Roman Catholic Church, and, in connection with it, one of the most astounding and blasphemous claims ever made by man—the claim that the priest, by repeating a few Latin words, can change the substance of the bread into the body of Christ, and of the wine into the blood of Christ, a change called Transubstantiation, the word meaning, "*a change of substance.*"

The fifth article of the Creed of Pope Pius IV. says: "I profess that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in

the most holy sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation."

We must first consider the dogma of Transubstantiation, because on it is founded the "sacrifice of the Mass." The Council of Trent curses anyone who says that "Christ is only in the sacrament as in a sign or in a figure." (It may be stated here that Article XI. of the Creed of Pius IV. compels the Romanist to accept the Canons of the Council of Trent.)

Canon 3 says, "If anyone shall deny that in the venerated sacrament entire Christ is contained in each kind (bread and wine), and in each several particle of either kind when separated, let him be accursed." So that if the consecrated bread be separated into a thousand parts or crumbs, each part or crumb is entire Christ!

Canon 4 teaches that the true body and blood of the Lord Jesus Christ *remains* in the hosts or particles which have been consecrated. Further, the Catechism of the Council of Trent actually says that "whatever appertains to the true body of Christ, as the *bones and nerves*, is contained in this sacrament." It was for denying this truly awful teaching that our godly forefathers were burned to death.

Let us now examine some of the Scripture passages advanced by Romanists in support of this monstrous dogma. John vi. 53, 54, is quoted: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life." It is evident that this passage has no direct reference to the ordinance of the Lord's Supper. The discourse recorded in this chapter was delivered at least thirteen months before the institution of the Lord's Supper. This is evident from the fact that two passovers elapsed between the utterance of these words and the institution of the ordinance. (Compare John vi. 4 with John xii. 1.)

These words of Christ must be understood either literally or figuratively. They are not received in the absolutely literal sense by Rome herself, or they would prove that all who did not receive the bread and wine must perish, which Rome denies; and, on the other hand, they would prove that all communicants are saved, which certainly Rome would not allow, as it would teach that those brought up in the Church of Rome, such as Martin Luther, were everlastingly saved, whom Rome denounces as one of the greatest heretics! The true sense of the words is the figurative one, just as when Christ said, "I am the living bread which came down from heaven" (ver. 51). The one way of salvation is by faith in Christ. The key to the interpretation is to be found in vers. 35 and 63: "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "It is the Spirit that quickeneth; the flesh profiteth nothing; *the words* that I speak unto you, *they are spirit, and they are life.*" How are we to feed on Christ? By coming to Him. How are we to drink His blood? By believing on Him. Augustine, whose name Rome

professes to reverence, says, "If a passage is preceptive, and either forbids a crime or wickedness, or enjoins usefulness and charity, it is not figurative. But if it seems to command a crime, or to forbid kindness, it is figurative. 'Unless ye shall eat the flesh of the Son of Man, ye have no life in you.' These words appear to enjoin wickedness, or a crime. *It is a figure*, therefore, teaching us that we partake of the benefits of the Lord's passion, and that we must sweetly and profitably treasure up in our memories that His flesh was crucified and wounded for us."

(Some of our readers may have been much troubled lest they had not so received Christ, as that it might be compared to eating Him by faith. The writer has had similar fears, but received help and comfort from the consideration of the following lines, written by Joseph Hart, Gadsby's Selection, No. 864:

"Whoso lives upon His promise,  
Eats His flesh and drinks His blood."

Christ and His apostles constantly used figurative language in enforcing spiritual truths; indeed, it was a method of speech common in the East. "I am the door" (John x. 9). "I am the true Vine" (John xv. 1). "That rock was Christ" (1 Cor. x. 4). These are but a few of the many instances that might be quoted, which are obviously figurative in their meaning.

The words of institution of the Lord's Supper are also quoted by the Roman Catholic Church in support of her teaching. But if Luke xxii. 14—20 is referred to, it will be seen that the feast is commemorative, as was the Passover. The very occasion will explain the words. The paschal lamb *commemorated* the Passover, or the Lord having passed over the children of Israel, and yet the lamb was called "the passover." When Christ said, "This passover" (ver. 15), He meant, this *commemoration* of the passover. In like manner He said, "This is My body." At a commemorative feast He institutes another commemorative ordinance, which was to supersede the former, and to be observed in *remembrance* of Him. In the apostolic account of the Lord's Supper in 1 Cor. xi. 23—26 we read that Christ said, "This cup is the new testament." Now here is a double figure of speech. First, the cup is put for the wine; and secondly, the wine is called the new testament. Was the cup literally changed into the new testament, or covenant? The thought is too absurd to be entertained. The Apostle says, "*After the same manner* also He took the cup," etc.; i.e., after the same manner that He had said, "This is My body," He said, "This cup is the new testament in My blood;" and it is thus abundantly clear that as the cup represented the new testament, so the bread represented His body.

We may conclude by emphasising the importance and solemnity of the truths which are brought before us in the ordinance of the Lord's Supper. The Apostle says: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. xi. 29). This shews us that the partaker of the ordinance must do so in a spiritual manner, which he cannot do unless he have spiritual life and discernment. How unspeakably solemn are Christ's own words, already quoted: "Except ye eat the flesh of the Son of Man, and drink His blood,

ye have no life in you" (John vi. 53). There must be a spiritual reception of the Lord Jesus Christ by faith, and then a feeding upon Him by the soul, otherwise there is no life in us. And as there will be no reception of Him by a natural, hard heart, how evident it is that we must have our hearts made soft by divine grace, or rather that we need to have bestowed upon us a new heart—a heart that can feel, a heart upon which the Lord has promised to write His new Covenant (Jer. xxxi. 33; Ezek. xi. 19).

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## GLEANINGS FROM THE PSALMS. (No. 38.)

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

PSALM ix. 11.—"Sing praises to the Lord." The Psalmist having affirmed his personal intention to praise the Lord (verse 1) and having given a detailed reason for that intention in the succeeding verses, both with respect to himself in particular, and to "all that know Thy Name" in general, now incites the latter to join with him in acclaiming the goodness and mercy he had been favoured to experience, and which, through grace, was their mutual heritage. The gracious dispensations of God never contract the heart, nor straiten the affections of those who are the favoured subjects of them, but produce a blessed enlargement, embracing others of the household of faith who are treading a similar pathway; saying unto them "Rejoice with me" (Luke xi. 6). Amongst the crowd of suppliants who continually through the footstool of mercy, there will always be found some who have "tasted that the Lord is gracious" (1 Pet. ii. 3), and when out of the abundance of the heart some favoured sinner speaks of what the Lord has done for him, it will touch a chord in the hearts of others, producing a train of grateful reflections upon their own mercies; and causing them to take down their harps from the willows, will put them in tune with that of the liberated captive, producing a sweet chord of united thanksgiving and praise, which will ascend to heaven. Our mercies far exceed our miseries, but we are prone to make far more of the latter than we are of the former; and to this lamentable failing we may perhaps justly attribute much of the scarcity of our experience of the *joy* of salvation. One has said:

"To Thee every mercy we owe  
Above what the fiends have in hell; "

and if this were the key-note of our approaches unto the Throne of Grace, in public, as well as in private, and also of our conversation with the brethren, especially within the sanctuary precincts; we might be the means of imparting a little spiritual leaven into the assemblies of the saints, which would be a welcome and a becoming contrast to the spirit of worldliness and indifference which too often defiles both the inner and outer courts of the Lord's house. Of course, it is necessary that the heart be sincere in this particular exercise. True praise is never the fruit of mental or fleshly excitement. On one memorable occasion the multitude cried "Hosanna to the Son of David. Blessed is He

that cometh in the Name of the Lord" (Matt. xxi. 9); but in a few short hours the same voices cried in merciless frenzy, "Crucify Him, crucify Him!" It is evident in this case that the acclamations of praise did not spring from the heart; but were merely the effervescence of popular excitement, leaving the heart in its natural enmity. Nothing had been wrought in or for these people of a saving or gracious character; hence the hollowness of their hosannas; but when a poor sinner experiences the power of divine love, in any of its bearings, his heart is blessedly affected, and if he were to maintain silence, the very stones would cry out. The exhortation is to "*Sing* praises to the Lord." Some things are more impressive when uttered than when sung; whilst others are more impressive when expressed in tuneful melody than when spoken. The praises of the saints are the outcome of their real joys, and are therefore best expressed in spiritual songs. It is written concerning the redeemed in glory that "they sung a new song before the Throne" (Rev. xiv. 3); and one thus incites the redeemed on earth:

"Come, let us join our cheerful songs  
With angels round the throne."

May we be so led to reflect upon our manifold mercies, and be so favoured with repeated manifestations of eternal love that

"Our cheerful song may oftener be,  
'Hear what the Lord has done for me.'"

"Which dwelleth in Zion." Zion is the name by which the Church of God is frequently alluded to in the Scriptures; and it is the place where the Lord has affirmed that He will for ever dwell (Psa. cxxxii. 14); and it is written concerning the blest inhabitants of Zion: "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). It is in the Church that the Lord "shews His milder face;" the place where He "waits to be gracious;" and as He condescends to dwell in Zion, it is becoming that He should be praised therein. Moreover, the Lord "which dwelleth in Zion" is a reconciled God; a God Who has laid aside His terrors; and Who is therefore "full of compassion, slow to anger, and of great mercy;" and these are attributes which call for praise from all who have been favoured to prove them. It may not be out of place here, perhaps, to deprecate the irreverent behaviour of many that frequent the earthly courts of the Lord. We agree that there is nothing sacred about bricks and mortar, but when they constitute a building in which the living God is worshipped, and the Lord has consecrated the place by recording His Name therein, one may justly look for a measure of decorum on the part of the worshippers. The sanctuary, therefore, is not expressly designed as a place wherein amorous greetings may be exchanged; nor where enquiries (more or less sincere) as to one another's physical well-being should be made; neither is it a rendezvous for the dissemination of "news"; yet often the period just prior to, and immediately following the services, is appropriated to no better purposes. This line is sometimes sung in the opening hymn: "Then be our behaviour becoming the place." It would not be out of place if this text were

prominently displayed in the lobby of every place of worship: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. lxxxix. 7).

"Declare among the people His doings." It is written concerning the people of God: "Ye are My witnesses, saith the Lord" (Isa. xliii. 10), and it is incumbent upon a witness to testify of *all* that he has seen, and of *all* that he knows. The bearing of this testimony should not be confined to the public ministry of the Word, but should be accounted a privilege by all who have had any gracious dealings with the Lord. The person who is constrained to watch the hand of God, both in providence and grace, will never lack evidence that "the Lord is nigh unto all them that call upon Him" (Isa. cxlv. 18), nor will he lack opportunities of testifying of that which he hath both seen and heard; inasmuch as every true Zionite treads a more or less afflictive pathway, and is therefore in need of all the encouragement a fellow pilgrim can give him. It is instructive to note that when the two travellers to Emmaus returned to Jerusalem "*they told what things were done in the way*" (Luke xxiv. 35); and it is further recorded in the following verse: "*And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.*" The Lord is honoured when His saints rehearse "His doings" in the hearing of others; and when aged pilgrims are given a door of utterance in these matters, it is often most helpful and encouraging to those who have just entered the strait and narrow way, and are beset with their first difficulties. The Lord is sometimes pleased to use the declaration of His doings as an arrow of conviction, to many, or to few, as was the case when Peter preached on the day of Pentecost, and when Paul and Silas sang praises unto God at midnight in the jail at Philippi; and the great day alone will declare how many souls have been turned from darkness unto light by the godly conversation of the righteous.

May the Lord, therefore, mercifully enable the whole household of faith to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16).

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## "AFTER THIS MANNER THEREFORE PRAY YE." (No. 19).

BY PASTOR F. H. WRIGHT (Rochdale).

"BUT DELIVER US FROM EVIL."

WHEN Saul, filled with hatred and malice towards David, was met by the Ziphites with information concerning the hunted man, he used these remarkable words: "Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there; for it is told me that he dealeth very subtilly" (1 Sam. xxiii. 22). We are not dealing with Saul's pursuit of David, but with the words of Saul remind us of the division of our subject dealing with:

2. *The haunts of evil.* Where shall we go to find the lodging place of evil, to discover its haunt, to detect its stronghold? The words of the Apostle, writing in the seventh of Romans, are almost startling: "*Evil is present with me.*" True it is that evil is discoverable everywhere, but the honest soul is not content to hide behind a general truth; when he is enabled to pray to be delivered from evil, and is made concerned as to its working, he knows that he has not far to seek, because being taught the plague of his own heart, he painfully realises that evil is "present." Observe how the Apostle describes himself in regard to present evil: "Sin that dwelleth in *me.*" "For I know that in *me* (that is, in my flesh) dwelleth no good thing." "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind;" and, "Who shall deliver me from the body of this death?" The people of God are not unmindful of the presence of powerful incentives to sin, numerous pitfalls and snares in their path, and mighty foes around them, but the evils within cause them the greatest disquiet:

"In the way a thousand snares  
Lie to take us unawares;  
Satan with malicious art  
Watches each unguarded part;  
But of all the foes we meet,  
None so oft mislead our feet,  
None betray us into sin,  
Like the foes that dwell within."

How terrible the truth, too, that this principle of evil is not an occasional visitor; it is not as some stranger seeking temporary lodging; but is ever-present, always abiding, never absent for a moment. Temptation only lets out what is already in; so abundant that the Lord calls it an "evil treasure of the heart." The outward excites and stirs up, but would not have nearly the amount of success it possesses but for the ally in the heart. There are evils that come upon us, as upon Samson, but the chief is within; every faculty is tainted by it, always will be, and this fact and the experience of it by the believer produces one of the greatest burdens of his life, occasioning sorrow and frequent repentance. What a mercy to be enabled to recognise something besides the presence of this evil—the existence of a delight in the law of God after the inward man.

We read that "evil communications corrupt good manners;" it is the ready response within to that which is without that works such havoc. Look where we may, go where we may, there is something productive of evil, largely through the power of this inward faculty for evil that will delight in any opportunity to exercise itself. In the world there are abounding evils it is true, and we pray to be delivered from them, but the soul that is born of God will most frequently have an eye to the evil that is present with him when he prays: "Deliver me from evil."

3. *The instruments of evil* are varied as well as numerous. God has been pleased to bestow many precious gifts upon His children, and yet how often these same gifts become a means of

evil; instead of producing gratitude, dependence, humility, the power of inward evil makes these very gifts a snare. Has He given ability in some direction? how quickly pride enters. Is it good judgment? then how soon this can become an instrument of self-assertiveness and arrogance over others. Have we a faculty for recognising the beautiful and the desirable? has this never been turned into covetousness? Is there knowledge? then see again, so quickly comes vain-glory. An opportunity for advancement may arise, and yet with it envy and emulation. The fruits of the flesh are certainly evil, and the existence of them proves the necessity of the prayer.

4. *Evil acts* abound. The world often expresses itself loudly in surprise at the sins of God's people, and they only know part. Peter was bold in declaration of loyalty, yet fell into the sin of denying his Lord. David was a good man; evil in his heart found expression in act, and so one might look at the men of God whose lives are partly set forth in the Scriptures; stains and defilement witnessing to the sad fact that they were men of like passions with other men. A deal of evil is subdued, much sin that is not brought forth; but much that is, bringing sorrow and sometimes reproach on the name of religion. Because of sin in its outward expression, the children of God pray to be delivered from evil, for not only is there evil in the inward working, but also in the outward, with its attendant consequences of frequent bringing into contempt holy things.

5. *The influences of evil* are far-reaching. Falls bring shame, but they also bring deadening influences; evil does not end in the commission of some act or acts. Disappointment with one's self frequently produces a feeling that conditions are hard, temptations too many, the battle too fierce; instead of a watchfulness and prayerfulness, there is resentment; much sorrow is sometimes merely disappointed vanity; we wanted to be a success, to have many victories to our credit; and to see our glory in the dust, and our goodness trampled under-foot, does not of itself soften the heart and produce a cry for mercy. But for God's forbearance and compassion bringing back the wandering feet, and granting true contrition and prayer, the effects of evil would be more disastrous than they are. Such are the evil influences even of our falls that we should never return with a contrite spirit unless one was granted.

6. *The effects of evil* are widespread. How shall we be able to trace out the effects both in nature and extent? They certainly do not end with ourselves; we cannot find their limits. Like the ripples upon the water when a stone is dropped upon its surface, on and on they go, so with evil its effects are far-reaching. Long-continued courses of evil bring hardness, turning aside, cessation from those ways which oftentimes are used for blessing. Tolerated evil and condoned sin are bound to bring many fearful results; who will turn to the Word of God with sincerity of purpose when sin is being delighted in? Who shall pray in the spirit when evil is being nursed? an evil spirit and the Spirit of God cannot dwell together. Is it the evil of an unforgiving spirit? then how shall one pray for forgiveness? Is it the evil of conformity to the spirit of this world? then how shall the glories of

that kingdom which is not of this world be delighted in? Is it the evil of care? then how shall we realise the blessedness of trusting Him who has said through His servant: "Be careful for nothing"? Is it the evil of self? then how shall we find our all in Him?

Evil mars our peace, turns us away from God, hinders us in seeking after godliness, and encouraged becomes a terrible bond, a chain to bind us to itself. We can never get to the bottom, never realise fully its deceitful arts. The more we know ourselves, the more we shall know its capabilities. May we be brought to pray as the people of God are enjoined in the Word: "Deliver us from evil."

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## A GRACIOUS SILENCE.

BY THOMAS BROOKS.

*(Continued from page 150.)*

FOURTHLY, a prudent, a holy silence takes in an humble justifying, clearing and acquitting of God of all blame, rigour and injustice, in all the afflictions He brings upon us; "That Thou mayest be justified when Thou speakest, and be clear when Thou judgest;" that is, when Thou correctest (Psa. li. 4). God's judging His people is God's correcting or chastening of His people: "When we are judged, we are chastened of the Lord" (1 Cor. xi. 32). David's great care, when he was under the afflicting hand of God, was to clear the Lord of injustice. Ah! Lord, saith he, there is not the least show, spot, stain, blemish, or mixture of injustice, in all the afflictions Thou hast brought upon me; I desire to take shame to myself, and to set my seal, that the Lord is righteous, and that there is no injustice, no cruelty, nor no extremity in all that the Lord hath brought upon me. And so in that Psalm cxix. 75, 137, he sweetly and readily subscribes unto the righteousness of God in those sharp and smart afflictions that God exerciseth him with: "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Righteous art Thou, O Lord, and righteous are Thy judgments." God's judgments are always just; He never afflicts but in faithfulness. His will is the rule of justice; and therefore a gracious soul does not cavil nor question His proceedings. The afflicted soul knows that a righteous God can do nothing but that which is righteous; it knows that God is incontrollable, and therefore the afflicted man puts his mouth in the dust, and keeps silence before Him. Who dare say, "Wherefore hast Thou done so?" (2 Sam. xvi. 10.)

The Babylonish captivity was the sorest, the heaviest affliction that ever God inflicted upon any people under heaven; witness that 1 Sam. xii. and Daniel ix. 12. Yet under those smart afflictions wisdom is justified of her children: "Thou art just in all which is brought upon us, for Thou hast done right, but we have done wickedly" (Neh. ix. 33); "The Lord is righteous, for I have rebelled against Him" (Lam. i. 18). A holy silence shines in nothing more than in an humble justifying and clearing of God from all that which a corrupt heart is apt enough to charge God

with in the day of affliction. God, in that He is good, can give nothing, nor do nothing, but that which is good; others do frequently, He cannot possibly, saith Luther.

*Fifthly*, a holy silence takes in gracious, blessed soul-quieting conclusions about the issue and event of those afflictions that are upon us (Lam. iii. 27—34). In this choice scripture you may observe these five soul-stilling conclusions:

(1) That they shall work for their good: "It is good for a man that he bear the yoke in his youth" (ver. 27). A gracious soul secretly concludes, as stars shine brightest in the night, so God will make my soul shine and glister like gold, whilst I am in the furnace, and when I come out of the furnace of affliction: "He knoweth the way that I take; and when He hath tried me, I shall come forth as gold" (Job xxiii. 10).

Surely, as the tasting of honey did open Jonathan's eyes, so this cross, this affliction, shall open mine eyes; by this stroke I shall come to have a clearer sight of my sins and of myself, and a fuller sight of my God (Job xxxiii. 27, 28; xl. 4, 5; xlii. 1—7).

Surely this affliction shall issue in the purging away of my dross (Isa. i. 25).

Surely as ploughing of the ground killeth the weeds, and harrowing breaketh hard clods, so these afflictions shall kill my sins, and soften my heart (Hos. v. 14; vi. 1—3).

Surely as the plaster draws out the core, so the afflictions that are upon me shall draw out the core of pride, the core of self-love, the core of envy, the core of earthliness, the core of formality, the core of hypocrisy (Psa. cxix. 67, 71).

Surely by these the Lord will crucify my heart more and more to the world, and the world to my heart (Gal. vi. 14; Psa. cxxxi. 1—3).

Surely these afflictions are but the Lord's pruning knives, by which He will bleed my sins, and prune my heart, and make it more fertile and fruitful; they are but the Lord's potion, by which He will clear me, and rid me of those spiritual diseases and maladies which are most deadly and dangerous to my soul.

Surely these shall increase my spiritual experiences (Rom. v. 3, 4).

Surely by these I shall be made more partaker of God's holiness (Heb. xii. 10).

Surely by these God will communicate more of Himself unto me (Hos. ii. 14).

Surely by these afflictions the Lord will draw out my heart more and more to seek Him (Isa. xxvi. 16).

Surely by these trials and troubles the Lord will fix my soul more than ever upon the great concerns of another world (John xiv. 1—3; Rom. viii. 17, 18; 2 Cor. iv. 16—18).

Surely by these afflictions the Lord will work in me more tenderness and compassion towards those that are afflicted (Heb. x. 34; xiii. 3).

Surely these are but God's love-tokens: "As many as I love, I rebuke and chasten" (Rev. iii. 19).

(2) They shall keep them humble and low: "He putteth his mouth in the dust, if so there be any hope" (Lam. iii. 29). Some

say that these words are an allusion to the manner of those that, having been conquered and subdued, lay their necks down at the conqueror's feet to be trampled upon, and so lick up the dust that is under the conqueror's feet. Others of the learned looked upon the words as an allusion to poor petitioners, who cast themselves down at princes' feet, that they may draw forth their pity and their compassion towards them.

(3) The soul-quieting conclusion you have in Lam. iii. 31: "For the Lord will not cast off for ever;" the rod shall not always lie upon the back of the righteous. "At eventide, lo, there is trouble, but afore morning it is gone" (Isa. xvii. 13).

(4) The soul-silencing conclusion you have in Lam. iii. 32: "But though He cause grief, yet He will have compassion, according to the multitude of His mercies." "In wrath God remembers mercy" (Hab. iii. 2). "Weeping may endure for a night, but joy cometh in the morning" (Psa. xxx. 5). It is best and most for the health of the soul that the south wind of mercy, and the north wind of adversity, do both blow upon it; and though every wind that blows shall blow good to the saints, yet certainly their sins die most, and their graces thrive best, when they are under the drying, nipping north wind of calamity, as well as under the warm, cherishing south wind of mercy and prosperity.

(5) The soul-quieting conclusion you have in Lam. iii. 33: "For He doth not afflict willingly, nor grieve the children of men." The Church concludes that God's heart was not in their afflictions, though His hand was. . . . No man can tell how the heart of God stands by His hand; His hand of mercy may be open to those against whom His heart is set; and His hand of severity may lie hard upon those on whom He hath set His heart, as you may see in Job and Lazarus. (*To be continued.*)

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## THE CHRISTIAN.

FROM THE EXPERIENCE OF JOSEPH HART.

PHARISAICAL zeal and Antinomian security are the two engines of Satan, with which he grinds the Church in all ages, as betwixt the upper and the nether millstone. The space between them is much narrower and harder to find than most men imagine. It is a path which the vulture's eye hath not seen, and none can shew it us but the Holy Ghost. Here let no one trust the directions of his own heart, or of any other man, lest by being warned to shun the one, he be dashed against the other. The distinction is too fine for man to discern; therefore let the Christian ask direction of his God. These two hideous monsters continually worry and perplex my soul; nor is the former, though appearing in a holier shape, one whit less, but, if possible, more odious to me than the latter. Therefore, from the wonderful dealings of God towards me, I endeavour to draw the following observations.

On the one hand, I would observe that it is "not of him that willeth, nor of him that runneth, but of God which showeth mercy." That none can make a Christian but He that made the world; that it is the glory of God to bring good out of evil; that whom He

loveth, He loveth unto the end; that though all men seek, more or less, to recommend themselves to God's favour by their works, yet "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness;" that the blood of the Redeemer, applied to the soul by His Spirit, is the one thing needful; that prayer is the task and labour of a Pharisee, but the privilege and delight of a Christian; that God grants not the requests of His people because they pray, but they pray because He designs to answer their petitions; that self-righteousness and legal holiness rather keep the soul from than draw it to Christ; that they who seek salvation by them pursue shadows, mistake the great end of the law, and err from the way, the truth and the life; that God's design is to glorify His Son alone, and to debase the excellency of every creature; that no righteousness beside the righteousness of Jesus—that is, the righteousness of God—is of any avail towards acceptance; that to be a moral man, a zealous man, a devout man, is very short of being a Christian; that the eye of faith looks more to the blood of Jesus than to the soul's victory over corruptions; that the dealings of God with His people, though similar in the general, are nevertheless so various, that there is no chalking out the paths of one child of God by those of another; no laying down regular plans of Christian conversion, Christian experience, Christian usefulness, or Christian conversation; that the will of God is the only standard of right and good; that the sprinkling of the blood of a crucified Saviour on the conscience by the Holy Ghost sanctifies a man, without which the most abstemious life and rigorous discipline is unholy. Lastly, that faith and holiness, with every other blessing, are the purchase of the Redeemer's blood; and that He has a right to bestow them on whom He will, in such a manner and in such a measure as He thinks best, though the spirit in all men lusteth to envy.

On the other hand, I would observe that it is not so easy to be a Christian as some men seem to think; that for a living soul really to trust in Christ alone, when he sees nothing in himself but evil and sin, is an act as supernatural as for Peter to walk on the sea; that mere doctrine, though ever so sound, will not alter the heart, consequently that to turn from one set of tenets to another is not Christian conversion; that, as much as Lazarus coming out of his grave, and feeling himself restored to life, differed from those who only saw the miracle, or believed the fact when told them, so great is the difference between a soul's real coming out of himself, and having the righteousness of Christ imputed to him by the precious faith of God's elect, and a man's bare believing the doctrine of imputed righteousness, because he sees it contained in Scripture, or assenting to the truth of it when proposed to his understanding by others; that a whole-hearted disciple can have but little communion with a broken-hearted Lord; that "if any man have not the Spirit of Christ he is none of His"; that a prayerless spirit is not the Spirit of Christ, but that prayer to a Christian is as necessary and as natural as food to a natural man; that the usual way of going to heaven is through much tribulation; that the sinner who is drawn to Christ is not he that has learnt that he is a sinner by head knowledge,

but that feels himself such by heart contrition; that he that believeth hath an unction from the Holy One; that a true Christian is as vitally united to Christ as my hand and foot to my body, consequently suffers and rejoices with Him; that a believer talks and converses with God; that a dead faith can no more cherish the soul than a dead corpse can perform the functions of life; that where there is true faith there will be obedience and the fear of God; that he that lives by the faith of the Son of God eateth His flesh and drinketh His blood; that "he that hath the Son hath life, and he that hath not the Son of God hath not life;" that many imagine themselves great believers who have little or no faith at all, and many who deem themselves void of faith cleave to Christ by the faith of the operation of God; that faith, like gold, must be tried in the fire before it can be safely depended on. Lastly, that Christians are sealed by the Holy Ghost to the day of redemption; and to this seal they trust their eternal welfare; not to naked knowledge, or speculative notions, though ever so deep. They dread to dream they are rich when they are blind and poor; to have a name to live, and yet be dead; or to be forced to fly for precarious refuge to the conjectural scheme of universal salvation, with those who hope to be saved, because they think there will be none lost.

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## FOR THE LITTLE ONES.

My dear Young Friends,—I often hear someone trying hard to comfort little ones in trouble, and little ones in trouble nearly always cry, so we hear the words, "Don't cry." Now it would be strange if little girls and boys did not cry at times. I have seen them cry because they are hurt, sometimes in a temper, sometimes because they are afraid, and sometimes because they have done wrong.

There is a lot in the Bible about crying, even grown-up men and women weep, and have done always. We do not see them much perhaps, but there are some that weep over their sins, and some weep because of badly-behaved children. Did you ever make your mother weep because you were naughty? Sad when parents weep over the badness of their children; they cause them enough tears without adding to them by wrong-doing.

But I want to talk to you about some of the instances in the Scriptures of weeping. You will quickly guess the first, I think. Only a little baby boy put in the strangest kind of cot, not in a little warm bed, but amongst the rushes of a river-side. Someone came along, saw the cradle among the flags, and when one looked in, the baby cried, but was taken away and comfortably attended to. This boy grew up to be one of the greatest of men. Do you know who it was?

Have you read of a mother and her child who wandered a long way; and the water in the bottle was gone, and the mother, feeling certain that her boy would die, put him among some shrubs; she could not bear to think of him dying. She went a little way off, and oh how she did cry; there were no people near,

but God heard, and directed her to a well, and she filled the bottle and gave her son to drink, so he did not die of thirst as she feared. This boy grew up to be an archer; you read of him in the Book of Genesis.

Two men quarrelled so much that one was sent away by his mother, lest there should be fighting and one or the other be killed. Years after they met, but instead of quarrelling, they fell on each other's necks and wept, and when they parted this time they were friends, and so they should be—they were brothers. I hope you have no quarrel with any; make it up if you have.

You may read of another man who had been terribly treated by his brothers. Brothers do not always love each other, nor do sisters for that matter; but it is sad if they quarrel and part. These brothers had done worse than quarrel. They thought much of their father's attention to their brother, and some would have killed him, but he was put in a pit, and later on sold; boys as well as men were often sold as slaves. Years after, in a time of great need, these brothers came together in a most wonderful way; the brother that had been sold had become a powerful man by now, but when he recognised his brothers he did not use his power to hurt them, but memory brought tears to his eyes; he was obliged to go out of the room, but a lot of people heard him weep, he was so broken down. He thought of his father and a young brother from whom he had been parted for such a long time, and wept again when he saw him. Tears are not a disgrace.

We may read of a king who wept, and this was on account of a son who behaved very badly. Bad boys do make their fathers weep very often, I am afraid; but though he had been a bad lad, his father wept so much, that it was a great trouble to pacify him when he heard of his son's death. It was a sad end for this son; his head was caught in the branches of a tree when he was riding through a wood.

Perhaps you have been told of the man who was a long way from home and heard of the neglect into which his place of worship had fallen. Some people do not care anything about chapels, but the place to which he had often gone to worship God was dear to this man, and he could not meet as formerly in the land where he was. When the news came of desolation he wept; God's worship meant much to him.

I said that some weep over their sins, and no wonder. One man, who had as much to do with the Lord Jesus as any when He was on the earth, sinned against Him very much; he even went so far as to say he did not know Him. When Jesus looked on him, he remembered, and was obliged to go out; he wept bitterly. Sometimes we get too hard to weep.

I have left till last the saddest weeping. In the shortest verse in the Bible we read how the Lord Jesus Christ Himself wept, and we know how He looked at the city of Jerusalem and wept over it. Perhaps you will find some others who wept, about whose tears we read in the Bible.

Yours truly,

A HELP.

# Waymarks.

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"Search the Scriptures."—John v. 39.

FOR INSTRUCTION CONCERNING

## PRAYER.

1. "Watch and pray, that ye enter not into temptation."  
—Matt. xxvi. 41.

2. "He will regard the prayer of the destitute, and not despise their prayer."—Psalm cii. 17.

3. "Continue in prayer, and watch in the same with thanksgiving."—Col. iv. 2.

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

5. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."  
—Matt. vii. 8.

6. "Praying always with all prayer and supplication in the Spirit."—Eph. vi. 18.

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## EDITORIAL COMMENTS.

"Pray without Ceasing" (1 Thess. v. 17).—This most needful exhortation must of necessity be viewed by all who know something of the worth of prayer, as a solemn reminder of negligence in their visits to the throne of grace. It also provides very timely direction for the wise handling of personal cases, and points out the safest possible course in all matters, great or small, pertaining to the Church of God. A praying soul must not, will not give up prayer. One who is content with a form of words, calling it prayer, may cease even to say prayers long before he ceases to breathe, but:

"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death;  
He enters heaven by prayer."

Yet how needful is all scriptural direction, exhortation and encouragement concerning prayer, to every soul wherein is the breath of divine life! For, how often prayer is restrained, and then we cease to fight! How frequently does it lack those holy arguments which the divine Giver cannot refuse! Aye, and how often are friends consulted instead of the Friend of sinners! We so soon forget the infallible direction: "Pour out your heart before Him" (Psa. lxii. 8):

“ And fill our fellow-creatures' ear  
With the sad tale of all our care.”

Brethren, what would become of us, if instead of administering loving rebuke and restoring counsel, so undeserved because of our sinful neglect of the throne of grace, the King of kings who sits thereon were to deal with us after our sins, and in anger shut up His tender mercies? What a full stop would then be put to our prayers! But, blessed be His Name, we do not cease to pray, because He does not cease to be gracious.

“ He brings our wandering spirit back,  
When we forsake His ways.”

How forceful is this word, “ Pray without ceasing,” in the light of Scripture examples and gracious experience! Is there a single instance left on record to shew that praying breath was ever spent in vain? If our readers, who have continued in prayer since grace first taught them to pray, were to describe the effect of that experience, would they not often be constrained to say: “ I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live ”? (Psa. cxvi. 1, 2.) So as this weighty precept is made effectual, it takes the form of a gracious resolve in the soul, as expressed in the word: “ I will call upon Him as long as I live.” Moreover, how much is *implied* by these three words of holy prompting to prayer! Why, surely *they give a coming sinner permission to approach the Lord at any time, and for all he needs.* Then praying ones: “ Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus ” (Phil. iv. 6, 7).

“ Pray without ceasing ” also infers *that the human voice is not necessary in prayer.* We cannot always be praying aloud, neither is it possible always to find words to express our longings. It would be unseemly for a praying man to pray aloud behind the counter in the shop, or when business was being attended to in the office or market-place. Yet pray he does, and pray he must. There is the “ upward glancing of the eye,” the silent ejaculatory petition, as well as the “ sigh divine,” and “ secret groan.” All these reach heaven, and are understood there, perfectly. They all come up as a memorial before God, awaiting promised answers. Therefore, “ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you ” (Matt. vii. 7). Does it not also follow that *it is not essential for a man always to be on his knees to pray?* He may often “ worship and bow down ” in spirit, and kneel before the Lord his Maker, when his bodily knees are not bent. He cannot be on his knees while walking in the street, yet, although no creature may be aware of it, he is often walking and talking with Him one never sees. While driving the car he cannot kneel, but nevertheless he frequently prays as he sits at the wheel. Again, very barren are those hearing times in the House of God, when, though sitting in the pew, the discourse is listened to without prayer. The minister rises to preach, but if he is a living minister, not without prayer.

"Pray without ceasing" is not a precept which confines praying people to set times for prayer. It is good to have special seasons set apart for prayer, but when we hear people say, as if to recommend their piety, "I always say my prayers night and morning," we wonder how they manage without prayer during the day. Presumably it ceases then! God save us from such formality and self-deception.

It is evident, too, from this precious text of heavenly counsel that *it is not essential for true suppliants to be in any particular place, in order that they may pray.* What a delusion holds all who deem it necessary to be in church or chapel when engaged in prayer! We love the House of prayer, and very, very empty would it be without prayer; but how true are Cowper's words:

"Where'er they seek Thee, Thou art found,  
And every place is hallow'd ground"!

What a sacred spot did Luz become when Jacob was favoured to draw near to the One who promised to keep him in all places whither he went! And so we still find that whether prayer rises in a sinner's heart from a place with or without a material ceiling, He is omnipresent, the exercise is equally sacred, and the petitions are just as effectual. But what of the subject matter for prayer? Does not the personal concern of every praying soul about its eternal well-being, clearly show that believers will:

1. "*Pray without ceasing*"—*for themselves?* They each need mercy so constantly that the publican's cry, "God be merciful to me a sinner," is indispensable, from the new birth to the grave. Praying companions, never will the God of all grace refuse the blessing thereby craved, and chide you with vain repetition as you continue from sheer necessity to repeat that prayer. To whom shall we go for *help*, when "No help in self is found, though we have sought it well"? Who can tell how many times individual believers have cried, "Lord, help me!" (Matt. xv. 25) before and since the Syrophenician woman pleaded it with such success? Has that cry ever been refused? Nay. "God is our Refuge and Strength, a very present help in trouble" (Psa. xli. 1). Every child of God *needs keeping*. Hence the incessant cry: "Hold Thou me up, and I shall be safe" (Psa. cxix. 117). How unsafe to cease praying that prayer for any length of time! Oh the temptations! Oh the danger of self! Oh the inward workings of sin! Christian, lay not aside this wonderful weapon of prayer. Use it constantly. How imperative also to a living soul is *spiritual food and guidance!* Crumbs from the Master's table are very sweet and sustaining in these days. Oh for a larger appetite and bigger petitions! Thank Him for crumbs, and then beg for "handfuls of purpose." He says: "Open thy mouth wide, and I will fill it" (Psa. lxxxi. 10). A living child must be fed. Never shall that family starve to whom this word belongs: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6). Guidance! Is it safe to cease praying for this? Are not past slips our teachers to warn? And is not the clear direction given again and again in answer to prayer, a definite encouragement to urge this cry: "Cause me to know the way wherein I should walk: for I lift up my soul unto

Thee" ? (Psa. cxliii. 8.) To be shown the way by the One who kindly says, "Follow Me," as He leads so safely along, and to be made willing to follow closely behind Him, is no small mercy. Let us not forget that divine leading is always in accord with the Written and the Incarnate Word.

A part of the believer is his home. May we be helped to pray without ceasing for our loved ones, and to entreat the Lord that He will abide with us in our homes, and take our dear children in hand, calling them by His sweet resistless grace, in the days of youth.

2. "*Pray without ceasing*" for the Church of God. So distressed are many of God's people to-day about the sad state of Zion, and so unable to express their sorrowful convictions without being misunderstood, that every door leading to relief in their strain and exercise seems shut but ONE, and that is Mercy's Door. Solitary though this position seems, none can be safer or nearer to real relief. Anxious inhabitants of Zion:

"Though much dismay'd, take courage still,  
And knock at mercy's door;  
A loving Saviour surely will  
Relieve His praying poor."

While you are helped to cast *all* your care—personal, family, and church care—upon Him, will He not show His care for you by helping you to leave yourself and the case just as it is, in His hands, remembering that He still says: "I will work, and who shall let it?" (Isa. xliii. 13.) What a wonderful thing it would be if, in answer to the secret prayers of those who mourn in Zion, the whole of the living family of God was given a powerful revelation of Jesus Christ in the Scriptures, like that which made the heart of those two disciples burn within them, as they walked with their blessed Teacher to Emmaus! (Luke xxiv. 13—32.) His glory would then be seen in our midst, His honour would be sought unflinchingly, truth in its entirety would be desired at all costs, and everything thereby exposed of a contrary nature would be confessed and forsaken. All thus gathered under the banner of truth and love would be able to walk together, "endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). Doctrine, experience, and practice would then be united in open evidence, and many would be able to testify to the power of the cross of Christ. For these inestimable blessings, may we be helped to "pray without ceasing."

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## A GRACIOUS SILENCE.

BY THOMAS BROOKS.

(Continued from page 181.)

SIXTHLY, a holy, a prudent silence includes and takes in a strict charge, a solemn command, that conscience lays upon the soul to be quiet and still. "Rest in the Lord, and wait patiently for Him" (Psa. xxxvii. 7). I charge thee, O my soul, not to mutter, nor to murmur; I command thee, O my soul, to be dumb and

silent under the afflicting hand of God. As Christ laid a charge, a command, upon the boisterous winds and the roaring, raging seas. "Be still; and there was a great calm" (Matt. viii. 26). So conscience lays a charge upon the soul to be quiet and still: "Wait on the Lord; be of good courage, and He shall strengthen thy heart; wait, I say, on the Lord" (Psa. xxvii. 14). Peace, O my soul; be still, leave your muttering, leave your murmuring, leave your complaining, leave your chafing and vexing, and lay your hand upon your mouth, and be silent. Conscience allays and stills all the tumults and uproars that be in the soul, by such like reasonings as the clerk of Ephesus stilled that uproar: "For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse" (Acts xix. 40). O my soul, be quiet, be silent, else thou wilt one day be called in question for all those inward mutterings, uproars and passions that are in thee, seeing no sufficient cause can be produced why you should murmur, quarrel, or wrangle, under the righteous hand of God.

*Seventhly*, a holy, a prudent silence includes a surrendering, a resigning up of ourselves to God, whilst we are under His afflicting hand. The silent soul gives himself up to God. The secret language of the soul is this: "Lord, here am I; do with me what Thou pleasest, write upon me as Thou pleasest: I give up myself to be at Thy dispose."

There was a good woman who, when she was sick, being asked whether she were willing to live or die, answered, "Which God pleaseth." "But," said one that stood by, "If God should refer it to you, which should you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to Him again." This was a soul worth gold. "Well," saith the gracious soul, "the ambitious man giveth himself up to his honours, but I give up myself unto Thee; the voluptuous man gives himself up to his pleasures, but I give up myself to Thee; the covetous man gives himself up to his bags, but I give up myself to Thee. . . . O blessed Lord, hast Thou not again and again said unto me, as once the king of Israel said to the king of Syria, 'I am thine, and all that I have' (1 Kings xx. 4)—I am thine, O soul! to save thee; My mercy is thine to pardon thee, My blood is thine to cleanse thee; My merits are thine to justify thee; My righteousness is thine to clothe thee; My Spirit is thine to lead thee; My grace is thine to enrich thee; and My glory is thine to reward thee; and therefore," saith a gracious soul, "I cannot but make a resignation of myself unto Thee."

*Eighthly*, a holy, a prudent silence takes in a patient waiting upon the Lord under our afflictions until deliverance comes: "My soul, wait thou only upon God, for my expectation is from Him" (Psa. xli. 3). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii. 26). The husbandman patiently waiteth for the precious fruits of the earth, the mariner patiently waiteth for wind and tide, and so doth the watchman for the dawning of the day; and so doth the silent soul in the night of adversity patiently wait for the dawning of the day of mercy (James v. 7, 8). The mercies of God are not styled

the swift, but the sure mercies of David, and therefore a gracious soul waits patiently for them.

There are eight things that a holy patience doth not exclude:

*First*, a holy, a prudent silence under affliction doth not shut out and exclude a sense and feeling of our afflictions. Though he was dumb (Psa. xxxix. 9), and laid his hand upon his mouth, yet he was very sensible of his affliction: "Remove Thy stroke away from me, I am consumed by the blow of Thine hand. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity" (verse 10, 11). He is sensible of his pain as well as of his sin; and having prayed off his sin in the former verses, he labours here to pray off his pain. Diseases, aches, sicknesses, pains, they are all the daughters of sin, and he that is not sensible of them as the births and products of sin, doth but add to his sin and provoke the Lord to add to his sufferings (Isa. xxvi. 9—11). No man shall ever be charged by God for feeling his burden, if he neither faint nor fret under it. Grace doth not destroy nature, but rather perfect it. Grace is of a noble offspring; it neither turneth men into stocks nor to stoics. The more grace, the more sensible of the tokens, frowns, blows and lashes of a displeased Father. Though Calvin, under his greatest pains, was never heard to mutter nor murmur, yet he was often heard to say, "How long, Lord, how long?" A religious commander (Sir Philip Sydney), being shot in battle, when the wound was searched, and the bullet cut out, some standing by pitying his pain, he replied, "Though I groan, yet I bless God I do not grumble." God allows His people to groan, though not to grumble. It is a God-provoking sin to be stupid and senseless under the afflicting hand of God. God will heat that man's furnace of affliction sevenfold hotter who is in the furnace, but feels it not. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger, and the strength of battle. and He hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart" (Isa. xlii. 24, 25). Stupidity lays a man open to the greatest fury and severity.

*Secondly*, a holy, a prudent silence doth not shut out prayer for deliverance out of our afflictions. Though the Psalmist lays his hand upon his mouth in the text, yet he prays for deliverance: "Remove Thy stroke away from me;" and, "Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears; for I am a stranger with Thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength before I go hence, and be no more." "Is any among you afflicted? let him pray" (James v. 13). "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. l. 15). Times of affliction, by God's own injunction, are special times of supplication. David's heart was more out of tune than his harp; but then he prays and presently cries: "Return to thy rest, O my soul." Jonah prays in the whale's belly, and Daniel prays when among the lions, and Job prays when on the dunghill, and Jeremiah prays when in the dungeon. Yea, the heathen mariners, as stout as they

were, when in a storm, they cry every man to his god (Jonah i. 5, 6). To call upon God, especially in times of distress and trouble, is a lesson that the very light and law of nature teacheth. If the time of affliction be not a time of supplication, I know not what is.

*(To be continued.)*

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## THE TWO BUILDERS.

OH, how simple is the story—  
Simple, yet divinely grand—  
Of the wise and foolish builders  
On the rock and on the sand.  
'Twas with this that Christ concluded  
His discourse upon the Mount;  
Saints may sing and sinners tremble,  
As they read the short account.

He who hears the words of Jesus,  
And obeys by grace divine,  
Builds where neither flood nor tempest  
Can destroy or undermine.  
'Tis on Christ, the Rock of Ages,  
That this house securely stands;  
Jesus is his sure Foundation,  
Laid by God the Father's hand.

But the man who hears the Gospel  
Only with the outward ear,  
Foolishly and blindly ventures  
On the sand a house to rear.  
Worldly honours, wealth, and pleasures,  
Lifeless works and empty forms,  
Many on these sands are building,  
Thinking not of coming storms.

Now the sky is drap'd in darkness,  
And the rain and stormy blast  
Beat against each house in fury,  
While the floods are rising fast.  
Earth and hell may raise a tempest  
Round the house upon the Rock,  
But in vain: its sure foundation  
Holds it firm against the shock.

But the other habitation  
Lies in ruins on the sand,  
For the storm of God's displeasure  
Shook it, and it could not stand.  
If we build on aught but Jesus,  
Terrible must be our fall;  
May Jehovah give us wisdom  
On the Rock to fix our all!

T.

## BLACK PAGES FROM HISTORY.

FROM Ryle's "Light from Old Times" we cull a few details concerning the reign of James II.:—

*(Continued from page 171.)*

1. THE first disgraceful page in the history of James II.'s reign is his savage and brutal treatment of the Nonconformists and Dissenters. Our great historian, Macaulay, says: "He hated the Puritan sect with a manifold hatred, theological and political, hereditary and personal. He regarded them as the foes of heaven, as well as the foes of all legitimate authority in Church and State." The plain truth is, that James, with all his natural dulness of character, had sense enough to know that for many years the most decided and zealous advocates of Protestantism had been the Nonconformists, and that when Churchmen under Archbishop Laud's mischievous influences had become lukewarm, Nonconformists had been the most inveterate enemies of Popery. Knowing this, he began his reign by attempting to crush the Nonconformists entirely. If his predecessors had chastised them with rods, he tried to chastise them with scorpions. If he could not convert them, he would silence them by making their lives grievous by hard measures, such as prosecutions, fines and imprisonments. He argued, no doubt, that if he could only stop the mouths of the Nonconformists, he would soon make short work of the Church of England, and he cunningly began with the weaker party. In both cases, happily, he reckoned without his host.

To describe how the unhappy Nonconformists at that period were summoned, fined, silenced, driven from their homes, and allowed no rest for the sole of their foot, would be an endless task. Two pictures will suffice to give an idea of the treatment to which they were subjected. One picture shall be taken from England, and the other from Scotland. Each picture shows things which happened with the King's sanction within three months after he came to the throne.

The English picture is the so-called trial of Baxter, the famous author of "The Saints' Rest," a book which is deservedly held in honour down to this day. Baxter was tried at Westminster Hall, before James's detestable tool, Chief Justice Jeffreys, in May, 1685. He was charged with having published seditious matter reflecting on the bishops, in his "Paraphrase on the New Testament." A more absurd and unfounded accusation could not have been made. The book is still extant, and anyone will see at a glance that there was no ground for the charge. From the very opening of the trial it was clear which way the verdict was intended to go. The Lord Chief Justice of England behaved as if he were counsel for the prosecution and not judge. He used abusive language towards the defendant, such as was more suited to Billingsgate than a court of law; while the counsel for the defence were brow-beaten, silenced and put down, or else interrupted by violent invectives against their client. At one stage the Lord Chief Justice exclaimed: "This is an old rogue who hath poisoned the world with his Kidderminster doctrines. He encouraged all the women and maids to bring their bodkins and

thimbles to carry on war against the King of ever blessed memory. An old schismatical knave! A hypocritical villain!" By-and-by he called Baxter "an old blockhead, an unthankful villain, a conceited, stubborn, fanatical dog." "Hang him!" he said; "this old fellow hath cast more reproaches on the constitution and discipline of our Church than will be wiped off for a hundred years. But I'll handle him for it; for he deserves to be whipped through the city." Shortly afterwards, when Baxter began to say a few words on his own behalf, Jeffreys stopped him, crying out: "Richard, Richard, dost thou think we'll hear thee poison the court? Richard, thou art an old fellow, and an old knave; thou hast written books enough to load a cart, every one as full of sedition, I might say of treason, as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy." It is needless to say, in such a court as this Baxter was at once found guilty. He was fined five hundred marks, which it was known he could not pay, condemned to lie in prison till he paid it, and bound over to be of good behaviour for seven years. And the issue of the matter was that the holy author of "The Saints' Rest," a poor old, diseased, childless widower, lay for two years in Southwark Gaol.

The Scotch picture of the Nonconformists' sufferings under James II. is even blacker than the English one. I shall take it substantially from Wodrow's and Macaulay's history. In the very same month that Baxter was tried, two women named Margaret Maclachlan and Margaret Wilson, the former an aged widow, the latter a girl of eighteen, suffered death for their religion in Wigtownshire, at the hands of James II.'s myrmidons. They were both godly women, innocent of any crime but Nonconformity. They were offered their lives if they would abjure the cause of the insurgent Covenanters, and attend the Episcopal worship. They both refused, and they were sentenced to be drowned. They were carried to a spot on the shore of Solway Firth, which the tide overflowed twice a day, and were fastened to stakes fixed in the sand between high and low water-mark. The elder woman was placed nearest to the advancing water in the hopes that her last agonies might terrify the younger one into submission. The sight was dreadful. But the courage of the young survivor did not fail. She saw her fellow-sufferer drowned, and saw the sea draw nearer and nearer to herself, but gave no signs of alarm. She prayed and sang verses of Psalms till the waves choked her voice. When she had tasted the bitterness of death, she was, by cruel mercy, unbound and restored to life. When she came to herself, pitying friends and neighbours implored her to yield. "Dear Margaret," they cried, "only say, 'God save the King!'" The poor girl, true to her theology, gasped out, "May God save him if it be God's will." Her friends crowded round the presiding officer, crying, "She has said it; indeed, sir, she has said it." "Will she take the abjuration?" he sternly demanded. "Never," she exclaimed, "I am Christ's; let me go." And once more bound to the stake, the waters of the Solway closed over her for the last time. Her epitaph may be seen to this day in Wigton Churchyard.

Such were the dealings of James with Protestant Noncon-

formists at the beginning of his reign. I make no comment on them. These two examples speak for themselves; and they do not stand alone. The story of the murder of John Brown, of Priesthill, by Claverhouse, is as sad as that of Margaret Wilson. No wonder that a deep dislike of Episcopacy is rooted down in the hearts of Scotch people to this very day. They never forget such stories as Margaret Wilson's. Even in England I wish I could add that vile persecutions like that of Baxter had called forth any expression of disapproval from English Churchmen. But, alas! for a season James persecuted and prospered, and no man opposed him.

2. The second black page in the history of James II.'s reign is the detestable cruelty with which he punished those English counties which had taken any part in Monmouth's rebellion in the autumn of 1685. Concerning that miserable rebellion there can, of course, be but one opinion among sensible men. It is vain to deny that the brief insurrection which ended in the battle of Sedgemoor was an enormous folly as well as a crime. We all know how Monmouth, its unhappy leader, paid for it by dying on the scaffold. But it is equally vain to deny that the blood-thirsty ferocity with which James avenged himself on all who had favoured Monmouth's cause, or taken arms in his support, is unparalleled in the annals of English history. . . .

The real secret of the King's savage and detestable conduct was a determination to put down Protestantism by a reign of terror, and deter men from any future movement in its favour. And, after all, the truth must be spoken. James was a bigoted member of a church which for ages has been too often "drunken with the blood of saints and the martyrs of Jesus." He only walked in the steps of the Duke of Alva in the Netherlands; in the steps of Charles IX. at the massacre of St. Bartholomew; in the steps of the Duke of Savoy in Piedmont, until Cromwell interfered and obliged him to cease; and in the steps of the hateful Spanish Inquisition.

*(To be continued.)*

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## "AFTER THIS MANNER THEREFORE PRAY YE." (No. 20).

BY PASTOR F. H. WRIGHT (Rochdale).

### THE DOXOLOGY.

"THINE is the kingdom." The prayer concludes, and now praise is rendered: "Thine is the kingdom, and the power, and the glory for ever and ever." When the apostle exhorted to prayer, he followed the Lord's pattern: "In everything by prayer and supplication, *with thanksgiving*;" praise is the culminating point of prayer, but it is also an argument. Look at the things that have been asked for, and then the word "FOR." In Him and from Him are all things; the kingdom is His. "The Lord reigneth."

The Psalmist declared that "all the kings of the earth shall praise Thee;" shall those who bow before the Lord in humble dependence, and bring their prayers in longing desire, forget to

praise Him from whom all blessings flow? Let us not forget the words of a mighty king of far-off days: "I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." "Now I, Nebuchadnezzar, praise and extol and honour the king of heaven, all whose works are truth, and His ways are judgment" (Dan. iv. 3, 37). Again, the words of Darius: "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end" (Dan. vi. 26). These are wonderful tributes. How often are the words uttered: "Thine is the kingdom;" do we mean them? Do we understand them or in some measure recognise their significance?

Let us note one or two questions that arise. Is His the kingdom? then He is Sovereign to do with us as He will. We may pray and beg the bestowal of many things; it is for Him to dispose both of us and the matters concerning which we pray. His is absolute and universal dominion; the thought should both humble and solemnise us. Whilst we praise Him who is the Sovereign Lord of all, may we also never lose sight of the fact that His sovereign will determines what is best. Prayer is not simply seeking, getting, and being thankful, but the bowing down before the King—subject before the Ruler.

Authority belongs to Him, His word and will are not to be questioned. Disappointment at times is our portion; He whom we have gratefully praised for innumerable mercies sometimes withholds or takes away that which we eagerly seek. He is no robber who divests of joys or wounds us. Authority—may we own His right. These things—bread for each day, temptations, many and varied, evil—all things are under His control. "Thine is the kingdom." When we pray, oh to realise the heavenly king, the wise government, the strong control, the absolute disposing of all. Help, protection, provision, for these we seek and desire to remember that they are in His hands. The greatness, the majesty, the dominion of Him before whom we bow. "King of kings, and Lord of lords."

"*And the power.*" We are weak, alas, that we forget how weak! There is nothing we can do for ourselves. We cannot produce a blade of grass, nor cause the blade to develop into an ear. Look at every blessing and favour. Pause sometimes and enquire who it is that gives power to get, to hold, to enjoy, to use. Let us survey some of the things that are often called ordinary blessings in Providence. The daily food—from whence does it come? Sun, wind, rain, plenteous earth, and to all, He, who has power, conveys the very ability to function for mankind. *Power* to draw my heart to Himself, to bring wandering feet back, to establish my goings. To feed me with heavenly manna, to sustain me by His grace, cheer me with His love. I am so weak, so helpless, so dependent, and none can give me what most I need but Himself, and He has power.

"Thine is the power." Is anything too hard for the Lord?

Sometimes we look at probability, and pray according to it. Unbelief, questioning, the weighing up of likelihood in some matter may be a powerful factor. Forgive us, Lord, that we should ever encourage any notion that Thou art limited. The Lord reminds us: "All power is given unto Me both in heaven and in earth;" so there is nothing He cannot do, He is a promising and a performing God. "God is able." Men are apt to glory in their strength; may it be ours to glory in the Lord, the strength and power of man is soon brought down.

*"And the glory."* What a concern man has for glory. Great concern for reputation and honour, for human glory, has often meant for some the exercise of doubtful means to achieve their ambition. To receive the plaudits of their fellow-men some have braved danger, incurred terrible risks, and undergone frightful sufferings. Yet how fleeting has been the glory, how soon it has passed away, how swiftly glory, seeming deserved, has been transferred; the world soon forgets its idols.

Nothing can diminish His glory, however the reputation of men may suffer and decline. We may think of the glory of the Father; how great it is. His glory is great in thy salvation. Glory in the design, in the love; Jesus came to glorify His Father. "I have glorified Thy Name," He could say. Jesus is the Christ to the glory of the Father, and concerning His disciples we have those words: "Herein is My Father glorified that ye bear much fruit." How the Lord Jesus Christ is crowned with glory and honour! "For Him hath God exalted for to be a Prince and a Saviour." All men are to honour the Son even as they honour the Father. "Worthy the Lamb" is the great cry in heaven. How the blessed Spirit glorifies Father and Son in the hearts of the people of God.

The Lord is glorious in Himself in all His attributes, He is glorious in all His ways and works. In nature how all things praise Him, His wondrous works in grace are beyond all description. He is full of glory in the wonderful train of His attendants. "Glory to God in the highest," was the song of the angels.

*"For ever and ever."* We have just read some eloquent words written long ago, and quote them: "The kingdoms of the world crumble into decay, empire after empire rising and fulfilling its destiny in the order of events, and then passing away; the glory of earthly monarchs and of the great men of the world shines for its little day and then sets, and is at most remembered only as a thing of the past; the mightiest energies of man, the most powerful agencies of nature, gradually lose their force; but in striking contrast is all that belongs to the Most High. His power never fails; His kingdom lasts on through ages and ages that shall never end; His glory remains unchanged, the same in the past, and the present, and for ever."

How wondrous are the testimonies of Scripture concerning the eternity of God: "From everlasting to everlasting thou art God." "I am Alpha and Omega, the First and the Last." "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world." Men discuss the age of the earth. How old is it? Before it was made He to whom a thousand years are but as yesterday when it is passed was in His eternal habitation. Frail is man, but not so the Ancient of Days. "As for man, his

days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him." "For ever"—the joy of the people of God; but oh the solemn words: "For ever"—the punishment of the wicked.

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE (6).

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

IN dealing with the above subject, the writer has in mind younger readers, who may have had their minds disturbed by Romanists or weak-kneed Protestants. For their sakes it is desirable to state definitely what the Romish Church really teaches, and then refute that teaching by Scripture, and on some points even by common sense.

For instance, in the celebration of the Mass, the most important part of the so-called worship of Rome, there may be certain defects which may occur (so says the Roman Missal), and thereby the sacrament is nullified. For instance, the priest may not in his mind really and sincerely *intend* to consecrate the wafer, and this want of intention renders the sacrament invalid. Defects may also occur in the ministration itself, if the priest is ignorant of the ceremonies that are to be observed therein, and if consecration does not take place, the people fall down and worship what, according to their own Church, is mere flour and water.

So great is the uncertainty which exists in the Church of Rome as to the valid consecration of the Host, that the Pope himself does not venture to receive the wafer until it has been first tasted by an officer appointed for the purpose. We are stating facts when we assert that attempts have been made, some of them successfully, to *poison* persons partaking of the wafers which were supposed to have been changed into the body of Christ! These people were taught to believe, on pain of damnation, that the host was God. Implicitly acknowledging this dogma, they received the wafer, and were poisoned. The Church of Rome has more regard for the bodies of popes and bishops than for the bodies or souls of the people. A precaution is adopted for the preservation of the former, but there is no safeguard against the peril of idolatry. Rome, with all her pretensions to infallibility, cannot assure her members that the host which they worship as God is not a poisoned cake.

The Roman Missal, already referred to, gives directions that, under certain circumstances, "the consecrated species should be laid up in some sacred place *until they are corrupted*"! What shocking and impious language this is to apply to the sacred humanity of the Son of God, of whom it is written, "Neither wilt Thou suffer Thine Holy One to see corruption" (Psa. xvi. 10).

Our younger readers may thus understand the whole-hearted hatred of these blasphemous pretensions experienced by an older

generation, while desiring ever to cherish kindly feelings of pity towards the individual Romanist who is so sadly deceived.

Reverting again to the doctrine of Transubstantiation, we may say that the principle urged by the prophets and apostles against the gods of the heathen may be urged with equal force against the worship of the wafer as God. (See Psa. cxxxv. 15—18; Isa. xlv. 16—20; Acts xix. 26). Furthermore, Transubstantiation is opposed to the senses. The eyes see, the hands feel, the palate tastes, that the wafer is not a human body. And while we admit that many of the mysteries of Christian religion, as, for instance, the doctrine of the Trinity, are incapable of proof by the senses, and yet are received as divine truths, yet it should be remembered that such mysteries are *beyond* the senses, but not *opposed* to the senses. Indeed, these mysteries do not come within the province of the senses, whereas the claim to change the wafer into the body of Christ has come within that province, and is utterly opposed to them.

The doctrine of the Mass is founded upon that of Transubstantiation. The Council of Trent teaches that the same Christ is contained in the Mass who was offered on the cross, that the Mass is truly propitiatory, and offered for the souls in purgatory, as well as for the living. Romanists assert that the sacrifice of the Mass was instituted at, and commenced in, the Lord's Supper. But if this were true, Christ must have been offered thousands of times between the institution of the sacrament and the writing of the Epistle to the Hebrews. But the Apostle says: "This He did *once*, when He offered up Himself" (Heb. vii. 27). This great truth is reiterated as if to warn us, prophetically, against the Romish dogma of the Mass. (See Heb. ix. 25—28.) Note specially verse 26: "For then must He *often* have suffered since the foundation of the world; but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

It has been pointed out that there are differences between the Lord's Supper and the Mass in no less than sixteen particulars, some of which may be here set forth. Our Lord Jesus Christ spoke in a language which His disciples understood. But the priest says Mass in Latin which the people do not understand. Christ gave the bread into the hands of the disciples. But the priest puts the wafer into the mouth of each communicant himself. Christ gave the disciples the wine, saying, "Drink ye all of this." But the priest alone drinks the wine, the laity only eat the wafer. This withholding of the cup from the people is a serious matter, and most unscriptural, as may be seen by reference to 1 Cor. xi. 27 ("Drink this cup"). Christ did not elevate either the bread or the wine. But the priest lifts up the host, and the people worship it. Christ did not speak of any sacrifice being offered to God in the ordinance He instituted. But the priest professes to offer in the Mass the body of Christ as a sacrifice for sins. Christ said, "Do this in remembrance of Me." But the priest says, ". . . solemnising the remembrance of the glorious Mary, ever Virgin." Christ instituted the ordinance after supper. But the priest says Mass fasting.

It is clearly evident that the Church of Rome has without any

authority of Scripture, altered some things, left out some things, and added some things, so as to make the Mass quite different from the Lord's Supper. Well did Christ say, "In vain do they worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9).

The underlying principle in the sacrifice of the Mass is a wicked insult to the gloriously complete work of Christ on the cross, when He "offered Himself without spot to God, to make reconciliation for the sins of the people" (Heb. ix. 14; ii. 17). Let our young readers compare the priestly claims with the inspired Word, especially studying Hebrews vii. and ix., and they will then realise the ground which our godly Reformers had for their convictions, which, by divine grace, sustained them through the sufferings of martyrdom. We conclude by urging the importance of seeking an interest in the one all-sufficient sacrifice offered by Christ on Calvary, and praying that the Holy Spirit may create such faith in the blood of Jesus that the heart and conscience may rejoice in the truth expressed by the Apostle, "Having made peace by the blood of His cross" (Col. i. 20).

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## WHAT IS ARMINIANISM? (No. 8.)

BY PASTOR F. H. WRIGHT (Rochdale).

PERHAPS there is no doctrine or teaching so popular among religious people as that which attributes to man the power to accept or decline, to exercise his will in regard to salvation. It is one of the bulwarks of Arminianism, and many cling to it; no wonder, perhaps, when we remember its strong appeal to the pride of man. Those who have been brought to realise the enmity that dwells in the human heart towards God; who have been brought to see the amazing mercy that is manifested in the drawing of the soul to Christ, will not contend about freedom of the will; they will rejoice in the fact of everlasting love demonstrated in lovingkindness that draws them to the Lord.

Thus far we have seen that opposed to the doctrine of unconditional election on the ground of God's love, is the Arminian teaching of election based on the foreseen faith of the believers; that whilst we believe that the Lord Jesus Christ died for a definite number which no man can number out of all kindreds and tongues, which shall be definitely saved, the Arminian teaches that Jesus Christ died for all men, but will only save those that believe. The doctrine of "Free will" is resisted because we believe that the Holy Ghost regenerates, "calls," and brings to the Lord all that have been elected and redeemed; that whilst Arminians teach that the Holy Ghost may be resisted by many, that grace is resistible, and may be resisted, we declare that there is an effectual calling of the elect, and that grace is invincible. We have boldly to maintain and prove from the Scriptures the total ruin, total alienation, and total inability of all mankind by nature.

Here are the words of an old writer concerning "Free will": "The Arminians not only deny election to be an eternal, peculiar,

unconditional, and irreversible act of God; and assert that Christ died equally and indiscriminately for every individual of mankind; for them that perish no less than for them that are saved; but they also aver that saving grace is tendered to the acceptance of every man; which he may or may not receive, just as he pleases. That the regenerating power of the Holy Spirit in conversion is not invincible, but is suspended, or depends for its efficacy on the will of man. That notwithstanding Christ's death, it was possible (in respect of free will) that all should perish; that now, by His death for all, true grace is given to all; which they may improve, hold fast, and be saved; or despise, neglect, cast away, and be lost!"

Here is a quotation from the Arminians or Remonstrants: "God does not apply those powers of His own omnipotence in the regeneration of man, by which He mightily and infallibly bends his will to faith and conversion; but all the operations of grace having been employed which God makes use of in man's conversion, man nevertheless can so resist God, and the Spirit intending his regeneration and willing to regenerate him, and in very deed often doth so resist, as entirely to hinder his own regeneration, and thus it remains in his own power whether he will be regenerated or not."

The reply of the Synod of Dort to this is given: "This is no other than taking away all the efficacy of God's grace in our conversion, and subjecting the act of Almighty God to the will of man, and contradicts the apostles, who teach that 'We believe through the efficacy of the mighty power of God' (Eph. i. 19), and that 'God fills up in us the good pleasure of His goodness, and the work of faith with power' (2 Thess. i. 11). Also, that 'His divine power hath given us all things which pertain to life and godliness' (2 Pet. i. 3). 'Thy people shall be willing in the day of Thy power.' 'It is God that worketh in us both to will and to do.' The willing mind is the grand thing wanting, and until this is wrought in us, we 'do always resist the Holy Ghost' (Psa. cx. 4; Phil. i. 13)."

Here is a statement by Arminius: "All unregenerate men have, by virtue of their free will, a power of resisting the Holy Spirit, of rejecting the offered grace of God, of contemning the counsel of God concerning themselves, or refusing the gospel of grace, of not opening the heart to Him that knocketh." All this may and does appeal to many, but what a contradiction of the Scriptures and Christian experience!

Corvinus, in support of Arminius, declared: "For grant all the operations of grace which God can use in our conversion, yet conversion remaineth so in our own free power that we can be not converted; that is, we can either turn or not turn ourselves." Here is a claim to independence of God, to self-sufficiency; in no way affected by any overruling influence from heaven. Owen declared: "All spiritual acts well-pleasing unto God, as faith, repentance, obedience, are supernatural; flesh and blood revealeth not these things. 'Not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John i. 13); 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit' (John iii. 6). Now, to the performance of any super-

natural act it is required that the productive power thereof be also supernatural; for nothing hath an activity in causing above its own sphere. But our free will is a merely natural faculty, betwixt which and those spiritual, supernatural acts there is no proportion, unless it be advanced above its own orb, by inherent, habitual grace."

The Scriptures are clear regarding this: "Ye will not come to Me that ye might have life" (John v. 40). There we have the Lord's own testimony. "No man can come to Me, except the Father which hath sent Me draw him" (John vi. 44). "No man can come to Me except it were given unto him of My Father" (ver. 65). "Without Me ye can do nothing" (John xv. 5). "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 16). "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (2 Cor. iii. 5).

The doctrine of the Church of England is set forth in its tenth Article: "The condition of man after the Fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Alas, that the doctrine is scarcely known, and where it is known, mainly despised. It is not merely a question of inability but enmity in corrupt nature to anything spiritually good. Well saith the Apostle that the things of God are foolishness unto a natural man. How the men mocked when the power of God was manifested at Pentecost, attributing it to drunkenness. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." How can we deny the Word of God that plainly states: "An evil tree cannot bring forth good fruit." "Without faith it is impossible to please God." "Not of ourselves, it is the gift of God."

The Remonstrants declared: "We retain still after the Fall a power of believing and of repentance, because Adam lost not this ability;" and this in spite of the clear declaration: "We are by nature the children of wrath;" and further, "dead in trespasses and sins."

Two things have been demonstrated in the Arminian position by eminent writers for many years: a power of co-operation and working with grace, to make it effectual; and a power of resisting its operation and making it altogether ineffectual. That in substance is the Arminian claim, that man must work in conjunction with God in order that grace may attain its end, or if he resists, then grace is vain. The work of God is to them not an imparted new principle, but merely a moral persuasion through His Word. Here we have the words of Arminius: "God hath appointed to save believers by grace—that is a soft and sweet persuasion, convenient and agreeing to their free will—and not by any almighty action." In support of this the Remonstrants further declare that "in operation the efficacy of God's grace depends on free will." Examine this teaching also as exposed by Owen: "Notwithstand-

ing any purpose and intention of God to convert, and so to save, a sinner; notwithstanding the most powerful and effectual operation of the blessed Spirit, with the most winning, persuasive preaching of the Word; yet it is in the power of a man to frustrate that purpose, resist that operation, and reject that preaching of the gospel." Now concerning this weakness of grace, that it is not able to overcome the opposing power of sinful nature, one testimony of Arminius shall suffice: "It always remaineth in the power of free will to reject that grace that is given, and to refuse that which followeth; for grace is no almighty action of God, to which free will cannot resist."

(To be continued.)

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

We have been so sorry not to be able to write to you for some time, owing to illness and enforced rest, but feel very grateful to "A Help," who has so kindly written such instructive letters to you instead. Can you guess who this kind helper is? Perhaps he would rather we left you guessing, so we will just thank him very much on your account as well as our own, and proceed.

You remember, no doubt, that on two or three previous occasions we have had something to say to you about the *Words of the Lord Jesus Christ*, spoken while He was here on earth. Such words are well worth our further consideration. Again and again He uttered the word "*Blessed.*" During His Sermon on the Mount, nine times in succession this wonderful word dropped from His blessed lips. You are under His blessing, if you are one of those characters who are therein declared to be blessed. Do some of you know what it is to hunger for food which cannot be bought at any shop on earth? Do you thirst for water that is never drawn from any fountain here below? Do you long for Living Bread and Living Water? Jesus says: "*Blessed* are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6). How we wish that you each may be blessed with that hunger and thirst, for He who graciously bestows a spiritual appetite, and a real desire to come to Him and drink, has promised that such shall be filled, or satisfied. He invites these hungry, thirsty sinners to come to Him for what they want, and lovingly says to each one: "Him that cometh to Me I will in no wise cast out" (John vi. 37). To His disciples, after propounding the Parable of the Sower, Jesus said: "*Blessed are your eyes, for they see: and your ears, for they hear*" (Matt. xiii. 16).

This is true of all, whether young or old, who see Jesus in His Word, and hear Him speaking therein. What a rich blessing rests upon the heads of those who hear the Word, and understand it! They are blessed with a God-given faith, which makes them willing to listen to His servants whom He sends to expound the Scriptures. The Holy Spirit makes room for what they hear, in their hearts, and they "gladly receive the Word." They have to

go home to their rooms after listening to the Gospel, and pray that they may know for themselves what they have been hearing. Have you that hearing ear? Do you desire to be blessed with it? What about your Bibles? Is there an inward prompting to "search the Scriptures"? Do you feel constrained to pray as you search them: "Open Thou mine eyes, that I may behold wondrous things out of Thy law"? (Psa. cxix. 18.) How kind and gracious Jesus has been in opening your eyes already! Has He caused you to see what you are as sinners in His sight, and that He is a willing, able Saviour, to save His people from their sins? Have you seen His goodness to sinners, in the accounts written in the Scriptures concerning His dealings with them in pardoning their sins? Have these things drawn you to Him? Oh how wonderful to have the eye of faith to see what the eye of nature can never look into! To see Jesus in all that He is, has, and does for poor sinners, is to be blessed with spiritual eyesight, and an interest also in that word: "Blessed are your eyes, for they see." It is an awful thing to be under the curse of God, but a wonderful thing to be blessed by Him in Jesus Christ. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. x. 22). What heavenly wealth! That it may be yours and ours is the desire of

Your affectionate friend, THE EDITOR.

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## GOOD OUT OF EVIL.

MAN brings evil out of good, but God alone can bring good out of evil. This truth is illustrated by the following anecdote, which the late Mr. Fuller, of Kettering, used to relate, having had it from the lips of the person concerned.

A young man, a native of Norwich, about eighteen years of age, was walking one morning with a party of other young men who had all agreed to make a holiday. The first object that attracted their attention was an old woman who pretended to tell fortunes. They immediately employed her to tell theirs; and, that they might qualify her fully for the undertaking, first made her thoroughly intoxicated with spirituous liquor. The young man of whom mention was first made was informed, among other things, that he should live to a very old age, and see his children, grandchildren, and great-grandchildren growing up around him. He had credulity enough to be struck with the prediction, and immediately began to reason upon it. "And so," quoth he to himself, "I am to see children, grandchildren, and great-grandchildren. At that age I must be a burden to the young people. What shall I do? There is no way for an aged person to render himself more agreeable to youth than by telling them pleasant stories. I will then, during my youth, endeavour to store my mind with all kinds of knowledge. I will see and hear and note down everything that is rare and wonderful, that I may sit, when incapable of active employment, and entertain my posterity. Then my company will be pleasant to them, and they will respect me in my old age. Let me see, what can I learn first? Oh, here is the famous preacher

Whitefield, he is to preach here to-night; I will go and hear what he has got to say." Strange motive to draw youthful feet to the house of God!

Mr. Whitefield preached that evening from Matt. iii. 7: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned *you* to flee from the wrath to come?" "Mr. Whitefield," said the young man, "described the Sadducees; but this did not touch me. I thought myself as good a Christian as any man in England. From this he went to the Pharisees. He described their outward decency, but observed that the poison of the viper rankled in their hearts also. This rather shook my self-confidence. At length, in the course of his sermon, he broke off abruptly, paused for a few moments, then burst into a flood of tears, and, lifting up his hands and eyes, he exclaimed with deep pathos, '*O my hearers, the wrath to come! the wrath to come! the wrath to come!*' These words sank into my heart. I wept bitterly, and when the sermon was ended retired alone. For days, and even weeks, I could think of nothing else. These awful words, 'the wrath to come,' seemed to follow me everywhere."

This deep impression was God's appointed way of bringing this young man to cry for mercy as a convinced sinner. He became a preacher of the gospel, and himself gave the above account of his call by grace to Mr. Fuller.

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## FOR THE LITTLE ONES.

A DEAR little girl whom we know very well, recently asked her mother whether people had anything to eat in heaven? As the minds of those in tender years often think alike, perhaps some other little ones who may be having this read to them, have asked that question too? Dear little boys and girls, just get your Bibles, which we trust you will be taught by the Holy Spirit to love, find these verses which refer to food in heaven, and ask these loving parents of yours, who often pray that you and they may reach that blissful home above, to tell you in simple language what they believe is meant by them. These are the verses, you will find them at the end of your Bibles, in the Book of Revelation, chapter vii., verses 16 and 17: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

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"Let me among Thy saints be found,  
Whene'er the archangel's trump shall sound,  
To see Thy smiling face.  
Then loudest of the crowd I'll sing,  
While heaven's resounding mansions ring,  
With shouts of sovereign grace."

# Waymarks.

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“Search the Scriptures.”—John v. 39.

FOR INSTRUCTION CONCERNING

## RIGHT ANSWERS.

1. “I would know the words which He would answer me, and understand what He would say unto me.”—Job xxiii. 5.

2. “Every man shall kiss his lips that giveth a right answer.”—Prov. xxiv. 26.

3. “A soft answer turneth away wrath: but grievous words stir up anger.”—Prov. xv. 1.

4. “The heart of the righteous studieth to answer.”—Prov. xv. 28.

5. “Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?”—Prov. xxii. 20, 21.

6. “The answer of a good conscience toward God.”—1 Peter iii. 21.

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## EDITORIAL COMMENTS.

“And he answered, NO” (John i. 21). Here is the “No” of a faithful witness, and “a faithful witness will not lie” (Prov. xiv. 5). This witness was “sent from God.” His name was John. He possessed, by divine grace, the true character of a witness, for he bore testimony from personal experience. The great Sanhedrim that sat at Jerusalem, whose business it was to examine and try prophets, whether true or false, sent priests and Levites to interrogate John the Baptist, that they might find out who he was. The fact that he was so much esteemed by the people, and thought by some to be the Messiah, seems to have prompted the question put by the Jews: “Who art thou?” (John i. 19). The reply given by this gracious witness, viewed not only in its immediate connection, but in the light of abiding instruction in the Scriptures relating to right answers, is of living interest to all who are included in that word: “Ye are My witnesses, saith the Lord” (Isa. xliii. 10). Jesus says to such: “Let your communication be, Yea, yea; nay, nay; for

whatsoever is more than these cometh of evil" (Matt. v. 37). The Lord save us from the wavering "Nay," that soon becomes a yielding "Yea." In these dark days, when it is so difficult for faithful witnesses to say "No" to forbidden things, what need there is for divine help to affirm without contradiction, the right answer, whether it be "yea, yea," or "nay, nay"! Compromise or recantation in connection with a right negative or affirmative reply is "more than these," and so "cometh of evil." Let us consider, as enabled, some of the forms which the negative answers of God's witnesses take. Before us, in the 21st verse of the first chapter of John's Gospel, is:—

i. A "NO" of Distinction., Highly esteemed as John the Baptist was, and eminent as a servant of Christ, it mattered much to him that some should think he might be the promised Messiah. So lest such a thought should be at the back of the minds of those who said, "Who art thou?" "he confessed, and denied not; but confessed, I am not the Christ" (ver. 20). He said "No" without wavering, and stuck to it. That he was sent to *bear witness* of the "Light of the world" was true, but "*he was not that Light*" (ver. 8). While he rightly said, "I am the voice of one crying in the wilderness" (ver. 23), John was making a clear distinction between *his* voice and the "still small voice" of Him whose way he was sent to prepare. A true minister of Christ can be so highly esteemed, as that some who derive blessing from his ministry may overlook, for a time, the infinite difference which exists between the *voice of the Lord* which is "full of majesty" being heard *through* the faithful witness, and the *voice of the witness himself*. Hearing the voice of the Son of God, and seeing light in God's light, are precious experiences often derived *through* the minister, as his testimony is clothed with divine power, but never *from* him. Our God says: "My glory will I not give to another" (Isa. xlii. 8).

In the solemn work of the ministry, then, may each of us who are engaged therein, be kept very zealous in maintaining this "No" of distinction, for hearers (to quote another case) are still liable to make the mistake of Cornelius, by falling down at our feet instead of bowing before the gracious feet of our Master. Furthermore, John was *not Elias*, or "*that prophet*." "Every man in his own order" (1 Cor. xv. 23). One of God's witnesses is not another, and as rightly exercised, he does not assume to be. "No" was John's plain answer to everything that would militate against the honest delivery of his own divinely-given testimony. Oh for grace to follow his example!

ii. The "NO" of Decision. God's witnesses are true worshippers, who have always experienced inward and outward opposition, more or less, towards the spiritual exercise of worship. There will always be the "gods many" that seek to intrude upon this holy ground, whose demands must ever be *decidedly refused*. What a wonderful example is set before us in Shadrach, Meshach, and Abed-nego! A golden image is set up by an earthly monarch, and all who refuse to bow down to it are, by his decree, to be cast into the midst of a burning, fiery furnace! The multitude obeyed, but in spite of the fiery consequence, these three godly

men said, "No." And their God did not fail them in their honest decision, for it was in that terrific flame they found the Lord Jesus Christ. In the same fire they found heavenly liberty. Only those bands, intended to prevent them walking at large, were burned. Had these faithful witnesses followed the multitude in doing evil, they would have escaped this man-made furnace, but not the frown of their God. The temptation to introduce carnal attractions in connection with places of worship, is being diligently laid before true worshippers in these days when their hearts are grieved at the "falling away" that has set in, both as to spiritual exercise and depleted congregations.

Brethren, let our answer to those who tempt be a decided "No." How inexpressibly inferior is the bondage produced by false worship and carnal measures, to the presence of the Lord Jesus Christ, which is assured "where two or three are gathered together in His name"! (Matt. xviii. 20.) May God Almighty pour upon our assemblies much of His Spirit, that young and old may be found hungering and thirsting after righteousness. Only the Gospel can feed and satisfy such hearers. How busy, too, is Mr. Worldly-Wiseman with God's witnesses in their daily life! How they groan to-day under his oppression! Christian, in Bunyan's "Pilgrim's Progress," called himself a thousand fools for hearkening to this cruel foe. "He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him so far as to cause him to forsake the right way." What a modern picture! The Word of God says "No" to Mr. Worldly-Wiseman's "up-to-date" suggestions. Conscience says "No," too; but what a fire does Christian find himself cast into, if he says "Yes" to what his God says "No" to! Burdened ones, may our good God give us wisdom and gracious courage to pursue the narrow path, which ends in a welcome Home!

iii. What a "NO" is that of Denial. How close home it comes! "If any man will come after Me, let him *deny* himself, and take up his cross daily, and follow Me" (Luke viii. 23). Oh the demands made by proud self, worldly self, selfish self, self-righteous self, upon the new man of grace! Well might Samuel Rutherford say: "Oh that I had not a myself!" Dear witnesses, may grace all-sufficient triumph in us day by day, enabling us to follow hard after Jesus Christ, saying "No" to self and all its opposing principles.

"O for a closer walk with God!"

iv. Is there not a daily need for the "NO" of Determination? Paul on one occasion said, "Satan hindered us" (1 Thess. ii. 18). Has not this always been the aim of this great enemy of our souls? How he seeks to hinder God's witnesses from witnessing! How busy he is with his efforts to hinder poor needy sinners from coming to Christ!

"What various hindrances they meet  
When coming to the mercy-seat!"

How this prince of darkness does his best to hinder men and women from coming to the House of Prayer! Yes, and self, alas,

hinders too! May we be helped to employ Omnipotence, and so maintain a fight against these soul-starving hindrances, answering each one with a determined "No," while pressing on towards the Celestial City.

v. We conclude with the "NO" of Dependence. While Jesus was here on earth, what a truly solemn moment was that when "many of His disciples went back, and walked no more with Him"! (John vi. 66.) Oh, how many times has that awful circumstance, in effect, been repeated! These words, always so distasteful to a fleshly religion, produce to-day the same result as they did when first spoken: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (ver. 63). How do they affect us? Can we bear witness to their truth as we sing those lines of Top-lady:

"Nothing in my hand I bring,  
Simply to Thy cross I cling"?

Do we come to Him with "no money," "no confidence in the flesh"? What does that solemn question mean to us, which the Lord Jesus put to the twelve, after the others had gone, "Will ye also go away?" (ver. 67.) Is Peter's reply ours: "Lord, to whom shall we go? Thou hast the words of eternal life"? (ver. 68.) Or are we secretly clinging to the flesh which profits nothing, building thereon for eternity? Oh what a fall is ahead, if that be so! The outcome of this self-examination with many of us is, we humbly trust, an earnest desire to live upon the Lord Jesus Christ, whom we have proved to be such a faithful Friend, bearing living testimony with Peter concerning Him, saying: "We believe and are sure that Thou art that Christ, the Son of the living God" (ver. 69).

"What anguish has that question stirr'd,  
If we will also go?  
Yet, Lord, *relying on Thy Word,*  
*We humbly answer, No.*"

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## A GRACIOUS SILENCE.

BY THOMAS BROOKS.

(Continued from page 191.)

THIRDLY, a holy, a prudent silence doth not exclude men's being kindly affected and afflicted with their sins as the meritorious cause of all their sufferings and sorrows. "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord" (Lam. iii. 39, 40). "Behold, I am vile, what shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I proceed no further" (Job xl. 4, 5). "I will bear the indignation of the Lord, because I have sinned" (Micah vii. 9). In all our sorrows we should read our sins; and

when God's hand is upon our backs, our hands should be upon our sins.

When a Christian is under the afflicting hand of God, he may well say, I may thank this proud heart of mine, this worldly heart, this froward heart, this formal heart, this dull heart, this backsliding heart, this self-seeking heart of mine; for that this cup is so bitter, this pain so grievous, this loss so great, this disease so desperate, this wound so incurable; it is mine own self, mine own sin, that hath caused these floods of sorrows to break in upon me.

*Fourthly*, a holy, a prudent silence doth not exclude the teaching and instructing of others when we are afflicted. The words of the afflicted stick close; they many times work strongly, powerfully, strangely, savingly, upon the souls and consciences of others. Many of Paul's epistles were written to the churches when he was in bonds, viz., Galatians, Ephesians, Philippians, Colossians, Philemon; he begot Onesimus in his bonds (Philem. 10). And many of the brethren in the Lord waxed bold and confident by his bonds, and were confirmed, and made partakers of grace by his ministry, when he was in bonds (Phil. i. 7, 13, 14). As the words of dying persons do many times stick and work gloriously, so many times do the words of afflicted persons work very nobly and graciously. . . . Gracious lips make gracious hearts; gracious words are a grace, an ornament to the speaker, and they are a comfort, a delight, and an advantage to the hearer.

Now, the words of a wise man's mouth are never more gracious than when he is most afflicted and distressed. Now, you shall find most worth and weight in his words; now, his lips, like the spouse's, are like a thread of scarlet; they are red with talking much of a crucified Christ, and they are then like a thread, not swelled with vain and unprofitable discourses. Now his mouth speaketh of wisdom, and his tongue talketh judgment, for the law of the Lord is in his heart (Psa. xxxvii. 30); now his lips drop as honeycombs (Cant. iv. 11); now his tongue is a tree of life, whose leaves are medicinal (Prov. xii. 18). As the silver trumpets sounded most joy to the Jews in the day of their gladness, so the mouth of a wise man, like a silver trumpet, sounds most joy and advantage to others in the days of his sadness (Num. x. 10).

*Fifthly*, a holy, a prudent silence doth not exclude moderate mourning or weeping under the afflicting hand of God: "And Hezekiah wept sore" (Isa. xxxviii. 3). But was not the Lord displeased with him for his great weeping? No; "I have heard thy prayers, I have seen thy tears; behold, I will add unto thy days fifteen years" (ver. 5). God had as well a bottle for his tears, as a bag for his sins (Psa. lvi. 8). There is not water so sweet as the saints' tears when they do not overflow the banks of moderation. Tears are not mutes; they have a voice, and their oratory is of great prevalency with the Almighty God. And therefore the weeping prophet calleth out for tears: "Their heart crieth unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease" (Lam. ii. 18).

*Sixthly*, a gracious, a prudent silence doth not exclude sighing, groaning, or roaring under afflictions. A man may sigh, and groan, and roar, under the hand of God, and yet be silent. It is not sighing, but muttering; it is not groaning, but grumbling; it is not roaring, but murmuring; that is opposite to a holy silence. "And the children of Israel sighed by reason of the bondage" (Exod. ii. 23). "For my sighing cometh before I eat" (Job iii. 24). "Lord, all my desire is before Thee; and my groaning is not hid from Thee" (Psa. xxxviii. 9). "By reason of the voice of my groaning, my bones cleave to my skin" (Psa. cii. 5). "And my roarings are poured out like the waters" (Job iii. 24). "I am feeble and sore broken; I have roared by reason of the disquietness of my heart" (Psa. xxxviii. 8). "My God! my God! why hast Thou forsaken me? why art Thou so far from helping me, from the words of my roaring?" (Psa. xxii. 1.) "When I kept silence, my bones waxed old, through my roarings all the day long" (Psa. xxxii. 3). He roars, but doth not rage; he roars, but doth not repine. When a man is in extremity, nature prompts him to war, and the law of grace is not against it; and though sighing, roaring, groaning, cannot deliver a man out of his misery, yet they give a man some ease under his misery. Sometimes the sighs and groans of a saint do in some sort tell that which his tongue can in no sort utter.

*Seventhly*, a holy, a prudent silence doth not exclude nor shut out the use of any just or lawful means, whereby persons may be delivered out of their afflictions. God would not have His people so in love with their afflictions, as not to use such righteous means as may deliver them out of their afflictions; "But when they persecute you in this city, flee you into another" (Matt. x. 23). When Peter was in prison, the saints thronged together to pray, and they were so instant and earnest with God in prayer, they did so beseech and besiege the Lord that by many miracles of power and mercy God returned Peter as a bosom favour to them (Acts xii. 5). When providence opens a door of escape, there is no reason why the saints should set themselves as marks and butts for their enemies to shoot at.

*Eighthly*, and lastly, a holy, a prudent silence doth not exclude a just and sober complaining against the authors, contrivers, abettors, or instruments of our afflictions: "Alexander the copper-smith did me much evil; the Lord reward him according to his works" (2 Tim. iv. 14). If Pharaoh make Israel groan, Israel may make his complaint against Pharaoh to the Keeper of Israel (Exod. ii.); if the proud and blasphemous king of Assyria shall come with his mighty army to destroy the people of the Lord, Hezekiah may spread his letter of blasphemy before the Lord. David sadly complained of Doeg, yea, Christ Himself, who was the most perfect pattern of dumbness and silence under sorest trials, complains against Judas, Pilate, and the rest of His persecutors (Psa. lxxix. 20, 30).

(To be continued.)

# ROMAN CATHOLICISM REFUTED BY SCRIPTURE (7).

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

## PURGATORY.

ON the above subject the Church of Rome teaches as follows: "I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages (or prayers) of the faithful" (Creed of Pope Pius V., Article 6).

The Mass, which we have previously considered, is said to be offered for those in Purgatory, as well as the living, and the Catechism of the Council of Trent declares as follows: "There is a purgatorial fire, tormented in which the souls of the pious make *expiation* for a certain period, that an entrance may be opened for them into that eternal country where nothing that defileth can enter."

In "The Grounds of Catholic Doctrine" we have stated more fully Rome's teaching on this subject. "Purgatory is a middle state of souls who depart this life in God's grace, yet not without some lesser stains or guilt, or punishment, which retard them from entering heaven. Christians who go to Purgatory are those who die guilty of lesser sins, which we commonly call venial, as many do, who either by sudden death or otherwise are taken out of this life before they have repented for these ordinary failings. Also, those who have been formerly guilty of greater sins, and have not made full satisfaction for them to Divine Justice."

Bellarmino gives several anecdotes of persons who had appeared on earth from Purgatory, and described it as a place of excruciating woe. Of St. Christina, he says: "Immediately as I departed from the body, my soul was received by angels of God and conducted to a dark and horrid place, filled with the souls of men. The torments which I there witnessed are so dreadful that to attempt to describe them would be utterly in vain; and there I beheld not a few who had been known to me while they were alive. Greatly concerned for their hapless state, I asked what place it was, thinking it was hell; but I was told that it was Purgatory, where are kept those who in their life had repented indeed of their sins, but had not paid the punishment due for them."

What a reflection this would be, if true, upon the atoning work of Christ, who bore *all* the punishment due to His people's sins. Purgatory is based upon the supposed distinction between venial and mortal sin, the former being only "small and very pardonable offences against God or our neighbours."

We maintain, as the Bible teaches, that "the wages of sin is death" (no distinction between venial and mortal), Rom. vi. 23. "The blood of Jesus Christ cleanseth (or purgeth) from *all* sin" (again no distinction). "Sin is the transgression of the law" (1 John iii. 4). Again, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10). All sin is mortal, or deserving of death, but for the sake of the atoning work of the Lord Jesus, the debt is cancelled for every true believer in Him.

We further maintain that the doctrine of Purgatory contradicts the declarations of Scripture that the Christian is completely justified by Christ. Let the Word of God speak for itself: "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. viii. 33). "And you, being dead in your sins, hath He quickened together with Him, having forgiven you all trespasses" (Col. ii. 13). "When He had *by Himself purged* our sins" (Heb. i. 3).

Further, the doctrine of Purgatory contradicts the blessed truth that when the child of God dies he enters immediately into rest. The Saviour said to the dying thief, "To-day shalt thou be with Me in Paradise" (Luke xxiii. 42). This poor sinner, who had just previously reviled the Son of God, was pardoned and cleansed, made white in the blood of the Lamb, and went from the cross to the crown. The Apostle Paul could say, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v. 8). And again: "I am in a strait betwixt two, having a desire *to depart, and to be with Christ*, which is far better" (Phil. i. 23). And the beloved disciple in the lonely isle of Patmos heard a voice from heaven, saying, "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). There is but one redeemed family, and they are represented in Scripture as being either in heaven or in earth, as Paul says in Eph. iii. 15: "Of whom the whole family in heaven and earth is named."

An illustration of the absurdity of this doctrine may here be given. A naval officer, Chief Petty Officer V. E. Jupp, tells how, two or three years ago, he was walking through the main street of Valetta, the capital of Malta, when suddenly the silence was broken by the ringing of the bells in all the cathedrals and churches in the island. He asked a passer-by what was the meaning of it. And the reply was, "They are celebrating a mass for the repose of the souls of the Maltese defenders who laid down their lives when defending the island against the Turks in 1565." This incident was related by Mr. Jupp at a meeting in London last May, and is given here that young readers especially may realise that Roman Catholics have no better hope at the end of their lives than to enter a place called Purgatory for an indefinite period. In this case relatives or friends were expected to pay for masses to be offered for the souls of those who had been dead for over three hundred years!

The poor deluded Romanist is to be pitied, for he is unable to enter into the blessed truths contained in the verses of the poet Cowper, which have been blessed to numbers of anxious souls:

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

The dying thief rejoiced to see  
That fountain in his day;  
And there may I, as vile as he,  
Wash *all* my sins away."

## “AFTER THIS MANNER THEREFORE PRAY YE.” (No. 21).

BY PASTOR F. H. WRIGHT (Rochdale).

AMEN.

IT is with this wonderful word “Amen” that the pattern prayer closes. Many times is it used, in thousands upon thousands of religious services is it repeated again and again, although it has been the custom of Nonconformists to omit it. In the revival of a more liturgical form of service the word has come into a greater usage, and certainly there is evidence that it was a very ancient practice in the Christian churches to pronounce “Amen” aloud at the end of prayers and doxologies.

The desire to be delivered from “vain” repetition prompts our exclusion of the word in our services so far as the congregation’s verbal expression goes, and observation teaches us as well as history that a people can very quickly be affected by ritual and rapidly slide into a form of words, losing the significance of the words themselves. Nonconformity has shewn a tendency to follow the practice of the Established Church, who in their turn have with increasing vigour adopted many of the Ritualistic practices of the Church of Rome. That which in time past had an honoured usage, needs to be relinquished when the danger of it degenerating into a mere habit becomes apparent. Bowing is frequently described in Scripture as an outward evidence of a humble mind, but when we consider what use the Church of Rome and Ritualistic churches have made of this exercise, we feel bound to refrain from the practice. Bowing before altars and images is no part of revealed mode of worship. We cleave to our simple manner of worship, and pray we may be delivered from mere ceremonialism, in addition to being preserved from any sinful pride or sense of superiority in abstaining from the customs of others. The word “Amen” is a very solemn word; may we be able to express it in our hearts through the teaching of the Holy Spirit.

But to come to its meaning. “Amen” signifies true, faithful, certain. The Lord Jesus Christ introduced many of His sayings with the word which is many times translated Verily: Amen. Sometimes it is doubled: “Verily, verily,” meaning, “Amen, amen,” and then it approaches toward the solemnity of an oath. For instance, in the Lord’s answer to Nicodemus, the words are very weighty: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John iii. 3). How many of the Lord’s profoundest utterances are prefaced by the word “verily,” that is, truly or indeed, or in the more emphatic declaration of “Amen”—So it is, or, So be it. Amen is attached to the prayer we are considering; but how many times the Lord uses the word in the sermon on the mount, not merely to close or to round off, so to speak, a statement, but as a very solemn assertion of the truth and certainty of His teaching. A few instances may not be amiss. Look at Matthew v. and vi. “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For *verily* I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass

from the law, till all be fulfilled." The magnitude of the expression is strengthened by "Amen," it is so. Three times the Lord declares that hypocrites shall have their reward (Matt. vi. 2, 5, 16). Ostentatious giving, ostentatious praying, and ostentatious religious expression are all denounced, and their consequences are declared with the accompaniment of "verily" or "Amen"; the original word remains, it has not been translated where we read "Amen." "*Verily: I say unto you*, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark x. 15). What authority in the "verily" addressed to the dying thief: "Verily I say unto thee, To-day shalt thou be with Me in Paradise" (Luke xxiii. 43). Three times in John iii. is verily repeated (vers. 3, 5, 11), three times in John v., four times in John vi., three times in John viii., twice in John x., four times in John xiii. No fewer than 101 times is "verily," meaning Amen, found in the Gospels, and on 25 occasions the word is repeated in John. "What Christ has said must be fulfilled."

One of the names of the Lord Jesus Christ is "Amen." He is the God of truth. In the message to the church at Laodicea we read: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. iii. 14). "All the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20). The Lord Jesus Christ is the substance of revealed truth, the infallible Prophet: "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).

We have referred to the word "verily" as being in the original "Amen," and here is another remarkable scripture revealing the force of Amen: "That he who blesseth himself in the earth shall bless himself in the God of *truth*; and he that sweareth in the earth shall swear by the God of *truth*" (Isa. lxv. 16). Here again: "Amen" appears, though translated truth. He who is the Amen, truth itself, is set forth as the only foundation both for comfort and stability.

On 27 occasions the word "Amen" appears in the Old Testament without any alteration in translation; twice Amen is translated "truth," as already noticed; and once, "So be it." Jeremiah, in chapter xi., reveals the instructions of God concerning the covenant, and as the terms of it are detailed Jeremiah himself replies: "So be it ('Amen'), O Lord" (ver. 5).

Let us consider other occasions in the Word of God wherein this mighty word appears. Its first appearance is in Numbers v. In connection with the trial of jealousy, when the condemnation of guilt was set forth and the penalty expressed, the person involved was obliged to declare agreement in the word, "Amen"; and to render it particularly impressive, the word was repeated: "Amen, Amen." Deut. xxvii. contains the details of divine curses pronounced upon certain sins. Representatives of the people stood upon the mountains of Gerizim and Ebal, the one part to bless and the other to curse. Awful was the scene surely, and particularly impressive the occasion when the Levites were commanded to speak with a loud voice unto all the men of Israel at the command of God. They began: "Cursed be the man that maketh

any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place." This was plain enough. Alas, how many times since men have been guilty in making an idol. The people heard, and here is the answer; their acquiescence expressed, their recognition of God's justice and righteousness in declaring the penalty against sin. "And all the people shall answer and say, Amen." Eleven other evils are enumerated, making twelve in all, and at the conclusion of each the people made the same response, "Amen."

"Let it be so, and may God say so too," is the declaration of Benaiah, when David the dying king had expressed his royal wishes. Zadok the priest, Nathan the prophet, and Benaiah, the captain of David's guard, were called into the king's presence to hear his will concerning the successor to the throne. "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoida answered the king, and said, Amen: the Lord God of my lord the king say so too" (1 Kings i. 32—36). Benaiah knew the significance of the word "Amen," and desired the Lord God of the people to confirm it with His Amen: let it be so.

In the work of restoration so nobly forwarded by Nehemiah, there were interruptions and complaints, notably when it was alleged that excessive usury had brought many into poverty and even slavery. Nehemiah expostulated, and as the result of his representations the people concerned promised restoration and declared their determination to follow his instructions as to the future. Then a strange ceremony—at least, it might seem so to us—followed; Nehemiah shook his lap, and said: "So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out and emptied. And all the congregation said Amen, and praised the Lord." It is also added, to prove the sincerity of the "Amen," that "the people did according to this promise" (Neh. v. 13).

*(To be continued.)*

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## GLEANINGS FROM THE PSALMS. (No. 39.)

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

PSALM ix. 12.—"When He maketh inquisition for blood." In the preceding verses of this Psalm, David speaks in gracious language concerning the tender watchfulness of God over the afflictions and oppressions which His people suffer, and predicts His righteous judgment on their enemies, and affirms that in all their tribulations "the Lord will be a refuge for the oppressed;" and now, should that oppression be carried to violent extremes, and the blood of the saints be shed, he utters the solemn warning

that requisition will be made for it, and that by God Himself. The expression "inquisition" does not so much mean to *enquire* after blood spilt, as to sit as an inquisitor or judge, where the blood of the offender is due to justice; when God calls His enemies to account for the blood of His people. It is written of the redeemed in Psa. lxxii. 14, that "Precious shall their blood be in His sight"; and although multitudes have, as it were, been thrust into their everlasting and unfading inheritance in the blood of their own martyrdom, under the restraints of divine power upon the perpetrators, the day is coming when both murderers and murdered will stand before the judgment seat of Christ, and then, if not before, this terrible inquisition will be made. The Great Judge of all the earth both sees and knows how, when, where, and by whom every drop of innocent blood has been shed; and a full and just requital will be exacted for it. We cannot refrain here from a contrite allusion to the precious blood of the Lord Jesus Christ, under a sense of our personal guilt in His crucifixion. In the case of each of the redeemed, God will make inquisition upon the conscience for this innocent blood; and until the very blood our hands have spilt be applied in its peace speaking and pardoning power to the heart and conscience, the condemned and guilty sinner will, in his or her measure, suffer the terror of the Lord. As we write, the piercing lines of Berridge come powerfully to the mind:

"Dear dying Friend, we look on Thee,  
And own our foul offences here;  
We built Thy cross on Calvary,  
And nailed and pierced Thy body there.

*Yet, let the blood our hands have spilt,  
Be sprinkled on each guilty heart;  
To purge the conscience well from guilt,  
And everlasting life impart.*

So will we sing Thy lovely Name,  
For grace so rich and freely given;  
And tell Thy love, and tell our shame,  
*That One we murdered gives us heaven."*

When Peter preached in Pentecostal power the gospel of the grace of God, he unflinchingly laid the solemn indictment against his hearers, "Therefore, let *all the house of Israel* know assuredly, that God hath made that same Jesus, *whom ye have crucified*, both Lord and Christ." The Holy Ghost sealed this terrible indictment upon the consciences of three thousand murderers immediately, and under an awful sense of guilt, the poignant inquiry was made, "Men and brethren, what shall we do?" (Acts ii. 36, 37). When God makes inquisition for *this* blood, it is no mere theological formula, but a definite work of divine conviction of guilt, from which there will be no escape until godly repentance is granted, and the sinner is raised to a sweet hope in the pardoning mercy of God. Reprobate hands and reprobate hearts still crucify the Son of God afresh, and this basest of all treachery is perpetrated in countless pulpits, and is wickedly connived at in countless pews to-day; and unless the blood-bought mercy thus

derided intervene for them, a terrible inquisition for blood is pending. O ye servants of the Lord, may the Holy Ghost ever enable you to fearlessly declare all the counsel of God, that ye, with the great Apostle of the Gentiles, may be pure from the blood of all men.

“He remembereth them.” He will remember both His murdered saints and their murderers. In the former instance He will remember and fulfil His own promise unto those who have been faithful unto death, by giving them the crown of life; and in the latter instance those who have imbrued their hands in the blood of the saints will discover that the living God has not forgotten their deeds of infamy; and in both instances a just recompense will be forthcoming. One has said that “the joy prepared for suffering saints will make amends for all,” and the bliss created by the first accents of the Redeemer’s welcome of them into His Father’s house will cause all their sorrow and sighing to flee away; whereas the terrible word “Depart,” which will be addressed to all who die in hatred to the Lord and His people, will mark the dawn of that day (which will never expire) “where their worm dieth not, and the fire is not quenched” (Mark ix. 48); and this will be nothing more or less than the fulfilment of the Word of God, wherein in terms of solemn warning eternal punishment is declared to be inevitable to the finally impenitent.

“He forgetteth not the cry of the humble” (margin, “afflicted”). Affliction, under the sanctifying grace of the Holy Spirit, produces true godly humility. This may be interpreted by a gainsaying and persecuting generation as evidence of lacking manliness, yet the humble tread a hallowed pathway, one that was adorned by their glorious Leader, “Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously” (1 Peter ii. 23); and the meekness of the saints under persecution and affliction is evidence of the truest discipleship, and being the handiwork of God in them, He will not forget their cry as they pass through floods and flames to the rest remaining. Their cries may not issue in the removal of the cross, nor disperse their afflictions, nor stay the hand of their persecutors; but be this so or not, this scripture, “Vengeance is Mine; I will repay, saith the Lord” (Rom. xii. 19), is the Lord’s own irrevocable undertaking that they shall be more than conquerors at last. The silence of God in affliction is one of the most painful experiences a child of God can ever pass through; for when God is silent, the devil roars; but we believe it may be stated, without irreverence, that even with God, in the workings of His eternal mind, “there is a time to keep silence” (Eccles. iii. 7); but in such a case the silence of God cannot be interpreted either as indifference to, or helplessness in, the afflictions of His people. There is a time when God will both speak and act; and the humble soul is enabled to patiently wait the Lord’s time. The Redeemer, in His own incomparable ministry, uttered these telling words, “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). The fact that God’s “speedily” does not often harmonise with our ideas of immediate interposition

is of no consequence. One has said that " God never is before His time, and never is behind."

" Wait, then, my soul, submissive wait,  
Prostrate before His awful seat,  
And, midst the terrors of His rod,  
Trust in a wise and gracious God."

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## A SONG OF PRAISE.

GREAT God, whose sceptre rules the earth,  
Distil Thy fear into my heart,  
That, being rapt with holy mirth,  
I may proclaim how good Thou art:  
Open my lips, that I may sing  
Full praises to my God, my King.

Fountain of light and living breath,  
Whose mercies never fail nor fade,  
Fill me with life that hath no death,  
Fill me with light that hath no shade;  
Appoint the remnant of my days  
To see Thy power, and sing Thy praise.

Great God, whose kingdom hath no end,  
Into whose secrets none can dive,  
Whose mercy none can comprehend,  
Who justice none can feel—and live;  
What my dull heart cannot aspire  
To know, Lord, teach me to admire.

QUARLES.

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## WHAT IS ARMINIANISM? (No. 9.)

BY PASTOR F. H. WRIGHT (Rochdale).

THE assertion of the Arminian that man has power to come to Christ through some inherent ability, or that he must co-operate with God, calls for an answer, and that is to be found in the Scriptures.

Throughout the Word of God we have evidence of Divine purpose and intention, and particularly so in reference to the great work of salvation. The prophet (Isa. lv. 10, 12) utters the Lord's declaration that it is His word that goes out of His mouth, and that it shall not return unto Him void, " but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Lord has a purpose in regard to His Word, either to quicken or to comfort; to impart life or to sustain life; to raise from the dead or to cheer the living. We are as powerless to raise ourselves from the dead as we are to apply His Word with sweetness, and it is of inestimable comfort at times to realise that God has His purpose concerning those matters about which we are constrained to pray. Some have reasoned that there is no need for preaching the Gospel if everything is planned and carried

out according to purpose. Some argue: If God has elected a people to salvation, and they are bound to come to Him for life, why preach, why be concerned about the salvation of others? But God has commanded His servants to preach; *they* know not which shall prosper, this or that, and whilst it is certainly true that every *their* of grace shall be brought in God's time and way to realise an interest in the provisions of God's love, yet it is through the foolishness of preaching He saves them that believe. Moreover, those who have known the power of a God-blessed ministry have given, and will continue to give, their testimony to its preciousness in giving instruction, encouragement and consolation. Many love the preaching of the Word; they know the preacher is only the instrument, they know they shall only gather that which God gives them, and that mere preaching without the blessing of the Spirit is of no use to them; but they desire to have it and value it as the ordinance of God, which under the Spirit is life to their souls.

Men declare that sinners should repent, come to Christ with penitence, and believe on Him; but has anyone found it easy to repent, to believe, to come to Christ, to love His ways, to become a real Christian? Not only do God's people learn that He must do all in their first comings to Him, but in all their ways they have to acknowledge Him. If they pray, or read, or sing; if they seek to overcome sin, to resist the workings of evil in their members, to keep His Word, follow His precept in everything; they are dependent upon Him.

God does not need the co-operation of men, who can assist Him? What have we to bring to augment His work? What can we offer, and what can we do? No; the work of grace is all His own. The beginning of it is His; the Apostle in Phil. i. 6 speaks of a confidence concerning this: "He which hath begun a good work in you, will perform it until the day of Jesus Christ." So clearly it is not a case of getting help when man has decided to start. He hath begun the work. A lot is said of the necessity of faith, that man must believe, but the Apostle in Eph. ii. 8 declares that "faith is the gift of God; not of works, lest any man should boast," he adds. The danger of resisting the Spirit is also referred to, but we do not overlook the fact that when grace begins a work in the soul, there is a sweet operation of subduing; it is in the nature of grace to melt the hard heart.

We speak of invincible grace, but not as if it were some violent, overwhelming operation crushing under its weight all resistance. True, it is an unconquerable efficacy, but not to be regarded as an overflowing act of compulsion in the sense we usually speak of force and coercion. Grace gives a will to seek, and opposition is more removed than crushed. The implanting of a new principle gives ability to act, and produces spiritual concern. One expressed it in this way: "Conversion is wrought by a divine almighty action, which the will of man will not, and therefore cannot resist. The impotency thereof ought not to be opposed to this omnipotent grace, which will certainly effect the work for which it is ordained."

Note the promise: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony

heart out of your flesh, and I will give you a heart of flesh" (Ezek. xxxvi. 26). Then this: "I will put My fear in their hearts" (Jer. xxxii. 40). The Lord does not offer His fear to a man, but He does put it in his heart; He does not help a man to put it there, but does it Himself; none can help Him, and certainly none can hinder Him. Peter is clear as to the origin of grace: "*According as His divine power hath given unto us all things that pertain unto life and godliness*" (2 Ep. i. 7). Here is gift, not persuasion. When was it in the power of a stony heart to remove itself? or a stony heart said to have power to change itself? How utterly useless to tell a man to change his heart, or to put it away. Divine life is a divine gift, and He that creates 'does not persuade a man to create himself, neither can he if he would. How can a man rise from the dead?

A new creation, a resurrection from the dead, a new birth; these are expressions descriptive of the work of grace in the soul. "If any man be in Christ he is a new creature" (2 Cor. v. 17). He has that "new man which after God is created in righteousness, and true holiness" (Eph. iv. 24). That were a serious thing to do, to tell a man to do what only God can, or to attribute to a man that which is of divine origin. How explicit was the Lord Jesus in speaking to Nicodemus; He did not offer him something, or declare His readiness to assist him in a work of conversion, or tell him he ought to make a new man of himself. He plainly declared that "except a man be born again he cannot see the kingdom of God" (John iii. 3).

It is generally agreed that James is prominent as a teacher of good works, and a faithful exhorter of the people of God to the performance of all things within their ability; but he is absolutely clear about the source of life which is needful if there is any spiritual work. To him the people of God are a people born by the will of God: "Of His own will begat He us with the word of truth" (Jas. i. 18). How different this begetting is to any natural generation is set forth by Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Ep. i. 23). So we see that the life is not only of God, but that it abides; there can be no death of that which is incorruptible.

Using the figure of resurrection, or life from the dead, we find the Lord declaring in John v. 21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." He does not appeal to men to quicken themselves, or ask them to let Him; He quickeneth whom He will. Later on He emphasises the truth by stating: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." What can be plainer than the words of the Apostle: "You hath He quickened, who were dead in trespasses and sins" (Eph. ii. 1). We rejoice in an effectual calling, and reject all so-called teaching regarding offers of grace, commands to believe, and pretended co-operation with a God willing to help. Our prayer is: "Gird Thy sword upon Thy thigh, O most mighty."

# THE LAST WORDS OF MACKAIL,

ONE OF SCOTLAND'S MARTYRS.

STANDING on the scaffold, in the highest ecstasies of assurance, this godly man exclaimed: "As there is a great solemnity here, of a confluence of people, a scaffold, a gallows, and people looking out at windows, so is there a greater and more solemn preparation in heaven, of angels to carry my soul to Christ's bosom." His closing words were the famous anthem of triumph—the "Farewell and Welcome"—which the after-martyrs so often repeated: "Now I leave off to speak any more to creatures, and turn my speech to Thee, O Lord! Now I begin my intercourse with God; which shall never be broken off. Farewell, father and mother, friends and relations! Farewell, the world and all delights! Farewell, meat and drink! Farewell, sun, moon and stars!—Welcome, God and Father! Welcome, sweet Lord Jesus, the Mediator of the New Covenant! Welcome, blessed Spirit of grace, God of all consolation! Welcome, glory! Welcome, eternal life! Welcome, death!"

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Once more, kindly give us your careful attention, while we continue to speak about—The Words of the Lord Jesus Christ. Have you not often noticed when reading the New Testament, how the word "*Verily*" is used by the greatest of all speakers at the commencement of several of His sentences? This word "*Verily*" is the English translation of a little Greek word which means,—Amen, true, certain, faithful. To emphasise the needs-be of this word and what follows it, the Lord Jesus repeats it, as the following instances will show: i. When speaking to Nicodemus He said: "*Verily, verily*, I say unto thee, Except a man be born of water and of the Spirit, he cannot *see* the kingdom of God." And again: "*Verily, verily*, I say unto thee, Except a man be born of water and of the Spirit, he cannot *enter into* the kingdom of God" (John iii. 3, 5). This infallible Speaker, God's eternal Son, came into this world to do and reveal His Father's will. The will of His Father was always His will. He says: "I and My Father are one" (John x. 30). There is a glorious oneness between each Person in the ever-blessed Trinity—Three Persons in One God: the Father, the Son, and the Holy Ghost. "These Three are One," and, "These Three agree in One" (1 John v. 7, 8). They are each eternal, and equal in power and glory. So as the Lord Jesus speaks to Nicodemus about the New Birth, He speaks as "the Amen, the faithful and true Witness" (Rev. iii. 14). Thus He reveals His Father's will in regeneration, and in doing so declares it to be His own, by a repeated "Amen," which means, "So let it be," "It shall be." Again He says "Amen" twice, as He reveals the work of the Holy Spirit in regeneration, in John iii. 5. So He signifies His complete oneness with the work of the Holy Spirit. Dear young people, whatever men may dare to tell you, that in the least

degree reflects upon the Deity of the Lord Jesus Christ, refuse, as being most dishonouring to Him. He is God. He says: "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Psa. xl. 8). Having thus declared His complete oneness with His Father's will, He adds further instruction by saying: "*Verily, verily,*" or "*Certainly, certainly,* I say unto thee, Except a man be born again, he cannot see the kingdom of God." As if He should say: "Nicodemus, what I say to you is *certainly true*. Whoever may deny it, these are the words of God that cannot lie." Then He adds: "Ye *must* be born again" (John iii. 7). Yes, Jesus is "the Truth" (John xiv. 6). The man who dares to deny Him or His words, does so in spite of divine revelation. How awful is his position! May each of you be taught to know the truth, as revealed in the Word of God, and experience the New Birth in the days of youth. On another occasion the Lord Jesus said: "*Verily, verily,* I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25). In these words the divine Speaker reveals the *certainly* of the life-giving power of His voice, which some men *certainly are to hear*, and *certainly do hear* (John x. 16, 27). He also shows by this sentence that up till the time of the New Birth, men are "dead in trespasses and sins" (Eph. ii. 1).

There can be no true spiritual hearing without spiritual life. The words you have often sung in chapel are very true:

"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."

Young Samuel heard that wonderful, life-giving voice; oh may you each be favoured to hear it. We have heard it, and can never forget the words spoken by it, or the effect produced. So we are thankful to be able to write to you about these *divine certainties*. "We have not followed cunningly devised fables" (2 Peter i. 16). Fables may fascinate young people, and older ones too, but truth fastens and abides, while fables fade away.

"What Christ has said must be fulfill'd,  
On this firm Rock believers build;  
His Word shall stand, His truth prevail,  
And not one jot nor tittle fail."

What an unspeakable blessing will be conferred upon you, if, by God-given faith, you are each made to "know the *certainly* of the words of truth" (Prov. xxii. 21).

Your affectionate friend,      THE EDITOR.

P.S.—Is it not remarkable that this letter was written without the slightest knowledge of the contents of Mr. Wright's good article upon "Amen," which you will find in this number?

## THE SWEDISH SERVANT GIRL.

SOME years ago there lived in the city of Stockholm a family named Möllersvärd, consisting of a father and two children, a son and a daughter, the mother having died long before.

The father was a colonel in the Swedish army, an old soldier, who had fought against Napoleon in the battle of Leipsic, in 1813, when he was shot, though not fatally, through the body. He was by religious profession a Lutheran, but an entire stranger to vital religion. The son was a reckless youth, who, tired of the restraints of home, resolved to go to sea. He sailed to America, and was absent about two years. The colonel and his daughter were thus left alone.

Shortly after the young man's departure, Miss M. was invited to visit some friends who resided several miles from the capital. She accepted the invitation, and in due time found herself in the midst of pleasant society.

It is no uncommon thing in most continental countries to spend the latter half of the Lord's day in worldly pleasure. It was decided by the young lady's friends to have a private dance on the Sunday after her arrival.

The afternoon arrived. The dress in which Miss M. wished to appear required some slight alteration, and a young servant was asked to assist. One of the ladies said to Miss M., "This silly girl thinks it wrong to dance on the Lord's day. She looks upon us all as very great sinners. Is it not so, Maria?"

The servant thus appealed to replied, "Indeed, madam, I think it strange that persons professing to be Christians should go to balls or theatres at all." This called forth a general conversation on the subject, and the poor servant, desirous of saying a word for her Lord, quoted His words, "Except a man be born again, he cannot see the kingdom of God."

"What do you mean," inquired Miss M., "by being *born again*?"

"To be born again," was the reply, "is to have the life of Christ implanted in the soul."

The invited friends assembled, and in due time the dancing began. But in the gaiety was one sad heart. The arrow of conviction had entered that heart, which was absorbed by the desire to know what the new birth was.

Among the guests were three ministers, who thought their duty was ended at the close of morning service. Miss M. asked the eldest of these, a venerable man, what it is to be "born again." "My dear," was the reply, "this is not the place to speak on the subject. I will answer your question another time." "Pastor F—, you must tell me now." "Well," said he, "if I must tell you, I will. To be born again is to be reformed in life. When a person who has been wicked amends his ways, then he may be said to be born again." She thanked the pastor, but was not relieved by his answer.

When the guests had departed, Miss M. retired to her room. The great burden was pressing her soul. She had but little sleep.

She remained with her friends a few days, and sought opportunities of conversing with the maid, who directed her to the Word

of God. That Book was now perused as it had never been before.

After her return home, the young lady found herself as in the sight of God a poor lost sinner. The darkness deepened in her mind, but the Sun was about to arise. In the Lord's time she realised His mercy to her soul, and gave real evidence of having been "born again."

Soon after this, Colonel M. announced to his daughter that the officers of his regiment were invited to a grand ball in Stockholm, and wished her to be present. She wished to be excused, and on being questioned, was obliged to confess all to her father. She read to him from the Bible that a corrupt tree could not bring forth good fruit, and told him that except we were "born again" we could not have right views or feelings. The colonel was amazed at what he thought her weakness and folly. But he was peremptory, and insisted on her obedience to his command. All her appeals were of no avail, and when the time arrived, with a sorrowful heart she went.

But God had been at work in her father's soul. Scarcely had she reached her room that night before her father wished to see her. He then told her with many tears how those two portions of God's Word had pierced his soul, and how he longed to know if he was "born again." He begged his daughter's forgiveness, and they wept and prayed together.

In three days from this wondrous scene, Colonel M. was blessed with forgiveness. He now became a new man, and was a wonder to many. He lived to be the means of spreading good books in the army, and to bring forth much gracious fruit in his old age.

But our narrative of grace must not end here. When the son returned home, he was struck with the change in his father and sister. They were continually talking about being "born again." He could not understand it. But the Lord had a purpose of mercy towards this young man. The Holy Spirit showed him his state as a sinner before God, and revealed the Lord Jesus Christ to him. He became a preacher, and for many years Pastor Möllersvärd was a faithful and useful minister in Sweden.

We do wonder how many of our young readers know for themselves what it is to be born again. The Lord grant that they may each experience the new birth in early life, if His holy will.

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## FOR THE LITTLE ONES.

A GODLY mother was reading to her two little girls the 51st Psalm. She paused over the first verse which says: "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions." "Now," said the mother of these girlies, "if you wanted to blot out anything, what would you do?" "Cover it with ink," said one. The other replied: "God blots out with blood." Dear child, what a sweet answer, and how true! May both these, now big girls, know their mother's God, and be given, with our other dear young readers, the wonderful experience of pardoned sin, through the precious blood of the Lord Jesus Christ.

# Waymarks.

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“ Search the Scriptures.”—John v. 39.

FOR INSTRUCTION CONCERNING

## THE ABIDING PRESENCE OF THE LORD JESUS CHRIST WITH HIS PEOPLE.

1. “ Certainly I will be with thee.”—Exod. iii. 12.
  2. “ He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”—Psa. xci. 1.
  3. “ I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.”—Isa. xxvii. 3.
  4. “ I will never leave thee, nor forsake thee.”—Heb. xiii. 5.
  5. “ Jesus Christ the same yesterday, and to-day, and for ever.”—Heb. xiii. 8.
  6. “ He abideth faithful.”—2 Tim. ii. 13.
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## EDITORIAL COMMENTS.

“ Lo, I am with you alway ” (Matt. xxviii. 20).—A Christian is not always *conscious* of the presence of his never-failing Friend, but that Friend is nevertheless always near. Sad to say, a Christian is not always *concerned* about the presence of the Lord Jesus, yet He is constantly watching over him. Never does this dear Friend of sinners leave those for whom He shed His precious blood. Years roll by, our dearest friends cannot remain with us always, circumstances change, and comforts flee; but Jesus, who is always the same, lives to fulfil His own word: “ I will never leave thee, nor forsake thee ” (Heb. xiii. 5). Is He with us? Do we know His name, “ Emmanuel . . . God with us ”? (Matt. i. 23.) Has it been our unspeakable privilege to walk and talk with Jesus? Have we enough grace to miss Him when He hides His face?

Alas! it is only too sadly true that the year 1934 is rapidly closing upon many who are quite indifferent as to these things. They have their friends, and are quite satisfied to be without the only Friend who sticketh fast. They live without Him, attend to their daily duties without Him, go to chapel without Him, formally engage in reading His Word and saying prayers without Him,

close their eyes at night and wake morning by morning without Him. These are "without God in the world" (Eph. ii. 12). When death comes to find them in this hopeless case, who can describe the loneliness of their awful end? The Lord give us grace to pause and ask ourselves what position we should be in, if the divine decree should go forth concerning us: "This year thou shalt die"? (Jer. xxviii. 16.) Are we ready to meet God? Can we say with David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *Thou art with me*"? (Psa. xxiii. 4.) Or will that "last enemy" be faced alone? "Whoso is wise" will think upon these things, for they are of vast importance. Lonely seekers, lovers of the best possible companionship, hear what Christ your Saviour says: "Lo, I am with you always." Yes, He means: "Lo, I am with you *all the days.*" I am with you through:

i. **Days of Suffering.** This has been sweetly proved by some to whom wearisome days and nights of *bodily suffering* have been appointed, during this year which has nearly gone. While pain has been constant, our loved ones have done their best to relieve us, and we have treasured their sympathy, but best of all, Jesus has drawn near and gone with us through our physical anguish. Not having left us to suffer alone, He has been "our Refuge and Strength, a very present help in trouble" (Psa. xlvi. 1). And have we not also proved the preciousness of His title, Jehovah-Rophi: "I am the Lord that healeth thee"? (Exod. xv. 26.) Blessed for ever be His dear Name. Days of *spiritual suffering* have been passed through, yet delivering grace in such distressing hours has not failed. Though often unseen by the eye of faith, He has been listening to the sighs and groans of His suffering loved ones, who have not waited in vain for His appearing. He has spoken; they have known the voice, and valued His words more than they can tell. Many have been the days of *mental suffering*. We have much cause to thank our ever-present Friend for continuing to us the use of our reason, and for the added blessing of the throne of grace, where the disturbed mind at times unbosoms its cares, and finds rest. May He keep us day by day, from a mind that grows careless through wilful wandering from the ways of truth and uprightness, and help us to stay ourselves upon Him, sitting under His shadow with great delight, finding His fruit to be sweet to our taste. Few there would be of His children who could tell of being without, through this year, their—

ii. **Days of Suspense.** Oh those fears as to what was coming next! How black the pictures some of us have painted while we have forgotten the word: "Sufficient unto the day is the evil thereof"! (Matt. vi. 34.) Days of suspense are heavy indeed, but when in them, instead of saying, "Whatever shall I do," we are helped to say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth,"—there is a calm, and relief follows in God's time.

iii. **Days of Sowing** have not been infrequent with the saints during 1934, have they? *Petitions* have been sown in tears, and

the reaping time may not yet have come. But, "Lo, I am with you alway," and, "They that sow in tears shall reap in joy" (Psa. cxxvi. 5), are words which decide the prospect. Without Him, real petitions are never sown. With Him they are sown, watched over, and granted. So wait on, humble petitioner! "They shall not be ashamed that wait for Me" (Isa. xlix. 23), says your good God. *The Word* has been sown by many, through the days which have now rolled into eternity. By some, the good seed has been cast in humble dependence upon Him, among the twos and threes who have gathered together in His Name. A small space of sowing ground has discouraged many sowers, but by the help of God they have continued to this day, and not without some sweet encouragements here and there. Little fruit after much sowing costs many a sower sighs and tears in these days, but let us not forget that: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 6). Dear God-fearing sowers, whether you be ministers, writers, labourers in Sabbath schools, or abroad in foreign lands, Emmanuel is with you alway. May we with you, lean hard through coming days, upon Him who has helped us to sow through wind and storm, thus far. And while we sow, may we remember that this world is not our rest; the wilderness is not our home.

Oh for more grace to press onward, so that while scattering the good seed, we may be seen "coming up from the wilderness," leaning upon our Beloved (Song viii. 5).

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

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## GLEANINGS FROM THE PSALMS. (No. 40.)

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

PSALM ix. 14.—"Have mercy upon me, O Lord." Notwithstanding the gracious confidence expressed in the preceding verses, and the whole-hearted tribute of praise he had therein rendered to his God, the Psalmist remembers that he is still a debtor to mercy, and before he proceeds to declare the further righteous acts of the Lord, he entreats that mercy may still compass him about. Those short respites in the conflict which the Lord condescends to favour His people with; those precious seasons of deliverance when the saints behold "the Egyptians dead upon the sea shore"; those blessed times of holy calm when the winds and the waves subside at the commanding word, "Peace, be still"; all afford gracious opportunities for retrospection, when faith, hope and love, will hold a review of the impregnable convoy of mercy which has surrounded body, soul, and circumstances, and which has safely conducted the believer thus far on his perilous pilgrimage. A respite, however, is only temporary; a deliverance does not indicate that subsequent enemies will be disarmed; and the experience

of a calm will not delude the seasoned mariner into concluding that no further storms will arise before he reaches his desired haven. The believer will humbly and gratefully acknowledge that it is solely through having obtained help of God he has continued hitherto, and that without that help he would long since have been finally overcome; and being assured that it is still through much tribulation he must enter the kingdom, he will appeal for the further protection of the mercy of God to enable him to endure unto the end. Moreover, with the law of sin still in his members, the believer dares not "promise future good to bring"; he will realise that he is just as prone as was Israel of old to "forget God his Saviour, which had done great things in Egypt, and terrible things by the Red Sea;" therefore, whilst in the full enjoyment of divine deliverance, he feels he must still pray, "Have mercy upon me, O Lord." The person who is enabled to walk tenderly in the fear of God will ever regard mercy in its truest sense; that is, as a most gracious and undeserved concession of God to him, and as flowing to him solely on account of his saving interest in the blood of the Lamb. He will therefore seek that grace to enable him to "keep his heart with all diligence" (Prov. iv. 23), lest he be found guilty of abusing that mercy, and thereby incur the indignation of the Lord. The Lord is very mindful of those persons to whom mercy is truly sweet. Following the renewal of the tables of stone upon Mount Sinai, Jehovah was pleased to embody this declaration in the proclamation of His Name: "Keeping mercy for thousands" (Exod. xxxiv. 7); and at the conclusion of his prophecy, Micah was inspired to write this of his God, "He retaineth not His anger for ever, *because* He delighteth in mercy" (Micah vii. 18). When faith perceives such scriptures as this inscribed upon the Mercy-seat, it will present its supplications in the substance of such language as this:

"To Thee I come, a sinner vile,  
Upon me, Lord, vouchsafe to smile;  
Mercy, through blood, I make my plea,  
O God, be merciful to me."

"Consider my trouble which I suffer of them that hate me." The soul that is enabled to cast itself upon the mercy of God will never dictate the precise, or even the general terms in which that mercy is to be manifested, but will leave the issue in the hands of Him who is incapable of injustice to either the oppressed or the oppressor, and "Who worketh all things after the counsel of His own will" (Eph. i. 11). Here, the Psalmist begs of the Lord to *consider* his case. To consider a matter implies an impartial examination of its motive, its operation, and its effect; and that from the standpoint of all the parties affected; after which to pass judgment. In this case the Psalmist does not plead innocence, and he does not ask for vengeance upon his adversaries, but simply states that he is in trouble, and the quarter from whence that trouble proceeded, and pleads for the consideration of God upon his case on the grounds of mercy alone. Hatred is the womb from whence murder is brought forth; it is therefore a principle that knows nothing of mercy. Sometimes our evil deeds, and evil words, may incite hatred in the hearts of those who are

affected by them; but, more or less, every disciple of the Saviour of sinners must experience part of the bitterness that filled His awful cup, when He said, "They hated Me without a cause" (John xv. 25); and whenever such is the case, what a sweet mercy it would be to be blessed with sufficient grace and submission to pray as He did when He suffered at the hands of them that hated Him: "Father, forgive them, for they know not what they do" (Luke xxiii. 34). It is a mercy to be able to appeal to the consideration of God with clean hands, and to support that appeal by praying for them that despitefully use us and persecute us, and to do so with a *single eye*; "for with such sacrifices God is well pleased" (Heb. xiii. 16). *Such* an appeal for divine consideration will never be disregarded.

"Thou that liftest me up from the gates of death." David had been to the gates of death many times since his encounter with Goliath; and many a child of God has lived to prove that his lot has, more or less, been similar to that of the Apostle Paul, who, when writing to the church at Corinth, told them that he was "in deaths oft" (2 Cor. xi. 23), both spiritual and temporal; but it is those alone who are called to do business in such waters, that are the witnesses of the works of the Lord in such a manner as this. David had good ground to believe that the Lord had lifted him up from the gates of spiritual and eternal death, and now, when threatened with a violent death at the hand of his enemies, he puts his God in remembrance of that blessed fact, and once more clings to that Almighty hand. The expression, "liftest me up," implies utter weakness, helplessness, and prostration, and the further expression, "from the gates of death," implies that there is but one step more and they will close upon him. It is in such extremities that the power of God is magnified; and that power will be exerted on the behalf of every saint, until he, as a shock of corn is gathered in in his season" (Job v. 26). It was faith in this truth that moved Ryland to pen these lines:

"Plagues and deaths around me fly;  
*Till He bids, I cannot die;*  
Not a single shaft can hit,  
Till the God of love sees fit."

"That I may shew forth all Thy praise." Here, the Psalmist gives a gracious reason for his request. He would undoubtedly benefit by the interposition of God on his behalf, but this was not his chief object in making his supplication. He saw in the grant of the deliverance he desired an opportunity to offer unto the Lord the sacrifice of praise and thanksgiving, and this was to him of far greater consequence than the overthrow of his enemies, and the respite he would enjoy from their hatred. The hymn-writer enjoyed a little of this spirit when he penned these lines at the conclusion of his supplicatory hymn:

"And as the benefit is ours,  
Be all the glory Thine."

If the Lord dispensed His merciful deliverances according to the measure of our gratitude for them, we should go down to our graves in bonds and in misery. We are indeed of the earth.

earthly; and are too prone to take the mercies bestowed upon us in answer to fervent prayer in silence. The searching question of the Lord Jesus will never lose its force or its condemnation whilst the world stands, when He said, after healing the ten lepers who had implored and had received His healing mercy, "Were there not ten cleansed? but where are the nine?" (Luke xvii. 17). Lord, remember we are dust, and help us to repent of our base ingratitude.

"In the gates of the daughter of Zion." That is, the place where the saints meet to praise and pray; where, with others dependent upon the divine bounty, his tribute of thanksgiving might strike a chord in other hearts, producing encouragement and hope therein, and a flowing together to the goodness of the Lord. Moreover, those with whom we usually worship, if aware of our trouble, manifest a prayerful interest on our behalf, and the public acknowledgment of mercies received would not only afford them a sacred pleasure, but would also strengthen their faith. A private tribute of thanksgiving is honouring to, and accepted by, God; yet such a tribute would not be rendered less sincere or less honouring to God if we called on our friends and neighbours, saying, "Rejoice with me." Further, the saints often bring their troubles and afflictions with them, and spread them before the Lord in His earthly courts. What more fitting place, then, to shew forth His praise. Prayer meetings would not lose their spirituality, nor would they become wearisome, if the offering of praise were more often laid at the Lord's feet.

"I will rejoice in Thy salvation." Both temporal and spiritual; and the experience of this joy is an ample recompense for all the sorrows of the way. Such a joy as this will not terminate at death; and although the afflicted may not experience much of it in this life, it is written concerning them that the "Ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

"If Thou, dear Lord, so base a wretch wilt save,  
Then all the glory shall redound to Thee;  
While here, and when I reach beyond the grave,  
My soul shall sing salvation full and free."

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## ROMAN CATHOLICISM REFUTED BY SCRIPTURE (8).

BY PASTOR E. M. G. MOCKFORD (DEVIZES).

THE Church of Rome teaches "that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration" (Creed of Pope Pius IV., Article 7).

The Roman Catholic is taught that religious worship is divided into three kinds: 1. *Latria*, due to God alone; 2. *Hyperdulia*, to the Virgin Mary. 3. *Dulia*, to the saints. Such distinctions are false in theory and useless in practice. Who could so nicely

balance his feelings as to give to God, to the Virgin, and the saints, their due portion? It is absolutely opposed to the teaching of Scripture, and of Christ, who said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10).

In illustration of the worship practised by the Church of Rome, we give some specimens of her Mariolatry. "The Church, instructed by the Holy Spirit, gives to Mary titles which resemble those given to her divine Son. Jesus is our King; Mary is our Queen. Jesus is our Advocate and Mediator; Mary is also our advocate and mediatrix. Jesus is the way which leads to heaven; Mary is the gate of heaven. Jesus is the author of grace; Mary is the mother of grace" (from "The Devotions of the Sacred Heart," a standard work amongst Romanists). In a book called, "The Glories of Mary," we are told that "Brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided His blessed mother. He observed that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down, and on trying again were equally unsuccessful, so that they never reached the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, *the blessed Virgin having held forth her hands to help them.*" What a dishonour to the gracious Saviour, who "ever lives to make intercession for all that come unto God *by Him,*" and who has said, "Come unto *Me,* all ye that labour and are heavy laden, and *I* will give you rest" (Matt. xi. 28).

There is no instance in the Scriptures of prayer offered by a living to a dead saint, but rather the Bible repudiates all such ideas. (See Acts x. 25; xiv. 14, 15; Rev. xix. 10; xxii. 8, 9.) In "Father" Keenan's "Controversial Catechism," he quotes the eighth verse of Rev. xxii. in favour of saint worship, but omits verse 9, where such adoration is condemned! Many passages might be quoted, but these emphatic words of the Lord Jesus are conclusive: "I am the Way, the Truth, and the Life; no man cometh to the Father, but *by Me*" (John xiv. 6).

The eighth article of Pius IV. Creed teaches that the images of Christ, the Virgin Mary, and other saints, are to be worshipped, and the Roman Missal in the service for Good Friday instructs the priest to hold up the cross before the people, saying, "Behold the wood of the cross," and the choir respond, "Come, let us adore." Our readers are referred to Ex. xx. 4, 5; Lev. xxvi. 1; Deut. xvi. 22; 2 Kings xviii. 4, etc., for the refutation of this form of idolatry. It may not be generally known that in Romish countries, in the catechisms, where the ten commandments are given, the *second* is omitted, because of its clear condemnation of image worship!

In conclusion, we must point out that every member of the Roman Catholic Church must promise to "acknowledge the holy Roman Church as the mother of all churches, and swear true obedience to the Bishop of Rome, the successor to St. Peter, and Vicar of Jesus Christ." The words in Matt. xvi. 18 are quoted in support of the Papal Supremacy, but the evident meaning of the text is this, that the Lord Jesus pronounced Peter blessed because he had been favoured with the divine revelation that Jesus

was the Christ, the Son of God, and it was upon this rock, the rock of Christ's Deity thus confessed, that the Church was to be built. Alas! Peter would have been a frail rock, for soon after Christ said to him, "Get thee behind Me, Satan," etc. No, God alone is our rock (Psa. lxii. 2). Christ taught that all the apostles were equal. Peter nowhere claims supremacy, but simply calls himself "an elder and a witness."

The eleventh and twelfth articles of the Roman Catholic Creed endorse all things delivered by the Council of Trent, and declare that the foregoing articles are the "true Catholic faith, without which no one can be saved," thus claiming that salvation is exclusively to be found within that church.

We must finally and briefly show that Rome has never abandoned her claims to persecute those who differ from her whenever and wherever she has the power. Nor has she ever repented of the Inquisition and the cruel murder of the saints in past days. She boasts that she is *semper eadem*—always the same—and has never retracted her principle that faith is not to be kept with heretics. Quotations from official writings might easily be given to prove this. In the massacre of St. Bartholomew, the fires of Smithfield and of Lewes, and in the diabolical deeds of the Confessional, we see these principles carried into practice.

The assertion that Rome makes that no one can be saved outside her pale is both unreasonable and unscriptural. We challenge her to mention a single church which held the Creed of Pope Pius IV. until A.D. 1564. It is true that certain dogmas were introduced before that date, but were never embodied in the form of a creed until then. The growth of Popery was gradual, and comparatively modern. It is utterly unscriptural, because the Word of God teaches that salvation is connected with faith in Christ, and not with union to any particular outward church. All true believers in Christ are saved, and "in every nation he that feareth God, and worketh righteousness, is accepted with Him" (Acts x. 35). The one true, invisible church consists of all those who were elected by the Father, redeemed by the Son, and regenerated and preserved by the Holy Ghost.

Thus we have endeavoured to show the unscripturalness of the doctrines of the Church of Rome, and conclude by warning our readers, specially of the younger generation, to prayerfully study for themselves the teachings of the Word of God, and if they do so in humble dependence on the Holy Spirit, they will be enlightened and blessed, and preserved, not only from Romish, but from all other forms of soul-destroying error.

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#### GOOD ADVICE.

A YOUNG man once waited on good John Brown, of Haddington, and informed him that he wished to be a preacher of the gospel. But finding him weak in wisdom and strong in conceit, he advised him against it. The young man replied, "But I wish to glorify God." "My young friend," said Brown, "a man may glorify God by making broom-besoms. Stick to your trade, and glorify God by your walk and conversation."

## MY RICH, ALMIGHTY FRIEND.

POOR, weak, and worthless though I am,  
I have a rich, Almighty Friend!  
Jesus the Saviour, is His name,  
He freely loves, and without end.

He ransom'd me from hell with blood,  
And by His power my foes controll'd;  
He found me wandering far from God,  
And brought me to His chosen fold.

He cheers my heart, my wants supplies,  
And says that I shall shortly be  
Enthron'd with Him above the skies,  
Oh, what a Friend is Christ to me!

But ah! my inmost spirit mourns;  
And well my eyes, with tears may swim,  
To think of my perverse returns;  
I've been a faithless friend to Him.

Sure, were not I most vile and base;  
I could not thus my Friend requite;  
And were not He the God of grace,  
He'd frown and spurn me from His sight.

NEWTON.

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### "AFTER THIS MANNER THEREFORE PRAY YE." (No. 22).

BY PASTOR F. H. WRIGHT (Rochdale).

AMEN.

THE word "Amen" is a very solemn one, and certainly should not be used without thought. No words or acts in the service and worship of God are without significance, but the sober Christian will contemplate the mere expression of a weighty word thoughtlessly with sadness. If we deprecate in others a mere ceremonialism, we must likewise consider lest we be guilty of empty forms.

"Amen" is an approval of, or acquiescence in, that which has been expressed, or at least it should be regarded as such. Not audibly are our "Amens" expressed, but there is frequently a very real agreement with what has been advanced, and an approval of what has been declared, and in spirit we feel we can say "Amen" to this or that. How important the "Amen" then in relation to our meeting together, to prayer, praise, and preaching. To those who were zealous of spiritual gifts the Apostle Paul (1 Cor. xiv.) urges the necessity of seeking to excel to the edifying of the church; a speaking and a blessing with understanding is needful: "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou

sayest?" We fear there are many who utter a hearty Amen to much that has not been understood; but leaving the question of "Amens" of form, how desirable that we should so speak that we may be understood. A profitable ministry will call forth many internal "Amens," but vague teaching will produce darkness, bondage, and confusion in the minds of the people of God. May our ministers be endued with such power to speak, their words owned by the Spirit, that "Amen" in the sense of hearty approval may be heard in heaven. "Amens" and ignorance are a mockery.

Often "Amen" is an expression of praise; a joyous, grateful declaration of a soul's feeling. What a doxology closes the Psalms at times! In Psa. xli., for instance: "Blessed be the Lord God of Israel from everlasting to everlasting, Amen and Amen." So be it, or verify, truth it is. The Psalmist, full of confidence in his God, filled with a gracious contemplation of the glory of his Lord, overflows in his gratitude, and expresses himself in the words just quoted. Psalm cvi. is another example of the desirable work of recounting divine goodness; the Lord is praised, and the people are exhorted to join in the work of blessing Jehovah. In addition to the words of the former Psalm, we have a joyous hallelujah: "Praise ye the Lord." So "Amen" is not to be regarded as a convenient expression to mark a conclusion, or a venerable term with a strong religious flavour; it is a scripture word, inspired by God, and although, as has already been pointed out, we do not use it as some, from a desire to be delivered from the usage of words without meaning, yet it is a God-honoured word, and we do well to remember its significance as an expression of praise.

It has often been the seal of prayer. Our brethren sometimes put into words what we desire to ask for, their petitions are so much ours, and their desires are in such harmony with ours, that frequently they draw from us this word "Amen" as a seal. Our inward "Amens" are not only an internal agreement, but the soul's prayer: "Amen." Let it be so, Lord. What has been asked of Him is what we desire to ask for, and mingled with gratitude, praise and union of soul, is fervent longing for the coming and granting of that which has been asked for. It is reported of Luther that he said: "As your Amen is, so has been your prayer;" the meaning is clear. If the prayer to us has been formal, so will our "Amen" be if we utter it, but oh the sin of an ill-considered "Amen," the sin of a formal expression before God. It is not a question of disagreeing with others, or of the condemning of others for practices with which we have no sympathy; an "Amen" without meaning is an affront to the Almighty. An "Amen" in the soul being an expression of need as set forth in the prayer becomes a seal, a confirmation, a re-echoing of the prayer.

"Amen" is often a declaration of faith. For instance, we make a confession of sin, remembering that it is written that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9); many things are sought for in our petitions, as set forth in the prayer called the Lord's Prayer. Amen becomes an expression of our

faith that God can, that He will, that we know of no other that can, that our eyes are unto Him; for prayer is dependence as well as confidence, reliance as well as recognition. "Amen" is a part of prayer, as "Give us" is a part of prayer. "Let it be so" springs warmly from the taught of God, and not as a cold official termination to a formal phraseology.

The word also is a test of sincerity, or should be. Let us consider if we can add "Amen" to that prayer or to that preaching; we may not add "Amen" merely because someone ceases to talk. Let all the people say, "Amen." Sad if it be such that I can add no "Amen," but sad also if I being unconcerned know nothing of the significance of utterances made in my hearing. The importance of our times for prayer, for reading, for hearing, may be overlooked. The voice of prayer has been heard, and can I say "Amen"? The will of God to be done is asked; is my "Amen" sincere?

So whilst "Amens" innumerable go forth from multitudes of lips, may it be ours to listen, to hearken, to diligently consider ere we inwardly acquiesce. May we bless God, praise God, honour and glorify His great and holy Name with a fervent "Amen" to His gracious declarations. "Let it be so." The word crowns, so to speak, a wealth of prayer; it is but short in its text, but how great are the matters dealt with. Many have delighted in the Lord's Prayer because of its brevity, but herein lies a terrible mistake to think it little. The Lord deliver us from unmeaning phrases, from insincere expression, from formality in worship, from vain repetition. May He teach us by His Spirit not only to pray, but to add our heart's "Amen" to the substance of the prayer concerning which the Lord said, "After this manner therefore pray ye."

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## A GRACIOUS SILENCE.

BY THOMAS BROOKS.

(Continued from page 210.)

IV. *Why must Christians be mute and silent under the greatest afflictions, the saddest providences, and sharpest trials that they meet with in this world?*

Reason 1. That they may the better hear and understand the voice of the rod. As the Word hath a voice, the Spirit a voice, and conscience a voice, so the rod hath a voice. Afflictions are the rod of God's anger, the rod of His displeasure, and His rod of revenge; He gives a commission to His rod, to awaken His people, to reform His people, or else to revenge the quarrel of His covenant upon them, if they will not hear the rod and kiss the rod, and sit silent and mute under the rod: "The Lord's voice crieth unto the city, and the man of wisdom shall see Thy Name; hear ye the rod, and who hath appointed it" (Micah vi. 9). God's rods are not mutes, they are all vocal; they are all speaking as well as smiting; every twig hath a voice. "Ah! soul," saith one twig, "thou sayest it smarts; well! tell me, is it good provoking

of a jealous God ? " (Jer. iv. 18). " Ah! soul," saith another twig, " thou sayest it is bitter, it reacheth to thine heart; but hath not thine own doings procured these things ? " (Rom. vi. 20, 21.) " Ah! soul," saith another twig, " where is the profit, the pleasure, the sweet that you have found in wandering from God " (Hos. ii. 7.) " Ah! soul," saith another twig, " was it not best with you when you were high in your communion with God, and when you were humble and close in your walking with God ? " (Micah vi. 8.) " Ah! Christian," saith another twig, " wilt thou search thy heart and try thy ways, and turn to the Lord thy God ? " (Lam. iii. 40.) " Ah! soul," saith another twig, " wilt thou die to sin more than ever, and to the world more than ever, and to relations more than ever, and to thyself more than ever ? " (Rom. xiv. 6—8; Gal. vi. 18.) " Ah! soul," saith another twig, " wilt thou live more to Christ than ever ? " " Ah! soul," saith another twig, " wilt thou love Christ with a more inflamed love, and hope in Christ with a more raised hope, and depend upon Christ with a greater confidence, and wait upon Christ with more invincible patience ? "

Now, if the soul be not mute and silent under the rod, how is it possible that it should ever hear the voice of the rod, or that it should ever hearken to the voice of every twig of the rod ? The rod hath a voice that is in the hands of earthly fathers, but children hear it not, they understand it not, till they are hushed and quiet, and brought to kiss it, and sit silently under it. No more shall we hear or understand the voice of the rod that is in our heavenly Father's hand, till we come to kiss it, and sit silently under it.

2. Gracious souls shall be mute and silent under their greatest afflictions and sharpest trials, that they may differ and distinguish themselves from men of the world, who usually fret and fling, mutter or murmur, curse and swagger, when they are under the afflicting hand of God: " And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish: and they shall be driven to darkness " (Isa. viii. 21, 22). Ah! how fretful and froward, how disturbed and distracted, how mad and forlorn, are these poor wretches under the rebukes of God! They look upward and downward, this way and that way, on this side and on that, and finding no help, no succour, no support, no deliverance, they fall upon cursing of God and their king. " We roar all like bears, and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far from us " (Isa. lix. 11). They express their inward vexation and indignation by roaring like bears. When bears are robbed of their whelps, or taken into a pit, how dreadfully they will roar, rage, tear and tumble! So when wicked persons are fallen into the pit of affliction, oh how they will roar, rage, tear and cry out! not of their sins, but of their punishments, as Cain: " My punishment is greater than I am able to bear " (Gen. iv. 13). " Thy sons have fainted, they lie at the head of all the streets, as a wild bull

in a net; they are full of the fury of the Lord, the rebuke of thy God" (Isa. li. 20).

Gracious souls have cause to be silent under their sorest trials, that they may differ and distinguish themselves from wicked men who are "like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii. 20). The raging sea is a fit emblem of a wicked man that is under God's afflicting hand.

3. A third reason why gracious souls should be silent and mute under their sharpest trials is that they may be conformable to Christ their Head, who was dumb and silent under His sorest trials. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth" . . . (Isa. liii. 7). "Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter ii. 21—23).

4. The fourth reason why the people of God should be mute and silent under their afflictions is this, because it is ten thousand times a greater judgment and affliction to be given up to a fretful spirit, a froward spirit, a muttering or murmuring spirit under an affliction, than it is to be afflicted. This is both the devil's sin and the devil's affliction. God is still afflicting, crossing and vexing of him, and he is still a-fretting, repining, vexing, and rising up against God. No sin to the devil's sin, no punishment to the devil's punishment. A man were better to have all the afflictions of all the afflicted throughout the world at once upon him, than to be given up to a froward spirit, to a muttering, murmuring heart under the least affliction.

*(To be continued.)*

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## WHAT IS ARMINIANISM? (No. 10.)

BY PASTOR F. H. WRIGHT (Rochdale).

AMONG the controversies between Arminians and believers in the doctrines of grace, none called forth more heat and debate than the question of the preservation or perseverance of the saints. It has been observed by many that where the desire for holiness is greatest, their humility will be great too; and where concern for God's glory and ultimate entrance into His everlasting kingdom is strongest, there also will be found strong sense of need and dependence. It is most unjust to charge the people who ascribe all glory and honour in their salvation to divine grace, that they are indifferent, careless, or presumptuous, because of certainty in regard to God's decrees. Isolated individuals may use singular expressions at times, but their peculiar utterances are not to be regarded as authentic teaching concerning the question.

The believer, through grace, is set free from the dominion of sin, as the Apostle declares: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). This does not mean that he declares he is free from sin in this

life; like Paul in Romans vii., he often groans because of the power of indwelling sin, and confesses that when he would do good, evil is present with him. He further says: "For the good that *I would* I do not; but the evil which *I would not*, that I do" (Rom. vii. 19).

The Arminian teaches that man's preservation is conditional, that it is to be procured by man; further, that God provides the believer with powers sufficient for preserving him, and is ready to preserve him, *if he does his duty*. What dismay this would bring if we really believed that preservation depended on us; self-preservation is the very last thing we can look to. Save me from myself has been the cry of many, who, possessing the life of God and desiring after holiness, nevertheless feel the plague of indwelling sin and their own corruptions. Man can neither save himself, nor keep himself. Daily sins arise, giving continual occasion for humbling before God, fleeing to Christ, and praying for grace to mortify the flesh. What with the body of death, the temptations of Satan and the world, we absolutely refuse the doctrine that we can keep ourselves. It is His preserving care we desire to prize and look to: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i. 8).

The Arminian alleges that everything necessary to perseverance is provided, but that it depends on the freedom of the will whether he will or will not persevere. The Scripture replies definitely: "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My Father's hand" (John x. 28). This has been and is a comfort to thousands and thousands, a veritable fountain of consolation; but to the Arminian the doctrine here set forth is an invention of man, a delusion of Satan, and a powerful temptation to sin. One well-known defender of Arminianism declares: "That if we judge all such as fall away to perdition never to have been true believers, it will administer a thousand fears and jealousies concerning the soundness of a man's own faith, whether that be sound or no; and so it will be indifferent as to consolation whether true believers may fall away or no, seeing it is altogether uncertain whether a man hath any of that true faith which cannot perish." What a source of strength, however, is it to many that God who makes all things work together for good to them that love Him, also exercises His people to the end that they may realise their helplessness and proneness to wander, and their complete dependence upon Him. Affected by many fears, His grace oftentimes so overrules trials, afflictions, and varied dispensations as to sweetly lift them above their fears of one day totally falling, to a gracious trust in the divine arm that will effectually preserve them from all evil.

The observing of some falling away from a profession of religion will affect God's people; will sometimes remind them of the Word which says, "Let him that thinketh he standeth, take heed lest he fall;" but where there is a sense of union the remembrance of promise and power will uphold them; where this is not, it will not require much power of the enemy to drive into deep gloom and fear. The amplest word of God's grace concerning His power to keep and promise to preserve is not inconsistent with

that sense of powerlessness which, under the teaching of the Holy Spirit, leads to prayer to be kept from falling.

Another branch of Arminian teaching is that true believers and regenerate persons may not only fall from justifying faith, and in like manner from grace and salvation, totally and finally, but likewise that in fact they not seldom do fall from it, and perish eternally. Now this teaching surely is calculated to produce fear; it is a comfort to realise that in spite of so many sins and failings (and who will plead that they possess them not), the Lord's love is so constant, that He will never give them up.

We quote one reply to this teaching: "God, who is rich in mercy from His immutable purpose of election, does not wholly take away His Holy Spirit from His own, even in lamentable falls; nor does He so permit them to glide down that they should fall from the grace of adoption and the state of justification, or commit the sin unto death, or against the Holy Spirit; that being deserted by Him, they should cast themselves headlong into eternal destruction."

What shall we say in praise of His mercy in renewing His people to repentance, graciously reviving His work in their souls? How many times the word has been spoken accompanied with power: "O Israel, return unto the Lord thy God." Blessed with a contrite spirit, and the grace of confession, there is a sensible return to the throne of grace after grievous backslidings and hardness of heart, there to learn that He is a God ready to pardon. Jonah said, "I am cast out of Thy sight;" in feeling deserving to be, but divine grace prompts the resolve, "Yet will I look again toward Thy holy temple." Certainly the Lord's people claim no merit in the returning to the throne of grace; they are too grateful to boast of self when they can discern any kindling of desire, any spirit of melting and yearning after the Lord. The Synod of Dort aptly declares: "So that, not by their own merits or strength, but by the gratuitous mercy of God they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish. Which as to themselves not only might easily be done, but would without doubt be done; yet, in respect of God, it cannot at all be done, as neither can His counsel be changed, His promise fail, their vocation according to His purpose be recalled, the merit, intercession, and guardianship of Christ be rendered void, nor the sealing of the Holy Spirit become vain, or be blotted out."

Throughout the ages the souls of many have been comforted by the words of the Apostle in the closing passages of the eighth chapter of Romans: "Who shall separate us from the love of Christ? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The Arminian teaching as drawn from their own pronouncements is that: "No certainty of future perseverance can be had in this life without special revelation." What a hiding of consolation is here, what a suggestion bringing fear to many; but the Scriptures are very definite concerning the certainty of the perseverance of believers: "Hereby we know that

He abideth in us, by the Spirit which He hath given us" (1 John iii. 24).

"If ever it could come to pass,  
That sheep of Christ might fall away,  
My fickle, feeble soul, alas!  
Would fall a thousand times a day;  
Were not Thy love as firm as free,  
Thou soon wouldst take it, Lord, from me." (Hart.)

They that fear God are assailed with many temptations, many fears as to their continuance, but the promise is sure, and God is faithful, that whilst they do not always feel a full assurance, and many seem to lack it entirely, yet they shall hold on their way, for He will not suffer them to be tempted beyond what they are able to bear.

Further it is declared: "The doctrine of perseverance and the assurance of salvation, from its nature and tendency, is a pillow for the flesh, and injurious to piety, good conduct, prayers, and other holy exercises; but that on the contrary to doubt concerning it is laudable." The testimony of Scripture again is clear, and experience confirms it: "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii. 3). Those most certain of their perseverance are most concerned about prayer and godliness. The doctrine does not encourage them in sin, rather this, that where love is strong, desires after holiness are strong too; there is also most mourning over sin and concern to be delivered from presumption. The soul assured of salvation does not settle down to a sinful complacency; darkness, hardness of heart, distance from God, and sense of sin, are real things to him; to have a sense of divine favour is important, as is the knowledge of continuance in the ways of God. Oh the grief on account of falls, the sense of disgrace, the feeling of unworthiness; It is not from a fear that he shall lose the eventual reward the Christian mourns, but because he has sinned against One from whom he receives so much mercy. Love is jealous concerning its own heart, and there is an inward torment arising from back-sliding that is very real.

The Arminians agree that temporary faith does not differ from justifying and saving faith except in duration, but the teaching of the Lord in the parable of the sower is very clear concerning this. Sad picture of stony ground, no root and no fruit, as distinct from good ground, firm root and fruit bearing in varying degree. The Arminians also teach that man's regeneration can become extinct, so that he needs to be regenerated again; but this denies the Scriptures, which declare the incorruptibility of the seed of God: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter i. 23).

Here is another statement of Arminianism: "Christ doth in no wise pray for the infallible perseverance in faith of believers." The Synod of Dort rightly declared that this contradicts Christ Himself, who said to Peter: "I have prayed for thee that thy faith fail not." The Lord's prayer for believers (John xvii.) is explicit: "Neither pray I for these alone, but for them also which shall believe on Me through their word." "Holy Father, keep

through Thine own name those whom Thou hast given Me." We close with this testimony of gracious men who examined the errors of Arminianism concerning the doctrine of perseverance: "This doctrine, concerning the perseverance of the truly believing and saints, and of its certainty, which God hath abundantly revealed in His Word, to the glory of His own name, and the comfort of pious souls, and hath impressed on the hearts of the faithful, the flesh indeed doth not receive, Satan hates, the world derides, the inexperienced and hypocrites violently hurry away into abuse, and the spirits of error oppose. But the spouse of Christ hath always most tenderly loved it, as a treasure of inestimable value, and hath constantly defended it, which indeed that she may do God will take care against whom neither counsel can avail, nor any strength succeed."

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## THE REPROACH ANSWERED.

AN EXTRACT FROM J. C. PHILPOT.

WHEN the law speaks guilt, mercy coming into the heart answers that reproach; for mercy flows through the atoning blood of the Saviour; mercy comes through the channel of Christ's glorious righteousness, which was a satisfaction paid to the law; and therefore when the law says, "Guilty," mercy, speaking with the voice of atoning blood; mercy, using the language of imputed righteousness, answers that reproach and says, "The blood of Jesus Christ cleanseth from all sin." Does the law then condemn? Christ has fulfilled the law. Does the law speak wrath? The blood of Jesus speaks better things than the blood of Abel; for, "By one offering He hath perfected for ever them that are sanctified." So that mercy testifying in the soul of the atoning blood of Jesus, and speaking of His glorious righteousness, furnishes the inward answer to the inward reproach.

Again, *our own heart* condemns us, for our shortcomings, our imperfections, our frailties, our numerous backslidings, our continual spiritual idolatries. Now when mercy comes into the soul, it covers, overflows, superabounds over all these frailties, imperfections, backslidings and shortcomings. Thus mercy entering into the soul answers the reproaches. Do I come short? I do. Am I inwardly reproached for my shortcomings? I am. But is there any shortcoming in God's mercy? Am I reproached for backsliding? I am, daily and hourly. But is backsliding beyond the outstretched arm of His mercy? Is the guilt of backsliding so great that atoning blood has no power to redeem or heal? So that when atoning blood comes into a man's conscience, it answers the reproach: "You are a backslider." I confess it; I acknowledge it; I feel it; I mourn over it. But is it beyond the power of Jesus' blood to put it away? So that when the blood of Jesus is sprinkled upon a man's conscience, it opens its mouth for the dumb in the cause of him that is appointed to destruction; it pleads the cause of the poor and needy, and answers the charge, not by denying it, but by bringing in a sentence of acquittal. When the soul then is reproached by internal condemnation, it does not escape the charge by pleading innocency, but by pleading

guilty; and then the Surety coming in to plead His atoning blood, the internal reproach is internally answered, and internal condemnation is taken off—not by saying, “We have not done the thing,” but by owning and confessing it, and feeling in our heart that “where sin has abounded, grace doth much more abound.”

So again, professors cast their reproaches on us for our barrenness, our slothfulness, our worldliness, and the many things which tarnish our life and conduct in their eyes. We want an answer to their reproaches, and what answer? Sometimes the answer of a good conscience towards God, when innocent of their unjust accusations. At other times God makes our conscience tender to own the charge, and avoid these things for the future. When He plants His fear in the heart, to be “a fountain of life, to depart from the snares of death,” this is a mercy. When He raises up in our soul a sense of weakness and helplessness, and at the same time a piteous cry to hold us up that we should not fall; and in answer to this piteous cry strengthens our souls, so that we “stand in the evil day, and having done all, to stand”—then this mercy is an answer to him that reproaches us.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Have any of you ever paused, while reading the Word of God, to consider: Those wonderful words which the Lord Jesus Christ utters concerning Himself? Again and again He refers to Himself as “I am.” These two words are found at the commencement of several remarkable sentences which exalt the Saviour of sinners, who is “the same yesterday, and to-day, and for ever” (Heb. xiii. 8). You will observe that He does not say, “*I used to be.*” Truly, what He *now is* He used to be, always was, and ever will be; but the words, “*I used to be,*” would fall very short in expressing the immutability of His glorious Person and work. For instance, when a man gets old, he will often say, “*I used to be a strong man at one time, but I cannot do now what I did in my younger days.*” Another, far advanced in years, will say: “*I used to be able to remember things, but now my memory fails, and I forget.*” Jesus never speaks like that to His people concerning Himself, because being God He is sinless, therefore knows no decay, which is the fruit of sin. Although He is the “Ancient of Days” (Dan. vii. 22), and John saw that “His head and His hairs were white like wool, as white as snow,” yet He is always the same. When Moses received the divine command to go and bring forth the children of Israel out of Egypt, he was bidden to tell them that “I AM” had sent him to them. Should they ask the name of the God of their fathers, Moses was to say, “I AM THAT I AM” (Exod. iii. 14). So when Jesus speaks thus of Himself, He really says, “I am what I am at present, I am what I have been, I am what I shall be, and shall be what I am.” What a strength were these great truths to Moses in the great work God called him to! He knew by them, that when he received that wonderful promise, “Cer-

tainly I will be with thee " (Exod. iii. 12), he was given an assurance of all that he could possibly need, with no possibility of being disappointed in the failure of divine help. How full of meaning are these abiding blessings which centre in the Lord Jesus Christ, to all who know His name and put their trust in Him! Whenever and wherever such may live, whatever be their state, age or case, there is in Him an assurance of eternal life, which means that He will never fail or forsake them. He says:

" *I am* the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst " (John vi. 35).

" *I am* the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture " (John x. 9).

" *I am* the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of Life " (John viii. 12).

" *I am* the Way, the Truth, and the Life " (John xiv. 6).

" *I am* the Good Shepherd: the Good Shepherd giveth His life for the sheep " (John x. 11).

" *I am* the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? " (John xi. 25, 26).

" *I am* Alpha and Omega, the first and the last " (Rev. i. 11).

Listen for a moment or two longer while we point out the connections between these abiding scriptures and the life of a Christian, as they are applied to him by the Holy Spirit.

Has he an appetite for food which this world cannot supply? The glorious "*I am*" ensures living and constant spiritual provision. Is he walking in darkness? Jesus says: "*I am* the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of Life " (John viii. 12). Does he want to know the way to heaven? Is it truth he craves? Is "Life, life, eternal life," his constant cry? How perfectly does the Friend of sinners meet these great needs when He says: "*I am* the Way, the Truth, and the Life " (John xiv. 6). In a word, "Christ is all, and in all " (Col. iii. 11).

May He who is always the same, be "all, and in all " to each of you.

Your affectionate friend, THE EDITOR.

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## JEHOVAH GIVES; HE DOES NOT SELL.

A MOTHER lay dying. Her parched lips thirsted for something to refresh them. By her bed stood her little daughter, anxious to relieve her parent, but quite powerless. Suddenly the thought struck her: "I have seen such beautiful grapes in the hothouses of the Court gardens; I'll go and ask how much one bunch would be. Oh! if I could just get one bunch for mother!" Away she slipped with all haste, and soon reached the first lodge. The sentry on guard asked her errand. "I must see the king," said the little maid. "Impossible!" replied the stern soldier. "But mother is dying," she pleaded. "I can let no one pass these

gates," was the reply. The poor child's heart sank, and she burst into tears. Just at that moment the king's son himself rode up, and, touched with the child's grief, inquired the cause. Turning to her, he said, "Well, and what do *you* want with the king?" "Please, sir, mother's dying, and I wanted to know what I could buy one bunch of grapes for? Mother's so thirsty;" and the tears flowed faster and faster. Bidding her follow him, he led her to one of the vineries, and cutting with his own hand a fine bunch of the rich fruit, he gave it to the astonished child, saying, "My father does not sell; he gives."

Dear young people, nothing that you can do can merit or buy salvation. Your strivings, tears, works, are all insufficient to purchase the favour of God. Jehovah does not sell; He only freely gives.

"Not the labour of your hands  
Can fulfil His law's demands."

When speaking to lost, ruined, and thirsty sinners, He says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Oh may the Holy Spirit give to you each a living thirst for God's unspeakable Gift.

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## FOR THE LITTLE ONES.

A FEW weeks ago a little girl, aged four and a half years, went into a friend's house, and while there was given some dinner. Sad to say, the meal was commenced without God's blessing being asked upon the provisions. The little one waited a moment, and then said: "My daddy says grace before his dinner." Nobody took any notice, but she refused to eat until grace was said. At last the young boy of these friends, aged seven years, said: "I'll say it." So all bowed their heads, and he began: "O God, we thank Thee for this food, for many a one would be only too glad of it." May our little readers, and bigger ones too, be given grateful hearts for all the kind provisions of our Great Creator and Preserver. Indeed, may none of us forget to acknowledge Him in these things.

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## LONGING FOR REST.

It is a weary way, and I am faint,  
I pant for purer air, and fresher springs;  
Lord Jesus, take me home: there is a taint,  
A shadow on earth's purest, brightest things.  
This world is but a wilderness to me;  
There is no rest, my God! no peace apart from Thee.