

THE
GOSPEL MAGAZINE.

"COMFORT YE. COMFORT YE MY PEOPLE, SAITH YOUR GOD."
"ENDRAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."
"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

No. 532, }
NEW SERIES. }

APRIL, 1910.

{ No. 1,732,
{ OLD SERIES.

Editorial Note.

TO THE READERS OF THE "GOSPEL MAGAZINE."

TO MY MOST DEAR READERS,

A month has passed since I last communicated to you a report of the LORD'S afflictive dealings with me. I am still in a low place. But GOD'S goodness and mercy continue to accompany my steps, and His faithfulness convinces me that He will not finally leave me nor forsake me.

I am still casting myself upon your intercessory prayers; and GOD, we know, is worthy of His Covenant.

[*Dictated*] Yours most affectionately in the Lord,

JAMES ORMISTON.

3, BERKELEY SQUARE,
CLIFTON, BRISTOL,
19th March, 1910.

The Family Portion ;

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

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

TASTING HIS GOODNESS.

“O taste and see that the Lord is good.”—PSALM xxxiv. 8.

THE goodness of the Lord is inexhaustible. It is like a stream which never runs dry. Though we have tasted of His goodness in the past, we may still go on tasting, and we shall never exhaust the supply. David had just had a fresh experience of the Lord's goodness, and he was so filled with delight that he turned to his fellow-believers and said : “O taste and see that the LORD is good : blessed is the man that trusteth in Him.”

It is well that the Lord's people should *first of all realize the great truth that “the Lord is good.” He is good in Himself.* Goodness is one of the great marks of His character. It is one of His attributes. When the LORD proclaimed His name to Moses on Mount Sinai, He said : “The LORD, the LORD God, merciful and gracious, long-suffering, and *abundant in goodness and truth*” (Exod. xxxiv.6).

Goodness, then, is one of the characteristics of our Covenant God, and we have need to “bless His name, for the LORD *is good* ; His mercy is everlasting ; and His truth endureth to all generations” (Ps. c. 4, 5). And if He be essentially good, dear children of God, then it follows that nothing but good can proceed from Him. All His dealings with His beloved people are dealings of goodness. They may be trying and mysterious to our finite minds, but they must be good, and we are instructed to say with full assurance : “*We know*”—“We know that all things work together for good to them that love God, to them who are the called according to His purpose” (Rom. viii. 28). Oh, then, dear friends, “Give thanks unto the LORD, for *He is good* : for His mercy endureth for ever” (Ps. cvi. 1).

Note, further, that *He is good to all His creatures.* “The LORD is good to all : and His tender mercies are over all His works.” He opens His hand, “and satisfies the desire of every living thing.” “He giveth to the beast his food, and to the young ravens which cry” (Ps. cxlv. 9, 16 ; cxlvii. 9). Even the dumb creatures are

recipients of His goodness, and His care for them is intended to be at once a rebuke to the unbelief and a stimulus to the faith of God's children. "Your heavenly Father feedeth *them*. Are ye not much better than they?" (Matt. vi. 26.)

But now notice *that the LORD is specially good to His own people*. "Truly (says the Psalmist) God is *good* to Israel, even to such as are of a clean heart" (Ps. lxxiii. 1). We know this from the history of His ancient people. He loved them, chose them, redeemed them, guided and kept them in all their wilderness experiences, and finally brought them into the land which He had promised to give them for "an everlasting possession."

In like manner is He not good to all "the Israel of God"? He has loved them with "an everlasting love." They are the objects of His eternal choice. They were redeemed by "the blood of the everlasting Covenant." They are "kept" by His power, guided by His counsel, and comforted by His presence. Moreover, it is His "good pleasure" to give them the kingdom. All things are theirs. They can say: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). Rest assured then, dear fellow-believers, that the Lord is good. He "satisfieth thy mouth with *good things*."

He will "give grace and glory. No *good* thing will He withhold from them that walk uprightly." "They that seek the Lord shall not want any good thing" (Ps. ciii. 5; lxxxiv. 11; xxxiv. 10).

Think now of David's testimony concerning the Lord's goodness. The goodness of the Lord was not merely an abstract truth to David, but it was a truth which he had realized in his own experience.

Hence he testifies to a *fresh experience* of the Lord's goodness. He says: "I sought the LORD, and He heard me, and delivered me from all my fears. . . . This poor man cried, and the LORD heard him, and saved him out of all his troubles." Is not this our experience? Fears take possession of our hearts. Troubles overwhelm us, but in answer to our prayers the Lord works on our behalf, and we experience fresh manifestations of His goodness and mercy. Each day and each week afford fresh illustrations of the goodness of our God. "His compassions fail not. They are new every morning." David further bears testimony to a *regular*

experience of the Lord's goodness : " The goodness of God endureth continually." There is the regular experience of *the Lord's presence*. " The angel of the LORD encampeth round about them that fear Him, and delivereth them " (Ps. xxxiv. 7).

There is the regular experience of *the Lord's providing goodness*. " There is no want to them that fear Him " (v. 9).

There is the regular experience of the Lord's *delivering, saving, keeping, and redeeming* mercies. He " *delivereth* them out of all their troubles." He " *saveth* such as be of a contrite spirit." " He *keepeth* all his bones." He " *redeemeth* the soul of His servants " (Ps. xxxiv. 17-22). What testimony is this ! And what encouragement there is here for the child of God ! Oh that we may encourage ourselves in the Lord our God.

Now notice finally *David's desire in reference to the Lord's goodness*. " O taste and see." That was his desire. He longed that others of the Lord's saints should come afresh and taste for themselves of the goodness of the Lord. He longed that they should have fresh views of His goodness, that they should more and more " *see* " for themselves and realize in their own experience that the Lord is indeed good. True the saints have tasted of His goodness already, but let them go on tasting. Let them taste again and again and again.

Do not be content with the goodness you have tasted in the past, and do not be content with a small supply. Remember that our God is " abundant in goodness." " Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee ; which Thou hast wrought for them that trust in Thee before the sons of men ! " (Ps. xxxi. 19). Well, then, " taste and see." Taste in person. You can't experience the Lord's goodness by deputy. There must be a personal tasting. " I sat down under His shadow with great delight, and His fruit was sweet to my taste." " Eat, O friends ; drink, yea, drink abundantly, O beloved " (Song of Solomon ii. 3 ; v. 1).

The blessings of divine goodness are laid up for the Lord's people. Draw near with faith and partake of them. Sit down at the feast which He has prepared, and " taste and see that the LORD is good."

" Oh make but trial of His love ;
Experience will decide
How blest they are, and only they,
Who in His truth confide."

Bath.

THOMAS HOUGHTON.

Wayside Notes.

CHRIST THE BUILDER.

“He shall build the temple of the LORD, even He shall build the temple of the LORD.”—ZECHARIAH vi. 12, 13.

THE prophet Zechariah was instructed to “take of them of the captivity” silver and gold, “and make crowns, and set them upon the head of Joshua, the son of Josedech, the high priest.” Then he was further instructed to speak to Joshua and say, “Thus speaketh the LORD of Hosts, saying, Behold the man whose name is THE BRANCH. . . . He shall build the temple of the LORD . . . and shall sit and rule upon His throne; and He shall be a priest upon His throne, and the counsel of peace shall be between them both” (Zech. vi. 9–13). Thus Joshua the high priest, who aided Zerubbabel in building the second temple, and who was now adorned with the crowns which had been placed upon his head, was a living representation of Christ in His twofold office of Priest and King, and he was also a type of Christ the Builder of “the temple of the LORD.” What is the building to which the prophecy refers? Is it not a spiritual building—“the Church of God which He hath purchased with His own blood”? “Upon this rock [says our Lord Himself] I will *build* My Church, and the gates of hell shall not prevail against it” (Matt. xvi. 18). Thus Christ Himself purposed to engage in the work of building, and the building He intended to erect was *His Church*, i.e., His people. To them it is said: “Ye are *the temple of God*, and the Spirit of God dwelleth in you.” “Ye are *the temple of the living God*; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people” (1 Cor. iii. 16; 2 Cor. vi. 16).

What a blessing that the building of this temple is in the hands of the Lord Jesus Christ, our Prophet, Priest, and King. The Father designed that He should build the temple of the Lord, and the Son, as the Surety of the Everlasting Covenant, has undertaken the responsibility of erecting this glorious structure. If we occupy a place in this building, we owe it to Him as the great Master-

Builder. Just as He is responsible to bring all the sheep into the fold—"them also I must bring" (John x. 16)—so He is responsible to bring every stone into its place in the spiritual temple. "Except the LORD build the house, they labour in vain that build it" (Ps. cxxvii. 1). Without Him the building cannot go on. The materials used, the style of architecture, and the workmanship would all be faulty. Blessed be God, however, that "*He shall build the temple of the LORD.*" The erection of this building is not left to chance; it is not dependent upon human organization, human plans, human arrangements, human zeal. Though He may employ human instrumentalities, the sole glory of this work must be given to Him. Twice over the divine purpose is expressed. "He shall build . . . even He shall build the temple of the LORD."

Think of the foundation of this temple. The foundation is Himself. "Upon this *Rock* I will build My Church." "And that *Rock* was Christ" (1 Cor. x. 4). In connection with this temple,

"We would see Jesus, *the great rock foundation*
Whereon our feet were set by sovereign grace,
Nor life, nor death, with all their agitation,
Can thence remove us if we see His face."

Yes, He is the foundation of this temple, and "other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. iii. 11). This foundation, like all the stones of the superstructure, is *divinely chosen*. It is "a living stone, disallowed indeed of men, but *chosen of God*, and precious." "A foolish man" builds his house upon the sand, but "the only wise God" has chosen "The Rock of Ages" for the foundation of "the house of God, which is the Church of the living God." This foundation is also "tried," "precious," and "sure." "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste" (Isaiah xxviii. 16). It has been duly tested, and it is certified to bear the strain of the whole superstructure. It is a *precious* stone, not ordinary common rock. "The house that is to be builded for the LORD must be exceeding magnificent" (1 Chron. xxii. 5). It is "a *sure* foundation." There is no doubt about its stability. The house that is built on this foundation cannot fall, however fierce may be the storms which may beat against it, for

it is "founded upon a rock." Beloved readers, can you say you are resting on this foundation? Can you sing:—

"On Christ, the solid Rock, I stand,
All other ground is sinking sand"?

If we are leaning on any other foundation, we are indeed in peril and great danger.

Notice now the materials of this temple.

They consist of all sorts and conditions of men who have been called by Divine grace. *Jewish* Christians have a place in this temple. To such the Apostle Peter writes: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, *are built up a spiritual house*, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 3-5). *Gentile* believers also have a place in this temple. To such the Apostle writes: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; *in Whom all the building* fitly framed together groweth unto an holy temple in the Lord" (Ephes. ii. 19-21). If we would know some of the marks which characterize the materials of this temple, we need go no further than the chapter already quoted. Such are "quicken'd," "saved," "created," and "made nigh." Such also "have access" to the Father (Ephes. ii. 1, 8, 10, 13, 18). Do these marks appertain to us?

Notice, further, the certainty of the erection of this temple.

"He *shall* build." There are times when men begin to build and are unable to finish. It will not be so in this case. The temple of Zerubbabel was finished in spite of opposition and delay (see Ezra iv. 23, 24; v. 1, 2; vi. 14, 15). So, in spite of all the opposition of the world, the flesh, and the devil, "He *shall* build the temple of the LORD." "This is the word of the LORD unto Zerubbabel [a type of Christ], saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . The hands of Zerubbabel have laid the foundation

of this house; *his hands shall also finish it*" (Zech. iv. 6-9). What comfort and encouragement there is here. The Lord's eternal purposes of grace and mercy cannot be frustrated, and His dear Son "*shall see of the travail of His soul, and be satisfied.*"

This temple is also eternally secure. It can never be overthrown. Solomon's temple was destroyed by the Babylonians. Zerubbabel's temple was destroyed by the Romans, but this temple will stand for ever. "The gates of hell shall not prevail against it."

"On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes."

Finally, notice the great purpose for which this temple is being erected.

The tabernacle was erected in the wilderness that God might dwell amongst His people. "Let them make Me a sanctuary, that I may dwell among them" (Exod. xxv. 8). When the tabernacle was actually erected, we read that "the glory of the LORD filled the tabernacle." So when the temple of Solomon was built, "the glory of the Lord . . . filled the house of the Lord" (1 Kings viii. 11).

Now, it is already true that God dwells in His people, but in a more transcendent sense His glorious presence will be manifested in and amongst His people when the spiritual temple is completed. Then, when every living stone has been placed in position, this temple, which is being "*buildded together for a habitation of God through the Spirit,*" will in fullest measure be filled with the glory of the Lord. What a comfort to know that Christ is the Builder, that He is the Foundation, that He will certainly complete the building, and that when it is built, it will stand for ever as an eternal monument of the grace of the triune Jehovah.

"Rising on the one Foundation,
Planned and built by God alone,
See His chosen habitation,
Christ Himself the Corner-stone.
Holy temple!
King Messiah's priestly throne.

“ While in Christ the building groweth,
 Fitly framed of polished stones,
 All its matchless glory floweth
 From the blood which there atones.
 In this temple
 God Himself our worship owns.

Lo! the ark, the priest, the altar,
 Incense, bread, and sacred fire,
 Sacrifice for each defaulter,
 Joyful praise and holy choir;
 God's own temple,
 Chosen rest and His desire!

Are we living stones, united
 To the temple of the Lord?
 Then in us He hath delighted,
 And His love we shall record.
 In His temple
 Be His holy name adored!”

Bath.

THOMAS HOUGHTON.

“ WHEREWITHAL SHALL WE BE CLOTHED ? ”

“ How much more will He clothe you, O ye of little faith? Even exceeding abundantly more though their faith is the smallest”—He will give them “change of raiment” instead of their own “filthy garments” (Zech. iii. 3, 4). He will “clothe them with the garment of salvation, and cover them with the robe of righteousness” (Isa. lxi. 10). He will make them “perfect through the comeliness that He has put upon them” (Ezek. xvi. 14). And “arrayed in white robes” they shall stand faultless before Him. But He will not have them think lightly of His provision for them. It cost their Redeemer His blood to procure it. He “stained all His raiment” in the atonement for those sins with which they were covered, and which in His mediatorial undertaking He counted His own. Not for their sakes does He bring them to Himself in “raiment of needlework.” And the Lord shows them this. He lets them weary themselves with trying to pull round them a garment which never will meet (Isa. xxviii. 20). But He has a “best robe” provided for them, and as the love of the Father and the Spirit-wrought confession of the returned child meet, will have it brought forth and put on. Then will be gladness and feasting, and in fuller measure the new song will be, “Thou hast turned for me my mourning into dancing. *Thou* hast put off my sackcloth and girded me with gladness.” So for the spirit of heaviness He often gives the “garment of praise” even to those of “little faith,” and they need not fear to wear it. It is *His* giving, and suits well those clothed with humility.

FOLLOWER-ON.

Pilgrim Papers.

WELLSPRINGS.

“*And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*”—ROM. v. 5.

WHAT a gracious conclusion was the Psalmist brought to in the multitude of his thoughts concerning the taking heed unto his way, the brevity of life and the frailty of man. “And now, Lord, what wait I for? my hope is in Thee.” And in another psalm he says, “For in Thee, O Lord, do I hope; Thou wilt hear, O Lord my God.” His grace-sustained hope lay in the only One from Whom help could come; and this is the hope of which our text speaks that “maketh not ashamed.”

The hope of which we write belongs essentially and only to the believer. All other hope is false hope, and whilst “the hope of the righteous is gladness,” we read “the hope of the hypocrite shall perish.” “Hopeless and Christless,” one has said, “go together.” “Without God and without hope in the world” was said by the Apostle to his Ephesian brethren when writing of the time when they “were without Christ,” being “dead in trespasses and sins.”

There seems to be a close affinity between the two graces, living Faith and living Hope, and yet they are distinct one from the other. Both can boast of a celestial birth, and are sustained, nourished, and kept alive by the Holy Ghost. “Faith looks to the certainty of the promise, and Hope looks to the excellency of it,” says the Puritan writer, Watson. Faith believes; Hope waits, and encourages herself in waiting. Faith strengthens Hope, and Hope encourages Faith. Faith is sometimes shut up, with death upon the promises, to bare Omnipotence; Hope, meanwhile, sees in that Omnipotence “God is love.” Faith says she can do well to trust even a slaying God; Hope looks to get some blessing out of the slaying.

Faith is oft-times low and cast down at some darkening Providence; Hope always finds a “yet” to look forward to when the soul shall “praise Him Who is the health of her countenance and her God.”

“Hope maketh not ashamed,” says our text, and “My people shall never be ashamed,” says the prophet Joel. All their hope comes from its Divine Author Whose title it is. “Now the *God of Hope* fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost” (Rom. xv. 13).

In the various pieces of armour for the Christian warrior, the Apostle Paul assigns “for the helmet the hope of salvation” (1 Thess. v. 8), and connecting that verse with the verse in Heb. vi. 19, “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec,” we learn that Hope is the piece of armour fitted for the head, even “the hope of salvation”; and that all our hope lies in our

Head, even our glorious Head and Forerunner, our Living Head in glory. That is our safe anchorage—"sure and steadfast," because fastened "within the veil." The head with its helmet on is kept erect, looking up: "Now shall mine head be lifted up above mine enemies round about me, therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord," says the Psalmist. He had a secret ground for boasting in that he had a mighty Conqueror and Deliverer working for him. A head uncovered in the day of battle must needs hang down with shame and fear of confusion and defeat. But the believer, whose head is covered with the helmet,—“hope of salvation”—may well look up, knowing his “redemption draweth nigh.” Hope is described as “a *good* hope”; “Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.” It is a *lively* hope; “Begotten again unto a lively hope.” And it is a *blessed* hope; “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” It is a hope unto “eternal life”; a hope of salvation; a hope of His appearing; and this hope is “Christ in you the hope of glory.” Oh, well may our apostle say of this precious grace of the spirit, “hope maketh not ashamed.” Her prisoners are exhorted to turn to the stronghold. “Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.”

My thoughts, whilst I was penning the above text, went to the words of the Lord's dear prisoner, the Apostle Paul, who said, “For the hope of Israel, I am bound with this chain.” Ah, yes! Hope has a golden chain. True, man made iron fetters for the Lord's dear prisoner, but Paul saw them but as golden links. Did he not glory in being “an ambassador in bonds” or chains? They became to him golden chains because they were borne for Jesus' sake. Man may make *his* prison; but the Lord also has *His*! No shame there! Nay, rather “songs arising from the inner prison”; and glorying “in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the power of the Holy Ghost which is given unto us.” *Shed abroad!* Its rays of warmth and life diffuse light and love and liberty in our hearts. Thus is hope nourished and made to abound; unquenchable, because Divine!

“Our Jesus is the God of Hope;
He works it by His power;
It holds the weak believer up
In the distressing hour.

The darkest cloud Hope pierces through,
And waits upon the Lord,
Expects to prove that all is true
Throughout the sacred Word.

True Hope looks out for blessings great,
 And though they're long delayed,
 Yet Hope's determined still to wait
 Until they are conveyed.

Hope long will wait and wait again,
 And ne'er can give it up,
 Till the bless'd Lamb, Who once was slain,
 Appears the God of Hope.

“The Lord is my Portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.” And as regards the walk and the cleansed steps, the Apostle John tells us, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him [*on Him*] purifieth himself, even as He is pure.”

R.

“WHERE HAST THOU GLEANED TO-DAY?”

LEVITICUS iv.

IF the congregation of Israel sinned through ignorance or by breaking any of the commandments of God, when the sin became known a bullock was to be brought as a sin-offering to the door of the tabernacle—the elders of the congregation were to lay their hands on it; it was then to be killed, and its blood sprinkled seven times before the Lord. Thus did the type make plain that “without shedding of blood is no remission.” If the law of God were broken, an atonement must of necessity be made. But now is there no need for the shedding of blood; for has not Jesus, in His own Person, made full atonement for the sins of His people? He magnified the law and made it honourable: He longed to see the fulfilment of His Father's law in its entirety; He delighted to know that the law with its condemning power would be fully satisfied by the offering of Himself; and He became “the end of the law for righteousness to every one that believeth.” And the blessed result? “There is forgiveness with Thee.” “For this shall every one that is godly pray unto Thee in a time when Thou mayst be found.” Thus is literally fulfilled the passage in Jeremiah: “After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” Blessed forgiveness! Blessed forgetfulness!

MARY.

Sermons and Notes of Sermons.

THE ONE FAMILY.

A SERMON BY THE LATE REV. ALFRED HEWLETT, D.D., VICAR OF ASTLEY, NEAR MANCHESTER.

“*The whole family.*”—EPH. iii., part of 15th verse.

OUR gracious covenant-keeping Lord has, in the sacred Scripture, used every endearing term which signifies relationship, in order that He might point out to us the relationship that exists between the Lord God and His believing people; between the elect Head and the chosen members of His mystical body; and He has also made use of a similar expression to designate the unity of the whole Christian Church. Very frequently He calls them “brethren” and “friends”—very frequently He speaks of them as “brethren of the Lord” and “brethren *in* the Lord”—very frequently we find the Holy Ghost sets forth these precious truths in order to bring them to a knowledge of each other and to fellowship with the Lord Jesus Christ. The expression I have read out of the 15th verse of the third chapter of Ephesians was impressed a short time since on my own mind while considering the union subsisting between all true Christians. This is not merely the family of man that is spoken of—we sometimes speak of the family of man; and God speaks in one place of “all the family of man,” but this is “the whole family in heaven and in earth.” It is one family. Part of the family is in heaven, part on earth, but it is all one family, and “the whole family” in heaven and on earth is the family of the living God, the family of our Lord Jesus Christ. It is a beautiful word, the word “family.” We have family relations, family ties, family connections, the family bond, the family table, the family assembly, where evening after evening brethren and sisters meet together around one fireside. And among our own countrymen more than any others on the face of the earth, among the Anglo-Saxon race, is the beauty of the family tie and family union exemplified. And therefore the expression commends itself with peculiar force to the ears and hearts of Englishmen. May God enable us this evening so to enter into an appreciation of the truths contained in the expression that we may rejoice in the humble name, that we may delight to be called brethren and sisters in the Lord Jesus Christ, and members of that one body which constitutes “the whole family” of God. My friends, we are to look at the time when “the whole family” will meet, when the labours of this day of time will be ended, when all the family will be present at that feast which in the Book of Revelation is called “the marriage of the Lamb,” and when the bride has made herself ready. I am to speak rather familiarly this evening, but that you will forgive, when “the whole family” is concerned. I am about to speak of “*the family name*”—“the *Head* of the family”—of “the *members* of the family”—and if time allow, I shall add something.

concerning "the family treasures"—"the family Tutor"—"the family archives"—"the family jewels" and "the family inheritance." God bless our souls in the consideration of this subject.

First, then, without further introduction, let me read to you the preceding context: "For this cause I bow my knees unto the Father of our LORD JESUS CHRIST, of whom the whole family in heaven and earth is named." Here is the family name. It is the name of Christ. When admitted into the Church of Christ, you were baptized in the name of the Father, of the Son, and of the Holy Ghost, and the name of Christ was marked upon you. The disciples were first called Christians at Antioch. They were called Christians by the Antiochians by way of ridicule, by way of sarcasm, because they worshipped the Lord Jesus Christ, and though they received their name first from their enemies, the name their enemies gave them that name, they willingly adopted, and have borne to the present time. It is the desire of every one of "the whole family" to be worthy of the name he bears, and he prays that he may be kept from doing anything derogatory to His holy name. But before their enemies knew the children of God by the name of Christians, it is evident from the psalms that God had given them this name. It is said, "Touch not Mine anointed; and do My prophets no harm." And it is declared that He keeps His anointed ones "as the apple of His eye." A Christian man bears the name because he is anointed by the Spirit of God. "Ye have received," it is said in the 2nd chapter of the 1st Epistle of St. John—"Ye have received an unction," or anointing "from the Holy Ghost, and ye know all things." But, my beloved, there is another name by which ye are known, and that is the name of "sons of God." "Behold," says the Apostle, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God"—and if sons "then heirs, heirs of God and joint-heirs with the Lord Jesus Christ," and "therefore the world knoweth us not, because it knew Him not." Again, there is a remarkable acknowledgment in the 23rd chapter of Jeremiah, the 6th verse, where you have this declaration, "This is the name whereby HE shall be called," and in the 16th verse of the 33rd chapter of the same prophecy, "This is the name wherewith SHE shall be called"—the Church shall be called—"the Lord our righteousness." He adds that she shall be called by a new name, which the mouth of the Lord shall name. Here it is. The union of the Lord with the poor members of the sinful body, imparts not only the Spirit of His grace, but also imparts His name—the family name—which is the name of Christ.

In the next place I have to speak to you of "the *Head* of the family," which is the Lord Jesus Christ Himself. He is sometimes compared to the Shepherd of the flock, sometimes He is compared to the Husband, for it is written, "Thy Maker is thy Husband." But it is also said of Him, that He is the everlasting Father, in the beautiful prophecy in the 9th of Isaiah, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall

be called Wonderful, Counsellor, the Mighty God, the *Everlasting Father*, the Prince of Peace." All the endearments of a Father's heart are lodged in the bosom of the Lord Jesus Christ; all the beatings of paternity towards all that are His children are felt by the Lord Jesus Christ: "for as a father pities his children, so doth the Lord pity them that fear Him." When I name to you the name of the Lord Jesus Christ—the name that angels sing—the name that is written in the hearts of all His children—the name that endorses all your drafts on the exchequer of heaven—I have named a Name that will employ the praises of the renewed and spiritualized intellects of His children through the countless ages of eternity—I have named a name that has cheered the wanderer in the dark moments of his pilgrimage, a name at which countenances, which were cast down and dejected by sorrow and sadness, have brightened, and thoughts have been elevated, and comfort diffused in the soul. Thus the man lately trembling before his enemies, has gone forth like a giant refreshed with wine, strong in the Lord and in the power of His might, strong in the Lord Jesus Christ, blessing Him who is the Head of the Church. In many passages of St. Paul's Epistles it is expressly declared that Jesus Christ is the Head of the Church. If you refer to the 5th chapter of this Epistle, and the 23rd verse, you will find it said that "The husband is the head of the wife, as Christ is the head of the Church: and He is the Saviour of the body." Now the Head of "the whole family" is the Lord Jesus Christ, Who gave them His name, and will present them faultless before His Father's presence with exceeding joy, and say, "Behold, I and the children which God hath given Me."

If Jesus Christ be the glorious Head of the family, who are they that constitute the *members* of it? Now, you may look at them from a threefold point of view. It is desirable that you should take a triple view of every Christian man. I will explain this. In the first place, there is the light in which *Jehovah beholds* them, His redeemed, called, and sanctified people; in the second place, there is the light in which *they see themselves*, fallen, sinful, unworthy, hell-deserving creatures, ashamed to lift up their faces in the presence of the living God; in the third place, there is the light in which *they are looked on by the world*. There shall be no charge brought against them, no fault be found, except it be concerning the law of their God. If you refer to the case of the prophet Daniel, you will see a beautiful exemplification of this threefold light. Daniel was a man who had been raised to a considerable elevation above his fellow-men, and the jealousy of those above whom he was raised was kindled against him, though he did nothing to provoke them, and they determined to work his downfall. They watched him, therefore, with the scrutinizing, jaundiced eye of an enemy, and when they came together at the close of the day to frame their accusation for some dereliction from the path of duty, in his private or public capacity, they could find no fault, and were obliged to confess, "We shall not find any occasion against this Daniel, except

we find it against him concerning the law of his God." There was the light in which the world viewed him as a correct man—a man aiming at uprightness and consistency in all his dealings with his fellow-men. And although this was the case with Daniel, although his accusers could find no occasion against him, you will find him (in the 9th chapter) acknowledging, "To us belongeth confusion of face, but to the Lord belong mercies and forgiveness for ever." And further on he says he humbled himself for *his sin*. He did not think that he was a perfect character, but acknowledged before God that, while God had kept him upright in his integrity, he was not fit in and of himself to lift up his eyes to God. But mark the other light—that in which God looked on him. How did God look on Daniel? While he was praying before Him, He sent the angel Gabriel to say, "Thou art a man greatly beloved." But observe this; greatly as Daniel was beloved, he was not more beloved than any other member of the family. There may be, at times, little partialities among men through self-interest; there may be little partialities on the part of parents through the weakness and frailties of human nature; but with God there is no weakness nor partiality, and God looks on His children not as they are in themselves, but as they are in Jesus their Friend. I dare say you have all read the 17th of St. John, where Jesus prays, "that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." There is the ratio of love; there is the manner of love Jehovah bears to His chosen, redeemed, and called people, even as He loved the Lord Jesus Christ. But that is a small matter. You say it is a great deal. So it is; but it is small by comparison; for remember what the love of the living God is, when you find it expressly declared that God so loved the world, that He sent His Son to die for us, that all who believe on Him shall have everlasting life. For, as it is written in the 5th chapter of St. Paul's Epistle to the Romans, "Peradventure for a good man some would even dare to die, but God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." And again, the marvellous expression in Ephesians, "God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins."

Now you observe that in speaking of the members of the family, I wished you to look at them from a threefold point of view—as seen by God, as seen by men, and as they appear to themselves. But I wish you to look at another point—their position in heaven. Consider what must be their joy, what their glory, what their peace, what their happiness. We cannot draw aside the veil and behold them, "in Abraham's bosom," delighting themselves in beholding the glories of God and the Lamb, but we can remember what the Scripture tells us, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." They have now reached their wished-for haven, they are landed safely; we are following after;—they have borne the burden and heat of the day—now they are

there, for "absent from the body, present with the Lord." "For me to depart," says the Apostle, "is better far." They are in a better state. But their joy is not complete till "the whole family" be with them; till they are delivered from the burdens of this life, till they are relieved from the snares that entangle their feet.

And there is yet another part of "the whole family"—those who are lying in the womb of time—who are not yet born into the world—or, though born into the world, not yet brought to Jesus and *living* members of the family. For though God's people be chosen in Christ Jesus before the foundation of the world, they are far from being living members of the family when they are born into the world; for they must be begotten again, "not of corruptible seed, but of incorruptible, by the Word of God, which abideth for ever." Therefore in our preaching we have two objects: one to increase the manifested members of this holy family, by the conversion of those who are dead in trespass and sin; and the other to bring the various members of "the whole family" to a ripeness of judgment, a richness of understanding, a fulness of experience, a correctness of practice, to their own satisfaction and the glory of the living God. In a human family, if it be a large family, we find children of different ages; sometimes there are grown-up sons and daughters, while at the same time there is a little child in arms. Now this is the case in "the whole family" of the Lord Jesus Christ. There are babes, young men, and fathers, as it is written in the 2nd chapter of St. John's first Epistle, "I write unto you, little children." "I write unto you, young men," "I write unto you, fathers." The little children are those whose chief exercise and concern is the forgiveness of their sins. One thing only presses on their minds, "How can my sins be forgiven?" Once I could not see how great a sinner I was; now I see that God's Word is to be the test and the standard of Christian purity, and I see, as my darkness is passed unto light, so my heart is turned unto the God of light and truth. I cannot understand how I am to be forgiven, unless I do something—but that something I cannot do, for I take the law of God and try to make it my guide, and try to prove myself, and the Lord sees me; but instead of getting better, I appear to get worse. I hear you talk of the grace of the Lord Jesus Christ—I hear you talk of the love of God—but can I think the grace of the Lord Jesus Christ will be extended to one so imperfect as I am? Can I imagine that the love of God will be given to one so lost as I? The simple declaration of God's Word, and the simplicity of God's way of saving sinners, is the stumbling-block in the way of little children. "The blood of Jesus Christ cleanseth from all sin." "This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners." But still there must be something done by me. I must cry—I must weep—but I cannot, for my heart is hard—I can shed no tears. Do you remember the circumstance of Naaman going to the house of Elisha to be cured of a filthy, loathsome disease? The message that came from Elisha was, "Go and dip thyself seven times in Jordan."

This was a simple process. If any of you had any disease and were told you were only required to dip yourself in some stream, would you not do it? Not if unbelief prevailed in your heart. You would say, "I have tried washing many times, and have used the flesh brush, and have not been benefited, and shall I now dip in that shallow stream? I am not so foolish as that." And this was the case with Naaman, and he thought, "This man is so proud, he will not come to me"; and therefore Naaman was wroth, and he turned away in a rage. Now try, my little children—you are members of the family—you are born again—to feel your sinfulness and hate your sins; but that will not afford you satisfaction, that will not lead you from childhood to manhood, unless you cast yourselves and your burdens on the Lord Jesus Christ.

But the family contains not only children. There are young men also. As it is the characteristic of the little children to be chiefly exercised about the forgiveness of their sins, so the characteristic of young men is combating and grappling with their spiritual foes. "I write unto you, young men, because you are strong, and the Word of God abideth in you." There is the secret of their strength; "Because the Word of God abideth in you"; the strength of the believer is the Word of God abiding in him. He is like a galvanic battery fully charged—spiritual electricity fills his soul—the power of the Word of God abides in him—he has an answer to his spiritual foe—he treads in the footsteps of his Divine Master—and when the flesh or the devil tempts him to turn aside, he exclaims, "It is written, Thou shalt not tempt the Lord thy God"; "Him only shalt thou serve."

But there are some in this family who have gone beyond the state of young men—"I write unto you, fathers." And their characteristic is communion with God. You know the highest eulogium ever passed on a believer on earth is the record of Enoch, "Enoch walked with God, and he was not, for God took him," and those who are thus advanced in the Christian life are marked with this characteristic, that they hold communion with God. It is not that they are more holy than their fellow Christians—it is not that their stated hours of prayer are more frequent—it is not that they pray more frequently—but it is habitual walking with God. If they go among the busy throngs in your towns they are not much engrossed in what passes before their eyes, for they are communing with God, pouring out their souls to God, and asking God to speed them on their errand of mercy, or asking Him to strengthen them in faithfulness and knowledge—faithfulness to speak even to their friends of their lost estate, and knowledge to tell them of their Saviour's love—or, if they are engaged in some enterprise for the benefit of their country, they are asking God to help them to carry on and complete it, for the welfare of their fellow-men, and leaving the issues in His hands. Again, in a human family the children are not all alike. Some are delicate from their birth, while some were robust at their birth, but become unaccountably weak, and others,

that have been weak, have been restored, while some are so strong and robust that you would think they never had a day's illness. And so in the family of the Lord. Some are so strong that no one can hinder them from running with cheerfulness the race set before them; and some have so fallen away that you would think, like the "foolish Galatians," they had indeed been "bewitched"; and there are some who never did run well, but were helpless from their birth, who have never seemed to rise to the dignity of a human being, who never have been able to raise themselves on their feet, but have been obliged to go on "all fours," like little children whom you see beginning to creep on the carpet. You are pleased to see your child on the carpet, but you would not be satisfied if, day after day, and month after month, it showed no signs of beginning to walk; you would not be satisfied to have it always creeping on the carpet. So it is with some of the children of God—they creep on the carpet, and what is worse, they want all the rest to creep likewise. That will not do, for as there is a dignity in human nature above all the creatures God hath made, so there is a Christian dignity in spiritual walking; but we that stand by faith, walk by faith, live by faith, and shall triumph by faith, must endeavour to strengthen the weak, and say to the "fearful heart, be strong," and "God will be your recompense." We do not shut them out of the family because they cannot stand erect, but we say they are weak and sickly members of the family; and we dare not say the Father cares nothing for them. Quite the contrary. In some of your families you may have a child more delicate than the rest, some of whose limbs do not grow with the rest of the body; instead of thinking less of that child, you think more of it, and are the more anxious for it. If there is one that occupies more of your thoughts and attention than another, it is that poor, weak, sickly child, although you may have a younger child than he. So your heavenly Father has His eye on the weakly—your precious Lord has His heart yearning to them—and sends them many a message. Have you not seen many a little child creeping on the carpet, and heard its mother say, "He is so timid, if I put him on the ground, I cannot induce him to get up"? It is timidity. So it is with Christians. Are there not many in this family overpowered with timidity? But you must not ask us to nurse your timidity. We do not object to nurse the children, but we will not nurse their timidity. If we help you it shall not be by going on "all fours" as you do, but by holding out a hand to you, and saying, "Be strong and of good cheer," "Now, try if you cannot walk. See if you cannot put forth a little power." Christ speaks by His Word, and then He speaks by the power of the Spirit that He may make the Word effectual.

Again, in the human family there may be some one who is wandering out of the way. Some father's heart is oppressed and heavy when he remembers that his son will not walk as he wishes him to walk—some mother's heart is bowed with sorrow when her child still persists in following his own way—and all they can do is to admonish and to pray

for them. And so it is in the family of the Lord Jesus Christ. There always have been some that wander out of the way. You know the words I read to you this morning, "Return, ye backsliding children, and I will heal your backsliding." What a mercy is this; they cannot wander out of God's sight; and though they may wander and mark out a road for themselves, "the backslider in heart shall be filled with his own ways," yet is this in kindness; for thus saith the Lord, "His mercy endureth for ever."

But there are also those who are whole and hearty and strong, and who follow the footsteps of their Divine Master, at a distance it may be, like a little boy, who having a copper-plate copy set before him, endeavours to imitate it in his copy-book; for aim as we may, endeavour as we may, to conform our lives, thoughts, words and actions, to the life, words, thoughts and actions of the Lord Jesus Christ, there will be but a trifling resemblance after all. And yet that is far better than shutting up the copy-book, and saying, "It is no use for me to try." Yet this has been so in schools. The little boy has said to his teacher, "It is perfect—how can you expect me to write like that?" And this is what many men have done when their minister has insisted on their aiming at conformity with the Lord Jesus—that they should imitate the example of the Lord Jesus Christ in word and deed. They have turned away and said, "Christ was *perfect*, and how can I reach perfection?" Petulance may be exhibited for a little time, but it will not do. You must go back again, you must once more take your place in the school, and fashion your lives to the pattern of the Lord Jesus Christ. We are all one family—we all bear one name—we are all animated by one spirit, and consequently we have no party interests to serve. Yet I must say that as the members of the human family have different apartments in the house, so some of the members of this family will not speak to others—some are rich, others are poor, and the poor and the rich forget that they have one common interest. Some call themselves Episcopalians, some Independents, others Protestant Dissenters, some are Baptists, others are Methodists, some call themselves by one name, some by another; one says, "This is my room, you shall not come in here"; another says, "This is mine; you shall not enter." But when we have done with the paltry things of time and place and we enter into the family in heaven, all these little things will be done away. And would to God there were more simplicity and godly sincerity in all the branches and parts of the Christian Church, that we might love one another, not because of party names, not because of denominational similarity, but because of the family name, and because we belong to the same glorious company, "the whole family" of God.

But, again, there are family *features*, and these we must look for. Some of you have no doubt said to a friend, "I knew that was one of your children; I knew your features, and was confident that was your son." Why? There was a family likeness. But the boy's eyes were blue, and the father's eyes were hazel; yet it did not signify,

there was a family likeness, though it was indescribable. And so among the people of God, there are the family features. When the question was asked of Zebah and Zalmunna by Gideon, concerning the men they had destroyed, "What manner of men were they whom ye slew at Tabor?" the reply was, "As thou art, so were they, each one resembled the children of a king." So with the family of God, they all speak the same language, they all have the same look—upward, looking to the Lord Jesus Christ—a resemblance in some degree to the Lord Jesus. Moses, coming down from the Mount, was obliged to put a veil over his face because of the effulgence communicated by communion with God. So by contemplating Him, we catch the rays of glory from the Redeemer, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

There are also the family *archives*. In noble families there is often a room set apart called the muniment room, in which are deposited the wills of ancestors, by which they possess their estates, their pedigree, and other valuable documents. They are locked up in that room, into which none but the heads of the family are permitted to enter. But of the archives of the heavenly family every one of the family is put in possession. Here is a copy of the Father's will. Here you see the signing of His name; here you see the sealing with Jesu's precious blood; here you see your charter and right to eternal glory, and all present blessings secured to you by the glorious Head, the Lord Jesus Christ, in whom you are all secure for heavenly glory.

Then there is the family *Tutor*. Who is he? If you turn to Isaiah liv. and the 13th verse, you will read, "All thy children shall be taught of God." All taught of God! God the Holy Ghost is their Teacher. "If I go away," says the Lord Jesus Christ, "I will send the Comforter, and the Comforter, which is the Holy Ghost, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." He teaches us to know ourselves. He teaches us to know the Lord Jehovah as infinitely holy, pure and good. He teaches us to know the Lord Jesus Christ, in Whom the justice and holiness of Jehovah and the wants of the sinner meet with full satisfaction. He teaches us by the fulness of the Gospel. He teaches us by leading us up and down, as the children of Israel were led up and down in the wilderness, and taken by the waters of Marah and Meribah, by the waters of the Red Sea, and on through the wilderness for forty years, to humble them, and prove them, and know what was in their hearts. And so the Holy Ghost leads us through the wilderness of this world and thwarts us in many of our plans. Thus all must be under the teaching of the Spirit of God, and the more we profit by His teaching the higher will the Lord Jesus Christ rise in your estimation.

There are also the family *jewels*. The great pride themselves on their family jewels, that have been handed down to them from generation to generation, and say, "These were my grandmother's jewels when she was presented at Court; these were my grandfather's rings which he wore on such an occasion." These are handed down

as heirlooms. So we have ours. God puts on the finger of His children the ring of His eternal love. And then again, if we look to Proverbs i., there is an ornament. In the 8th verse we read, "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." Instruction in wisdom, and prudence to use it, these are the ornaments of the Christian. St. Peter says, "Let your ornament be a meek and quiet spirit." A commentator says, St. Peter knew women would be fine and that it would be no use to tell them not to wear ornaments, and therefore he told them what ornaments to wear.

Once more, there is the family *inheritance*. This inheritance is incorruptible and undefiled and fadeth not away. Many a young spendthrift looks to the death of his father that he may occupy his broad acres and his family mansion. But the child of God does not look for the death of his heavenly Father, but he looks forward to his own translation from earth to heaven that he may obtain the inheritance that fadeth not away. But there is not only the family inheritance. There are the family treasures, and the family joys; and there is joy and peace for ever for the child of God; for during his minority he experiences a joy and peace in believing, and when he arrives at his majority and his term of probation is ended, the command is, "Enter thou into the joy of thy Lord." No words can describe, no ideas conceive, what that is. Everything that is glorious, everything that is beautiful and excellent among men, is used in the Word of God to set forth the glories of that state, but there is one expression which sets it forth strikingly, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." We shall be like Him, we shall be with Him, we shall have eternal, unceasing, uninterrupted communion with Him. This is our inheritance. And then God shall wipe away every trace of sorrow from our faces, all sorrow and sighing shall flee away, and joy and gladness shall occupy our souls for ever.

You observe, that though I have been speaking to you rather more than an hour, I have only given you a few hints about "the whole family" in which God the Father is so greatly interested—in which God the Son delights—in which God the Holy Ghost dwells—and for which the Eternal Three have entered into an everlasting covenant, ordered in all things and sure. May you seek to prosecute the consideration of this subject, as time and opportunity allow. Search and examine if you are amongst the number. Oh! that God may be pleased to speak to your souls to-night, that you who have lived in carelessness and indifference as to what family you belong to, and what road you are pursuing, or to what place you are journeying, may be brought to "consider your ways," and "call upon the name of the Lord." And bear this great truth in mind, there is forgiveness with Him, and while He will afford you all you desire He asks nothing of you. The Saviour asks nothing from you, He requires nothing from you, but

that you shall trust in Him. Call upon Him, and He will hear and answer you. If you call for those mercies we cannot do without, and ask as a beggar asking for an alms, He who has said you shall never ask of Him in vain, will not allow you to pray in vain, for every such prayer proceeds from His Spirit's teaching. But you, who are of the family, must take care that you exhibit the family features, that you are clothed in the family robe, that you wear the family jewels, and that you show yourselves worthy of the name you bear.

TO A SERVANT OF CHRIST.

JOHN ii. 5.

WHATSOEVER the Master saith
 Unto thee,
 Do it in His heavenly might
 Ever free.
 What though fellow-mortals frown?
 Have no fear!
 Do His will, and win His smile
 Sweet and clear.

Whatsoever He saith to thee
 By His Word,
 Or His Spirit's "still small voice"
 Often heard,
 Do it quickly—Life's bright day
 Will not last;
 Do it quickly—Death's dark night
 Cometh fast.

Whatsoever He saith to thee—
Whatsoever—
 Do it without questionings
 All unfair.
 What though His command seems strange?
 It is right.
 Happiest servants "walk by faith,
 Not by sight."

Whatsoever the Master saith
 Unto thee,
 Whom He bought with blood out-poured
 On the tree,
 Do it all with gratitude
 Surely due,
 Do it all with tender love
 Deep and true.

ISA.

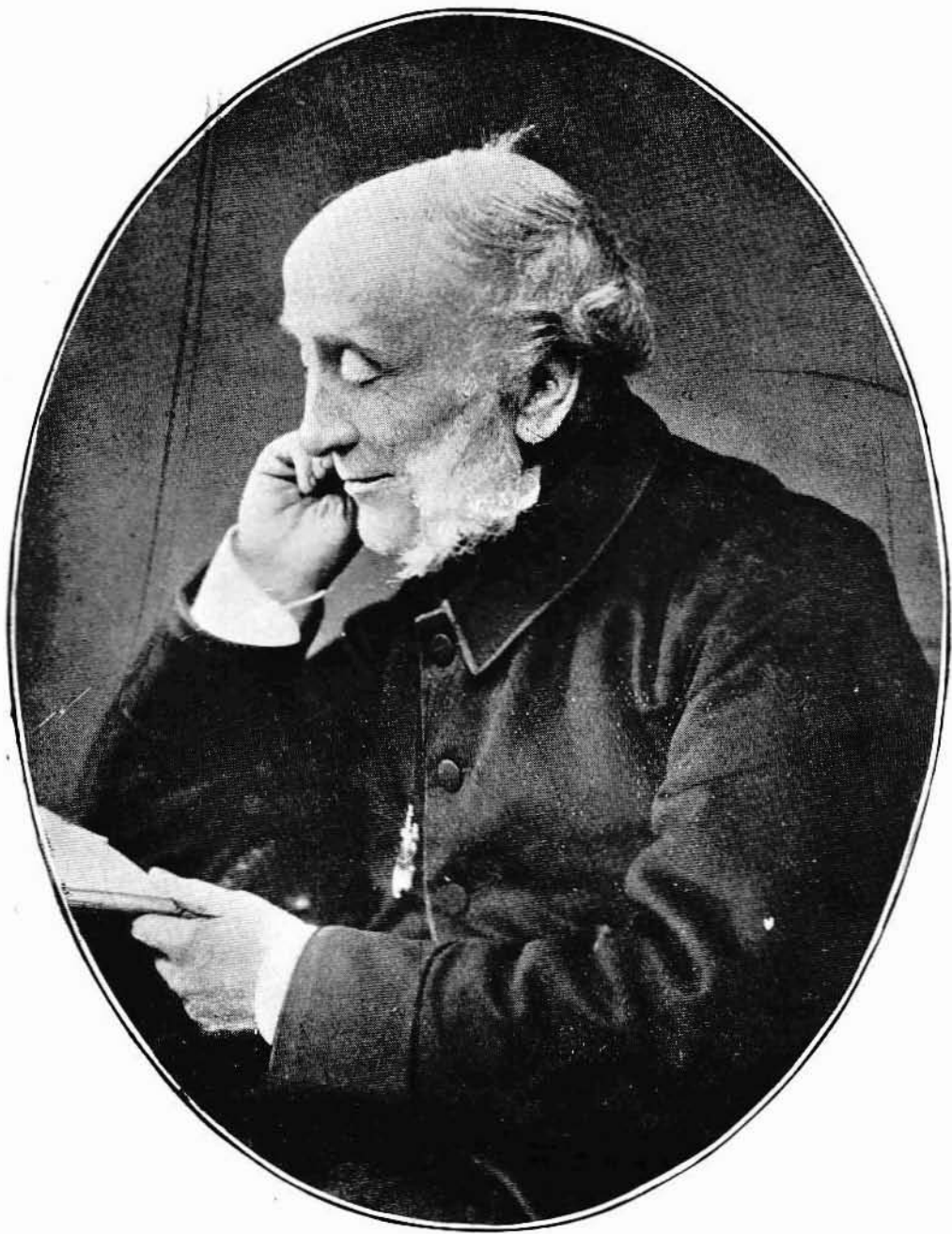
THE PORTRAIT.—THE LATE REV. CANON FAUSSET, D.D.

A BRIEF notice of the lamented death of Canon Fausset, Rector of St. Cuthbert's, York, and Hon. Canon of York Minster, appeared in our issue for March. Through the kindness of the late Canon's son (the Rev. Preb. Yorke Fausset, Rector of Timsbury, near Bath) who has furnished much printed matter, as well as personal notes, we are able to give an extended notice of the life and work of this decidedly Evangelical, godly, and learned clergyman. Canon Fausset's home-call took place at nine o'clock on Tuesday night, Feb. 8th, 1910, in his eighty-ninth year. He had been in declining health for about a year, and he preached at St. Cuthbert's Church for the last time on Feb. 14th, 1909. The Canon's ministerial life divided itself into two periods, 12 years during which he was curate of Bishop Middleham, and 51 years during which he had been Rector of St. Cuthbert's, in the city of York.

The present Archbishop of York was the sixth under whom the Canon ministered. Despite his great age, "he remained in harness to the end, and never tired of fulfilling his parochial duties." "Until a year ago" (says the *Yorkshire Herald*), "he could be seen driving daily round his wide parish, visiting the sick and poor, for whom he had always a cheery word and by whom he was ever welcome. Perhaps the Canon was best known for his scholarly attainments, his wonderful powers of mind, and his remarkable production of Biblical and religious literary work. His efforts in this direction secured widespread fame, and he was recognized as one of the greatest living authorities on Scriptural exegesis. His sermons always showed careful meditation of the subject, were ingeniously built up from the foundation of the chosen text, and never failed to interpret the true meaning of the words in simple yet scholarly phrase."

We are indebted to the *Yorkshire Herald* for the following detailed account of his remarkable career.

"The Rev. Canon Andrew Robert Fausset, D.D., of Trinity College, Dublin, was born at Silver Hill (then the property and residence of his father, the Rev. William Fausset, for sixty-six years an Irish working clergyman), near Enniskillen, County Fermanagh, Ireland, on October 13th, 1821. His mother was Elizabeth, daughter of Andrew Fausset, J.P., and Mayor of Sligo, for many years; a woman of high intellect and sterling piety, whose 'Memorials' were published after her death. His education was principally gained at the Royal School, Dungannon, under the Rev. Dr. Darley, afterwards Bishop of Kilmore. He obtained a Queen's Scholarship in Trinity College, Dublin, in 1838, and Hebrew prize; and also the first University Scholarship among 14 successful candidates in 1841. Canon Fausset took his B.A. degree at Trinity College, Dublin, in 1843, with gold medal and Senior Moderatorship in Classics, along with Bishop Reichel. After graduation he obtained the Berkeley gold medal for Greek, seven Vice-Chancellor prizes for Greek and Latin original compositions in prose and verse, and eight First Honours in term examinations. His intimate



THE LATE CANON FAUSSET, D.D.
of York.

contemporaries were William C. Magee, a late Archbishop of York; Dean Macdonnell, Bishop Reichel, Professor Webb, and the Rev. Dr. Haughton, Fellow of Trinity College, Dublin. Canon Fausset was an original member of, and occasional speaker at, the revived College Historical Debating Society, at the opening of which young Magee, just then 21, made his well-remembered inaugural address as auditor. The Rev. Dr. McCarthy, the late able controversialist and leader of the Irish Church Missions to the Roman Catholics, was his fellow scholar, dining at the same college table for years, as were also George F. Shaw and J. K. Ingram, Fellows of Trinity College, Dublin. He for some time resided there, receiving pupils for examinations, of whom several, whilst reading with him, obtained University scholarships and gold medals.

APPOINTMENT TO ST. CUTHBERT'S.

Canon Fausset obtained his M.A. degree in 1846, and was ordained deacon in 1847 by Bishop Maltby, of Durham, and priest in 1848. He continued curate at Bishop Middleham, Durham, under the Rev. T. H. Yorke till 1859, and was then promoted, through the cession of the Rev. T. H. Yorke—who was the non-resident rector—by the Lord Chancellor Chelmsford, to the rectory of St. Cuthbert's, York. Archbishop Thomson appointed him to a canonry in York Minster in the Prebendal Stall of Strensall in 1885, and in the following year the Board of Trinity College, Dublin, unanimously conferred upon him the degree of D.D. (*stipendiis condonatis*). Canon Fausset had ever been a liberal supporter of evangelical work. He was one of the now small band of evangelists, and was strongly opposed to anything savouring of the High Church. It was characteristic of him and his principles that he never preached in a white surplice, always robing in a black gown. It is worthy of note that during a period of ninety years there have been only two rectors of St. Cuthbert's—the Rev. J. H. Yorke and Canon Fausset. During the first twenty years of his charge the Canon had no curate. He then selected the Rev. J. J. Davis, who received preferment, being appointed to the vicariate of Morpeth. Canon Fausset's second curate was the Rev. G. C. Holmes, the present vicar of Kexby and Wilberfoss, and a year ago his curate was the Rev. F. W. B. Jobson, who ably assisted him in ministering to the needs of a large and densely-populated parish. On Mr. Jobson's departure some weeks ago, the Rev. F. Kahn, of Hull, was appointed curate, and one of the last acts of the deceased Canon was to insert a notice in the *Yorkshire Herald* asking the prayers of the congregation for the success of the ministration of his new curate-in-charge.

HIS LITERARY WORK.

One of the most erudite of England's clergy, Canon Fausset has given to the world many works that will keep his memory ever green. He had the proud distinction of being one of the best of England's Greek scholars, and some idea of the wonderful fertility of his brain

is gathered from a review of the more important works that have come from his pen. Canon Fausset edited, with critical notes, *Terence's Comedies* (except the *Eunuch*), 1844; *Homer's Iliad*, Books 1 to 8, with notes, 1846; *Livy*, Books 1 to 3, with prolegomena and notes, by the pecuniary help of the Board of Trinity College, Dublin, 1849. He published a *Translation of the Hecuba of Euripides*, in 1850; and of the *Medea* in 1851. From 1852-4 he published two pamphlets, *The Written Word the Infallible Judge of the Church, not the Church of the Word*, and *Ireland and the Irish*. In 1854 he published *Scripture and the Prayer Book in Harmony, or England's Church and House Book of Common Prayer, the Scriptural Antidote of Sacerdotalism and Schism*. This work contains answers in detail to the objections of Nonconformists against Liturgies in general, and against that of the Church of England in particular, showing also the inapplicability of extempore prayer to common or joint worship. One journal, in commenting on this work, said: 'Mr. Fausset has done good service by this excellent exposition of the Scriptural character of our Prayer Book. He has an answer for almost every objection that can be brought against it, vindicating first of all the propriety of set forms of prayer generally, and then pointing out the peculiar excellencies of that used in the Church of England. The historical sketch given of its compilation, and successive revisions, is highly satisfactory, setting forth a great deal of information upon a subject about which the generality of readers are not well informed.' In 1858 Canon Fausset edited *Vinet's Homiletics, or the Theory of Preaching with Notes*, and also delivered a lecture on 'The faculties of the lower animals, and their claims on man,' before the Durham Athenæum. He edited throughout, and translated in large part, the *Gnomon of Bengel on the New Testament*, with notes and life of Bengel, 5 vols. In 1862 he published his *Commentary on the Books of Job, Ecclesiastes to Malachi, and First Corinthians to the Revelation*, in conjunction with the Rev. Dr. Jamieson, of Glasgow, and the Rev. Dr. Brown, Principal of the Free College, Aberdeen. From 1864 to 1870 Canon Fausset was engaged commenting on the Psalms and Proverbs for the *Critical, Experimental, and Practical Commentary*. In 1871 he began writing his most laborious production, *The Bible Cyclopædia*, which was published in successive parts. In 1876 he published *Studies in the C.L. Psalms: their undesigned coincidences, with the independent Scripture histories*, for the Christian Book Society. The author traces the coincidences between the Psalms and the independent histories in the Books of Samuel, Chronicles, and Kings, and shows that they are so unobtrusive and incidental as to exclude all idea of their being designed, and yet so minute and exact as to prove that both the Psalms and the histories are genuine and authentic. Apart from his main purpose, the book is of great value for its criticism. There is scarcely a single Psalm which does not receive elucidation, and the author gives many a new and beautiful rendering of the old words, and furnishes historical and other illustrations of their meaning. There are few books which show how

admirably Scripture interprets Scripture. 'It is a special application' (said the *Guardian*) 'to this part of Scripture of the argument from undesigned coincidences. Treating the argument, however, no less in its practical and homiletical than in its evidential bearing, Mr. Fausset has handled his theme with great acuteness, information, and success. He has brought out in a very striking way, and with an effect which cannot fail to surprise most, the immense number and significance of the personal and national allusions with which the Psalms abound. Some of these escape all but the most thoughtful and thorough of students.' In 1878 Canon Fausset at length published complete *The Englishman's Critical and Expository Bible Cyclopædia* brought out with and without steel engravings, in different forms, by Mr. Sangster, and Messrs. Hodder & Stoughton respectively. From 1877 to 1880 he published a 'Commentary on the Book of Judges; homiletical, critical, and exegetical,' in quarterly parts, in the *Homiletical Quarterly*, and also a work on the 'Millennium.' Some subsequent publications were *Signs of the Times*, and *The Church and the World: their Mutual Relations*. His subsequent works included *Horæ Psalmicæ*, 1885, and *Commentary on Judges*, 1885; he also wrote the Harmony of the Gospels, Apostolic History, and St. Paul's Missionary Journeys, in the Bible Readers' Manual and Aids to Biblical Study in *Collin's Bible* (1893).

The following is a list of the principal works of Canon Fausset: *Terence*, with critical notes (1844); *Homer's Iliad*, Books 1 to 8 (1846); *Livy*, Books 1 to 3 (1849); *Scripture and the Prayer Book in Harmony* (1854); *Vinet's Homiletics, or the Theory of Preaching with Notes* (1858); *The Gnomon of the New Testament by Bengel*, edited in English, 5 vols. (1857); Vols. 2 and 4 of the *Critical and Explanatory Pocket Bible* (1862); the 3rd, 4th, and 6th vols. of *The Critical, Experimental, and Practical Commentary*; *Studies in the CL. Psalms: their undesigned Coincidences with the Independent Scripture Histories* (1877); *Horæ Psalmicæ* (1885); *Commentary on Judges* (1885); *Englishman's Bible Cyclopædia* (1887); *Signs of the Times* (1895); *Guide to the Study of the Prayer Book*, 3rd edition (1903). In addition to the above, Canon Fausset was a frequent writer in various periodicals, and in the Bible Reader's Manual, and Aids to Biblical Study in *Collin's Bible*. He is the author of the *Harmony of the Gospels*, *Apostolic History*, and *St. Paul's Missionary Journeys*.

During his curacy at Bishop Middleham, Canon Fausset was engaged in a controversy with the Rev. Father Suffield; and at York he debated with others as to Sacerdotalism, Unitarianism, etc. He was summer chaplain at Bex, in the valley of the Rhone in 1870, and at St. Goar, on the Rhine, in 1873, under the Colonial and Continental Church Society, whose honorary secretary at York he was for many years. He was also the York honorary secretary to the South American Missionary Society. Occasionally he acted as examiner of candidates in Hebrew for Archbishop Thomson's ordinations.

He gave three addresses on 'Prophecy' at the Mildmay Conference,

with other addresses at Wimbledon Conference, 1877-1880. In addition, he has taken an active part in the Yorkshire Evangelical Conference, at which he has frequently presided, given addresses, and read papers. In 1877 the British and Foreign Bible Society entrusted him with the task of editing the Greek Testament with parallel references; and again in 1880, a very elegant edition without references, for circulation in Greece, as a law had been recently passed that the New Testament in the ancient Greek should be read by scholars in the public seminaries of that country.

Canon Fausset married Elizabeth, daughter of William Knowlson, of York, in 1859, by whom he had three sons and one daughter. The eldest son, who was first scholar of his year in Balliol College, Oxford, and afterwards became head-master of Ripon Grammar School, is Prebendary Fausset, Rector of Timsbury, Bath; and the other sons are the Rev. R. T. E. Fausset, Vicar of Killington, Sedbergh; and Mr. F. B. Fausset, barrister-at-law, London. His daughter is the wife of Dean Geddes, of Tuam, Galway, Ireland. After the death of his first wife, Canon Fausset married again, in 1874, Agnes A., daughter of Major Porter, of Henbury Fort, Honiton, Devon, by whom he had one son. In 1889 he married Frances A., daughter of the Rev. Dr. Strange, Vicar of Bishop Middleham, and previously head-master of Abingdon Grammar School. "

The late Canon Fleming was one of Canon Fausset's closet friends, and frequently preached at St. Cuthbert's Church. In fact, he preached his last sermon in York, in Canon Fausset's church, on October 13th, 1907, the latter's birthday. On that occasion the late Canon Fleming said: "We are met on a unique occasion, when your revered and honoured Rector, and my valued friend for thirty years, ever since I came among you, on this his birthday, has entered—by God's sparing mercy—on his eighty-seventh year. . . . I know no man who has been more consistent in his fidelity to the truth as it is in Jesus, than our friend and brother, whom we all congratulate to-night on the completion of his eighty-sixth year. . . . He is one of those men who would walk over the rock for truth and conscience' sake. Humble, self-effacing, unostentatious, yet, amid all the controversies of his long life, and all the divisions of our Church, unswerving and true to the Evangelical principles of the great Reformation, which he has lived to maintain, lived to preach, lived to vindicate by voice and pen, embodied in a long, consistent and holy life. . . . He sends you on this his birthday this message: In his extreme old age he begs your prayers, and desires that our God, not he, may in all things be glorified by Christ Jesus."

On the occasion of Canon Fausset's Jubilee of the Incumbency of St. Cuthbert's, York, his parishioners and other friends presented him with an illuminated address and a gold watch. Mrs. Fausset received a handsome Russian leather hand-satchel, and both were the recipients of a beautiful carriage-rug. Speaking on that occasion,

he said, "He was an old man, in his eighty-eighth year, and he wished to tell them the secret of old age. First of all they must be at peace with God. Secondly, they must keep their tongues from evil. Often the tongue brought people into mischief, and they could not attain old age without a certain amount of comfort and peace. The third recipe for attaining to old age was to avoid strong drink. . . . He wished to give £5 as a jubilee gift for the relief of the unemployed and the poor of the parish. In conclusion, he asked them to pray for an old man, not so much that he might live long, but that he might, when the call came, go to be with the Lord for ever."

One who knew the aged Canon writes as follows:—

"For more than fifty years Andrew Robert Fausset gave his great powers of mind and heart in ministering to the spiritual needs of a people stricken with poverty, in a church of the meanest appearance, with an income smaller than that of a forgerman. But no shadow of disappointment ever seemed to cross his mind. He was where God had placed him, and that was all he wished to know. He was content to serve Christ in the humblest position. Knowing his great ability, the writer of these lines once ventured to say to him, 'Canon, I wonder why it is you have never been made a bishop?' I can see his laughing face now, though the incident is several years old, as he turned to me and said, 'My dear friend, I have never been offered a *living* except the one I now hold.' Yet he was one of the most learned clergymen in the land. As a scholar he had few superiors. What is known of Hebrew he knew, and he was one of the best Greek scholars in the Church. . . . As a Churchman he was a decided and uncompromising Evangelical. . . . He wore the black gown in the pulpit to the end of his ministry. As a Christian, he was so humble, so transparent, so loyal to his Master, so tender and affectionate, that it always seemed to me a real means of grace to meet him. I never knew him or heard of him visiting a sick person without having prayer and Bible-reading, or at least quoting some passage of Scripture before leaving."

Another who knew the Canon, says that he "shone as a teacher and thinker and expositor. There was for York and neighbourhood a large clerical Society. . . Canon Fausset was appointed expounder of the Greek Testament at its meetings. . . . I well remember his searching and masterly exposition of the Epistle to the Hebrews, and how when we came to the chapters bearing on the priesthood of our Lord, he attacked in his loving way the sacerdotal position. . . . He was a thorough Irishman, with all the impulsiveness and loving characteristics of his race . . . and, of course, a strong Protestant and Unionist."

Referring to the extensive literary labours of Canon Fausset, *The English Churchman* says: "This remarkable record of literary production places the late Canon among the ablest and most influential theological writers of the past generation, and his name, like that of the late Dr. Wright, may be most effectively instanced in answer to

the charge sometimes brought against Evangelicals that they have made but slight contributions to Biblical scholarship. Canon Fausset's merits in this respect were widely recognized. His work was thoroughly conservative and loyal to the inspired Word of God." —*English Churchman*, February 17th, 1910.

The late Canon's eldest son (Preb. Fausset, Rector of Timsbury, near Bath, and formerly Headmaster of Bath College) kindly furnishes some additional particulars which are here transcribed.

"The Rev. Wm. Fausset (the late Canon's father) served in the ministry of the Irish Church for sixty-six years, during the last forty of which he was totally blind.

"My father was making a large income (for a young man) as 'a coach' or 'grinder' at Trinity College, Dublin. But (largely I believe under the influence of a Rev. Mr. De Burgh, an earnest and learned preacher whose sermons were widely read) he decided to give up the thought of worldly advancement, and to devote himself wholly to the sacred calling of the ministry. He accepted a country curacy in a very retired village, in the mining district of Co. Durham, and threw himself with all his characteristic zeal and thoroughness into the duties of a country clergyman. Unwise as this step might have seemed from a secular point of view, it provided him, under God's providence, with the leisure in which to amass those stores of Scriptural and theological learning of which the fruits will long survive in his numerous writings.

"My father always loved his work amongst the poor. He had the gift of dealing with them in a very simple, direct, heart-searching, and yet kindhearted way. . . . I doubt whether he ever called on, or spoke to a parishioner, or even paid a social visit, or entered into general conversation, without saying some one definite word, sooner or later, with inbred courtesy, for the Master in Whose presence he always consciously lived.

"What is true of his work at Bishop Middleham is true of his fifty-one years' work in the populous city parish, consisting almost entirely of working people, which began at York in 1859. Every afternoon he visited, prayed and read with the sick and with the healthy; went into the school and taught in day school and morning Sunday School; investigated and relieved the cases of real need. On his way from morning Church on Sundays he always (until in old age he had to drive) distributed tracts to the groups of men and lads who had, apparently, neglected the means of grace.

"Many working men attended his vestry Bible-classes for years.

"I should think he worked at the *Englishman's Bible Cyclopædia* six hours a day, certainly every morning until 1 p.m., and every night from about 7 to 9.30. But doubtless he prepared sermons also in that time. It took seven years. I believe it has had a great sale, especially among Nonconformist ministers. It is a marvel of cheapness and a masterpiece of condensation, which was his great gift, though doubtless it marred the finish and flow of his style. But as a preacher he was

impassioned, fluent, never at a loss for thought or word, often homely, always real; and he quoted all his texts (by memory) by chapter and verse."

We would add, as an indication of the late Canon's decided Protestant principles, that he was a Vice-President of the Church Association, his name appearing as a subscriber to the York Branch in its last Report. The Church of God on earth is distinctly poorer for the removal of the subject of this memoir, and we cannot but mourn that he is no longer with us. "The faithful fail from among the children of men." Let it be our prayer that our God may Himself raise up other faithful men to fill the gaps which are being made by the removal of such standard-bearers from our midst.

"HE CARED FOR HIM."

THESE beautiful words, relating to the Lord's specially loving dealings with His people, which in the Authorized Version (Deut. xxxii. 10) read "He instructed him," are in the Revised Version, "He cared for him." The verse is, "He found him in a desert land, and in the waste howling wilderness He compassed him about. He cared for him, He kept him as the apple of His eye." This is a picture not only of Israel, but also of the pilgrim journey of the believer Zionward. The Lord found us in a desert, the world lying in wickedness round about us, in opposition in every conceivable form to Himself. Yes, and ourselves also, "born in sins and shapen in iniquity," quite "dead in trespasses and sins," in the midst of all. Who but God in Christ would have gone into the rebel's country to search Him out a people for Himself and to make them alive in Himself? But He could not leave them dead and sin-steeped as they were. He chose them, and loved them, and found them, rescued them, and keeps them.

"In love He sought me,
And on His shoulders gently laid,
And home, rejoicing, brought me."

It is a world and yet a desert for the soul whom the Lord has found (and He *will* find and bring each one of His blood-bought family);—whenever found, the world is looked upon indeed as a desert and "the waste, howling wilderness." Waste because there are none in tune with Him, and all around is "a strange land." The world might be empty almost as far as communion and comradeship in those matters which lie nearest His heart are concerned. It is a "howling wilderness" because the opposing world cries loudly against the Lord's own dear people. They persecuted Him, so will naturally persecute them. Thus the child of God walks alone, for the most part, in a desert land, in the waste, howling wilderness. There is something paradoxical in the expression "waste, howling wilderness," suggesting not only solitude and silence but also discord and sound. The spiritual mind discerns all this, and sees the connection and the reality of the imagery

—what it is to be alone, yet distressed by noise. His child's condition is not unnoticed by God. He finds him thus, and having found him compasses him about. Compassed about means surrounded, enfolded. So the believer is surrounded with God, enfolded by God. We read in the Psalms of the precious dealings with which He surrounds him : favour (Ps. v. 12) ; songs of deliverance (Ps. xxxii. 7) ; mercy (Ps. xxxii. 10) ; and in another place we read, "Thou hast girded me with gladness" (Ps. xxx. 11). Oh, it is a blessed experience to be compassed about with God. If God be for us and around us, who can be against us ? We are simply invincible.

The expression, "He compassed him about," is rendered in the Authorized Version, "He led him about." In the sacred environment by God, the enclosure which no man can break, He led him about. The children of Israel were led about in the wilderness, not by a straight course, but round about, sometimes almost touching the same point again, having returned to the same part well-nigh ; yet He led them by the right way to the Promised Land. And so He leadeth His people now, not by the smooth but by the safe, not by the direct but by the devious, not by the sunny but by the dark, not by the social but by the lonely, not on the level but uphill ; yet it is His leading, and He leadeth by the still waters oftentimes, and by the paths of righteousness. The Israelites passed through many foes, led about in the wilderness, led with cloudy, fiery pillar—cloud by day, fire by night. In these words there is a wonderful illustration of our Zionward course, that in our prosperity and gladness, in our bright day we need the guiding *shadow*, the little cloud that dims the earthly joy and points to the undimmed radiance above. Then in our days of darkness, grief and sadness, the welcome light of fire illuminates the gloom and cold, and points to the brilliant shining of the home which is even now awaiting us in glory.

Leading implies a Power holding ; so the pilgrim is not alone, not wandering about haphazard, not taking the course that seems to him the best. No ! "There is a way that *seemeth* right unto a man, but the end thereof are the ways of death." So He takes us by the right hand and leads us in the way everlasting.

"He led them forth by the right way." Wherefore ? "That they might go to a city of habitation." Oh, how sweet it must have been to Israel, after forty years' constant wandering, to settle down to the joy and comfort of home. And how passing sweet to the believer, after all the unsettlements, the fears, the coldness, the persecutions, the storms, the roughnesses, the weakness, the loneliness, the "deaths oft," the bereavements, the varied trials and clouds of the journey proclaiming, "Here we have no *continuing* city,"—how unutterably, blissfully sweet will be the "city of habitation" to which He is leading day by day ; each night bringing the glad assurance that he is "A day's march nearer Home,"—the city of rest, where they "go no more out" ; the "Father's House" in the "prepared city."

Yes, He leads, guides and holds up our goings, that we slip not.

What *ample* provision He makes. We read that when the Lord delivered Hezekiah and the people of Jerusalem out of the hand of Sennacherib, He "guided them on *every* side" (2 Chron. xxxii. 22).

This leads to the next beautiful clause, "He instructed him," in our Authorized Version; very blessedly sweet, implying giving, understanding, explaining. We are not as "dumb driven cattle," but as intelligent children, "understanding what the will of the Lord is," being taught the why and the wherefore of all that is suited to our capacities and needs. How often we read the prayers, "Teach me Thy statutes"; "Teach me, O Lord, the way of Thy statutes"; "Teach me good judgment and knowledge"; "Give me understanding." And how kindly He replies, "I *will* instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Our intimacy must be very great and our position very near to understand His eye guidance. Only very near, very dear, very close friends and relatives can intimate to us by the eye; and more than this it needs our watchful gaze on Him. This silent guidance—not by hand, not by word, but by the eye—involves nearness and constant "looking unto Jesus." "Those that see His Face, how do they get their eyes plucked off Him again?" asked holy Rutherford. Yes, one does wonder how—having once seen, once heard, once felt—it is possible our gaze and hearing can ever be withdrawn. This makes us long to

"See His Face and never, never sin,
But from the riches of His grace
Drink endless pleasures in."

Thus He *instructed* him. It seems such a painstaking way, if we may use such an expression of Him, to instruct. But the Lord is very patient with His impatient children. A careless parent will often parry his child's questions because he will not trouble himself to explain; but the truly loving parent will take any amount of pains to make all plain to the comprehension of the child. And so with our Father, "I *will* instruct, teach, guide, hold up." Holding up implies His dear Hand, not only pointing, explaining, going before, but holding;—the strong, gentle hand of Omnipotent Love.

"I am weak, but Thou art mighty,
Hold me with Thy powerful Hand."

Now we must look just a little into the Revised Version rendering: "He cared for him." How blessed to be cared for by the almighty, loving, infinitely compassionate and unfailing heart of God. Who can defend as He does? Who can love as He does? Who is unfailing as He is? "He cared for him." He careth for you and me, too, dear reader.

"Yes, for me, for me He careth
With a brother's tender care."

There is a very tender meaning in this word "care," indicating not only that there is no indifference, but that there is also a planning

a thinking out, a taking charge altogether of your case. He takes it instead of you, you having cast all your care off on to Him, for He careth for you," or "instead of you." "Why should you ever careful be," since He is careful for you? Who ever takes thought about the engine-fire, or the points on a railway, or the right course at junctions, when seated in a railway carriage? The responsibility rests on the driver and pointsman. And if *He* makes Himself responsible for *you*, dear reader, why carry your care yourself?

"Pilgrim of earth, who art journeying to heaven!
Heir of eternal life! child of the day!
Cared for, watched over, beloved and forgiven,
Art thou discouraged because of the way?"

To quote dear old Rutherford again, "It is good for us that ever Christ took the cumber of us; it is our heaven to lay many weights and burdens upon Christ, and to make Him all we have, root and top, beginning and ending of our salvation. Lord, hold us here."

Then lastly, "He kept him as the apple of His eye." Kept! ah! we could not keep ourselves. "Kept by the power of God." Kept tenderly, as the apple of His eye, the most sensitive part of the body. Kept constantly, unceasingly. "He that keepeth thee shall not slumber." Kept unfailingly, for He "keepeth truth for ever." Kept safely: "He keepeth all His bones (members of His Body), *not one* of them is broken." Kept by special agreement: "He keepeth covenant." Kept by Jesus Himself: "Those Thou gavest Me I have kept."

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.
What more can He say than to you He has said,
You, who unto Jesus for refuge have fled?"

Dear reader, writing hard things against thyself—*He* does not write them—art thou fording the stream of affliction? He has appointed it. This water was in your way to heaven, desired for you by the Lord; it behoves you to cross it. This stream crosses your path, but He crosses it with you. Not lonely is the pilgrim's journey, though it lies through the waste, howling wilderness. He trod it before, and where the Head goes, the body perforce must follow. There is one place where you cannot follow Him, dear, harassed soul,—the winepress of the wrath of God. He trod that place alone, instead of you, and the dying exclamation, "It is finished," speaks for you, for in Him you are without sin. In Him—in Him—in Him—there is our standing and our safety, for acceptance and safety and grace and glory. His "Blood and righteousness our beauty are, our glorious dress," and

"'Midst flaming worlds in these arrayed
With joy shall I lift up my head."

The Father sees us in His beloved Son, and is "well pleased."

May we be enabled, by faith in the power of the Holy Spirit, to begin the glad new song down here. Though we see through a glass, darkly, yet we see enough to be overwhelmed with exceeding joy in the contemplation of Himself. "Begin," wrote dear Dr. Hawker, "Begin, my soul, thy song of redemption; learn it and let it be sung upon earth; for sure enough thou wilt have to sing it in heaven." Found, compassed about, instructed, led, kept;—blessed themes for "loudest songs of praise."

" Thus I wait for His returning,
Singing all the way to heaven;
Such the joyful song of morning,
Such the tranquil song of even."

Sweet singing, grace found, grace guided, grace kept. How completely we are His, not our own; and the loving, believing, sin-sick soul rests all its burden on Him.

"Am I His or am I not?" you ask, dear, anxious reader. Do you feel your need of Him? Are you content to remain without His love and favour? Are you satisfied without Him? Ah, no! you say, "I long to know I am His; I cannot be happy to live without this knowledge." Then you *are* His child.

" All the fitness He requireth
Is to feel your need of Him."

Or, as another writer has forcibly put it,—

" My Saviour, I have nought to plead,
In earth below or heaven above,
But just my own exceeding need,
And Thine exceeding love."

The need and the love fit in together. He is a full Saviour for empty, hungering sinners. Rejoice in His love! He hath found thee, He is instructing thee, He is leading thee, He is caring for thee, and He will keep thee and *never* let thee go. He hath formed thee for eternal glory with Himself.

NETTIE.

ENOCH.

THERE are two Enochs mentioned in the Word of God: the first is in the line of Cain (Genesis iv. 17); no spiritual history is recorded of him. Like others of that line, he probably sought to make himself as comfortable and happy as he could in a community rapidly increasing in numbers, and in the wisdom of this world. His happiness did not consist in the knowledge and service of God, and the Holy Spirit has given us comparatively nothing concerning him.

What a happy contrast is the saintly Enoch of the fifth of Genesis. True, his is a very short biography, consisting of three short paragraphs: one from the pen of Moses, one in the eleventh chapter of the Epistle to the Hebrews, and the last in the Epistle of Jude. The facts stated

are about twenty in number. Many of them are of the deepest import. In the short space at our disposal we can only touch, very briefly, upon a few of them.

Consider how far back in history this godly man lived. About fifteen hundred years after the expulsion of Adam from Eden. Three generations cover the lapse of the centuries, and Enoch's knowledge of God would be far greater than we at first might suppose. It was derived direct. God spoke, and the subject of sovereign grace reverently heard. The life of 365 years was divided into two portions: the first sixty-five years, so far as we know, there was no walk with God; the narrative implies this. But at the time of the birth of a son, Methuselah, the call of God came to him. It is noticeable that the *seventh* from Adam should live a life of 365 years; completeness seems to characterize such periods.

Enoch's knowledge was the highest of all knowledge: it consisted of deep, heart experience; it is called walking with God. Let no one despair or think that such knowledge is now unobtainable. A healthy babe soon tries to walk, and the soul born of God longs for progress. Helplessness is not really a hindrance; it excites sympathy on the part of the father, whether in the natural life or in the spiritual.

There is much in the Word of God about walking. Sometimes we notice it as the sequel to healing, as in John v. 11 or Acts iii. 6.

We are exhorted to walk—"by faith," "in love," "in light," "in the spirit," "in wisdom towards them that are without," "worthy of the vocation wherewith we are called," and (most beautiful of all) we are to walk "as He walked" (1 John ii. 6).

Enoch being taught of God, so learnt to walk. Shall we with the Word of God in our hands and the Holy Spirit as Indweller and Sanctifier be satisfied with less?

Remember Enoch's circumstances. Were they favourable? Alas, the world was fast ripening for judgment. From the Epistle of Jude we learn distinctly the condition of things: there were murmurers and complainers, walking after their own lusts; there were ungodly sinners committing their ungodly deeds, conspicuous for their "hard speeches." That these represented the same classes who will be overwhelmed in future judgment of which Enoch prophesied in the words, "Behold, the Lord cometh with ten thousand of His saints to execute judgment," there can be no doubt.

It is remarkable that Enoch refers prophetically to an event which is still in the future. He says nothing about "the Rapture" or about the Church. Both topics were evidently unknown to him. The Church, as we understand it, was spoken of by our Lord, in Matthew xvi. 18, "On this rock will I build My Church"; but no explanation was given, it was reserved for the Apostle Paul, in the Epistle to the Ephesians, to make known to us the great mystery of the Church—the one body in Christ composed of Jew and Gentile—which Church began to be called out after the Ascension.

"The Rapture" also was revealed to the same Apostle (1 Thess.

iv.), and for that glorious event we are waiting. It is very significant that in the eleventh of Hebrews the Divine order is Abel, Enoch, Noah; others are omitted who might have been mentioned. Abel witnesses to Atonement; Noah to a few brought safely through judgment into a new earth, as a godly remnant of Israel will be brought through the great tribulation; Enoch is placed between the two. This is suggestive indeed.

In Genesis vi. 9 we are told that "Noah walked with God." There must have been much similarity in the walk, though there was great dissimilarity in the work. Each had a witness to bear, and we know by the result how terribly that witness was rejected. A close walk with God results in our receiving our work from Him, and such a walk tends to prevent fault-finding with our fellow servants.

In every age walking with God has involved separation from evil—a denial of self and all ungodliness and worldly lusts. It has meant moral rectitude, purity, graciousness, humility, tenderness, and all believers have proved the truth of Psalm lxxxiv. 11: "No good thing will He withhold from them that walk uprightly."

Enoch had a last walk with God on earth. One day he came not back; "he was not"; "he was not found"; God had translated him. He was "translated, that he should not see death," whether the Rationalist believes it or no, whether the Evolutionist believes it or no! The two New Testament writers, under the inspiration of the Holy Spirit, were not likely to make any mistake or to say one word too much, or a syllable that would contradict Moses. Think! Enoch "was not found." Does it not imply that he was looked for? If the Church were taken to-day, would not many members thereof be sought for in vain? Might not many hard speeches be uttered? It was a solemn day for the world when Enoch was taken, though the world knew it not; it will be a solemn day for the world when the Church is taken, yet the world knows it not.

It is for this "translation," rather than for death, which we are exhorted to look for and to wait for. The Lord will surely come again, and suddenly. So far as we know when Enoch was taken there was nothing specially striking or terrible. It is implied that the world went on much as usual. The judgment was not yet; it waited. Surely, translation is far more blessed than death. Who would prefer a dying bed with sorrowful farewells? To meet the Lord in the air would be more glorious; and then, think of the "henceforth!" "Comfort one another with these words," said the Apostle. The prospect is glorious for all who are in Christ: their title, the Precious Blood, none can question; their earthly career will be all ordered by Covenant love. Well may their joy be full. Their fellowship with God day by day should lift them above earth's clouds and cause them to count every day a lost day that does not bring fresh victory.

Enoch not only pleased God, but he *knew* that he did so; he had the testimony of his conscience. May we ever have the same.

JOHN WOOD.

THE WILDERNESS.

BY THE AUTHOR OF "THE FOUNTAIN SEALED."

(Concluded from page 178.)

EARNESTLY did Moses remind the Lord that this nation was *His people*. Fervently did he beseech Him, "If Thy presence go not with me, carry us not up hence." And the Lord most graciously assured him that His presence should go with him, and that He would give him rest.

I will not attempt to enlarge on this chapter (Exod. xxxiii.). The beauty of it would only be weakened by my feeble pen. The instructed reader is doubtless well acquainted with its contents, and has often meditated over it.

Nothing could discourage Moses from his persevering intercession for rebellious Israel. In this particular he is a faint type of Christ's more exceeding, abundant love in taking up our names into His lips in spite of our constant provocations against Him. He is never weary of bearing with our sins and waywardness. "Having loved us from the beginning, He loves us unto the end." His love, like Himself, "is the same yesterday, to-day, and for ever." He listens to our feeblest cry of contrition, comforts us in our humiliation, and comes forth again to bless us with fresh messages of love from His Father's heart. "Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth" (Psalm lxxxvi. 15).

Israel perhaps congratulated themselves that the tables of the "law of commandments" were *broken*, having experienced their galling yoke by their utter inability to keep them. If so, they knew not the unchangeableness of God's character. What He had written with His own finger was not to be so easily "done away," however *they* might have failed to fulfil *their* part of the covenant. Had they obeyed according to their profession, all the promises annexed to that obedience would on God's part have been fulfilled to the very letter. The law that was against them was a *Divine* law, most "holy, just, and true," therefore as indestructible as God Himself. "Every jot and tittle" of it must be fulfilled by *man*, or God could not deal with man in mercy, but only in strict justice.

The Lord now desires Moses to prepare two tables of stone, similar to the former which he had broken in token of Israel's having broken their part of the condition as before stated. The law was renewed by the Lord writing it again on the tables with His own finger. This time, however, they were not entrusted to *man's* keeping. Moses was desired to put them into the *ark*, where they would be safe. The ark was a most significant type of the Lord Jesus, Who alone could fulfil the law. *He alone* could say, "I delight to do Thy will, O my God; yea, Thy law is *within my heart*." Happy for us that we are not "under the law, but under *grace*," for we could no more keep the law than did those poor heedless Israelites, and yet it must be *kept by man*, or man's

doom would be sealed for ever. Jesus, the God-man, perfectly fulfilled it both in the letter and in the spirit. He who was spotless, holy, and undefiled, met every requirement that God could exact from the creature. In His own glorious person He "magnified the law, and made it honourable." But He went further: He was "obedient unto death, even the death of the cross." He paid the full penalty of sin by the sacrifice of Himself, so that every believer is "complete in Him, who of God is made unto us wisdom, righteousness, sanctification, and redemption." We must never forget that His Godhead gave infinite value to the whole work that He accomplished for sinful man. The righteousness of the highest angel in heaven could not have availed, for angels have fallen, and might fall again. It must be a *Divine* righteousness in which alone we can stand. Jesus is "the Lord Jehovah our Righteousness" (Compare Jer. xxiii. 5, 6; Rom. x. 4; 1 Cor. i. 30). The justice of our God could only be met by Him; in Him alone we are secure.

The next great event we read of, which brought out the full climax of Israel's unbelief, was the mission of the *spies* sent forth by Moses, at God's command, to inspect the land of Canaan, the "Rest" promised to His people after the trials and conflicts of the Wilderness should be ended. One man was chosen out of each tribe to represent the nation (Num. xiii). "So they went up and searched the land."

After forty days they returned, bringing with them a sample of the fruits of the soil. They had cut down a branch of a vine tree, with a cluster of grapes on it so heavy that "they bare it between two upon a staff." They brought back also with them other fruits that doubtless were equally fine, "pomegranates and figs." They reported to Moses a true account of the richness of the land, "a land surely flowing with milk and honey." All told of plenty and fertility, a land worth fighting for, and which ought to have been invaluable in their estimation as the Lord's rich and free gift to them. But the sight of the "walled cities" and the "giants of Anak" struck terror into their distrustful, cowardly breasts. Not all the signs and wonders that the Lord had hitherto wrought before their eyes had any effect in strengthening their faith, or nerving their weak hearts. Caleb, however, who believed in the Lord's faithful promise, and looked to His strong arm to fight for them, said, "Let us go up at once and possess it, for we are well able to overcome it." Joshua, also, who accompanied Caleb and the other spies, used all his persuasion to induce them to go forward and conquer. No; in spite of the Lord's promise—so often reiterated—that He would bring them into the land, they actually proposed, when brought to the very border of it, to set Moses aside altogether, and make another captain to lead them back again into Egypt (Numb. xiv. 4). Caleb and Joshua still maintained their faithful allegiance to Jehovah, never doubting His promise that "if He delighted in them, He would bring them into the goodly land." Vain were all their exhortations to this rebellious people, who threatened to stone the Lord's two faithful witnesses. Forgetting their former bondage in Egypt, they looked

back with longing desire to enjoy again "the melons, garlic, and cucumbers" of that doomed country. Thus, "they despised the pleasant land," though so near to it, as well as the Lord's love and protecting arm, which had so marvellously sustained them—supplied their every want, and led them all the way through the parched desert. There was the pillar of cloud by day to lead them in a safe and right path, as also to shelter them from the scorching rays of the sun. There was the pillar of fire by night to cheer them while resting in their tents, or going before them to enlighten their path and guide them on their way when leading them onward in the gloom of night; all beautifully typical of Him who is our Forerunner gone to prepare a place for us in the heavenly inheritance above, and calling us onward to "follow His steps." There were streams of water in the desert flowing "from the flinty rock," and *manna* from heaven which never failed them. Thus was the promise fulfilled to them, "Bread shall be given thee, and thy water shall be sure." Yet with all these blessings so bountifully poured upon them, they were not only ungrateful, but rebellious. "The doors of heaven had been opened" for them, and why did they despise the heavenly food? Because their hearts were estranged from God, and they would choose their own path and go their own way, following the bent of their miserable evil natures.

Cannot we trace in this part of Israel's history a faithful portrayal of many unstable hearts? hearts that had been at one time brought out of the world "with joy and led forth with peace," and yet after awhile have become lukewarm and "discouraged by reason of the way," and in spirit have desired to go back to Egypt. Like Israel they have "despised the pleasant land;" for the hope that had once filled their hearts "with joy unspeakable and full of glory," had become dim, and willingly would they now return to the smooth ways of the *world*, did not their faithful, tender Father visit them, as He did Israel, with heavy chastisement, bringing their souls prostrate before Him with tears of repentance and deep contrition of heart.

Even aged Christians, standing as it were on the brink of the eternal world, like Israel, who were almost in sight of the land, in heart have turned back to Egypt. After many previous years of faithful testimony to the name and truth of Jesus, they have become supine, and apparently little interested in heavenly things. Old habits that had been laid aside for years have been taken up again, and little of the the image and character of Jesus can now be traced in them. Sad, sad, that when everything of earth is fast receding and giving way under their feet, the heart should still linger around objects on which the eye will soon be closed for ever, and yet the nearer they advance to their heavenly home, the more their hearts have appeared estranged from it.

In the course of nature a diminution of bodily vigour and energy may unfit aged Christians for active service, but there is a higher service, better adapted to their condition, and equally blessed and important, namely, that of encouraging and strengthening the faith of

young pilgrims, and stimulating them to persevere in witnessing more and more faithfully to the Name of the Lord Jesus. Whether young or old, the wilderness state will soon be ended, and never again shall we have a similar opportunity of confessing Christ the Crucified One, in a world where He was despised and rejected.

The Lord now threatens "to disinherit" and destroy Israel altogether from being a nation, for "bringing up an evil report of the land," and to "make of Moses a greater nation and mightier than they." But Moses would have no honour put upon him apart from the nation of Israel, for he loved her with an untiring love, in spite of all the grief and heavy burdens that she had brought upon him, a love only exceeded by His who would have no glory apart from His bride, the Church. For her He died, for her He lives, and for her He will come again, to be manifested "as Head over all things to the Church which is His body, the fulness of Him who filleth all in all;" to receive her to Himself, to make her "sit with Him on His own throne," to reign with Him in His kingdom and glory.

The faith of Moses in the Lord's pardoning love toward Israel never failed him. Again he pleads for them, and again he obtains a remission of the sentence pronounced against them. Although severe individual chastisement was to come upon them in the death of the spies, who were smitten with pestilence, and also in the exclusion of the whole body from the land, namely, all whom Moses had led out of Egypt, "from twenty years old and upward," whose carcasses were to perish in the Wilderness, yet the Lord so far pardoned them that He consented to bring their children into Canaan, all under twenty years of age at that time. Thus the Lord was faithful to His promise to Abraham, that his seed should possess the land, "for He remembered His holy promise and Abraham His servant" (Ps. cv). Nevertheless it is written that "the wrath of the Lord was kindled against His people, insomuch that He abhorred His own inheritance." He could not have forgiven them, or looked on them, had not "Moses His chosen stood before Him in the breach to turn away His wrath, lest He should destroy them" (Ps. cvi.). A striking type have we here in Moses of our Advocate in heaven. Moses only stood before God on the *earth* as Israel's advocate, but Jesus stands before God in *heaven* as *our* Advocate. Moses is dead and gone, having fulfilled the work appointed him as a temporary mediator for an earthly people; but Jesus is alive for evermore, a Priest for ever "after the power of an *endless life*." The desire of Moses' heart was to bring Israel, God's *earthly* family, into their *earthly* inheritance. The desire of Jesus is to bring God's *heavenly* family into the *heavenly* inheritance above, whither He is gone to "prepare a place," and make all ready for the reception of His beloved Bride. Would that we never grieved His loving heart by our half-heartedness and distrust of His tender care and sympathy for us!

In the twenty-first chapter of Numbers we have the type of the brazen serpent brought before us.

Israel, according to their wont, became again dissatisfied with the

Lord's provision for their daily need. The *manna* became distasteful to them. "Our souls loathe this light bread," was their language. The Lord's heavy displeasure was consequently again manifested by His sending fiery serpents among the people: and "much people of Israel died." But the Lord, at the renewed intercession of Moses, provided a remedy. He commanded him to make a fiery serpent of brass, and set it upon a pole; and whosoever looked upon it as directed by the Lord, a perfect and instantaneous cure of his wounds was the effect. While he looked, God healed him. We have the Lord's own beautiful and simple interpretation of this type in John iii. 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that *whosoever* believeth in Him should not perish, but have eternal life."

How often, like Nicodemus, have our minds felt bewildered about doctrinal questions, such as the exact meaning in all its bearings of the word *regeneration*, or being "born again," and similar difficulties! But when the simple Gospel has been brought home to the soul, all our perplexing questions have been set at rest by simply laying hold on Jesus and His forgiveness. All truth that we need for salvation the Lord summed up by explaining in very few words the typical meaning of the serpent of brass. Our minds from thenceforth have been more occupied with Jesus personally than with abstract truth about Him; more desirous to glorify His name than when chiefly occupied with anxious doubts as to our safety and acceptance.

Sin, of which the fiery serpents were typical, has infused its deadly venom into the soul of each one of us; but as the fiery serpent of brass was lifted upon the pole, so sin has been nailed to the cross of Christ, who was "*made sin* for us who knew no sin, that we might be made the righteousness of God in Him."

After the children of Israel had experienced the healing of their wounds, they were greatly encouraged, for it is said, "And the children of Israel *set forward*." They did not sit down in sloth, just folding their arms and in quiet self-complacency enjoying their relief from the anguish that their wounds had caused them. No; they "*set forward*," more earnest than ever, to follow the pillar of cloud and fire whithersoever it might lead them.

So is it with a true believer, when Jesus as a complete Saviour has been revealed to the soul after a season of despondency, it may be, of bitter groaning over the malignant wounds caused by sin. How earnestly has that soul, when first quickened into life, desired to follow the footsteps of Jesus through the wilderness! How ardently has it longed to do something for Him who had done so much for its salvation! The same Spirit that had revealed Jesus as a Saviour from condemnation has given life to the soul once "*dead in trespasses and sins*." These two gifts are never separated, namely, the gift of pardon and the gift of spiritual life. Until the soul is made clean by the sprinkling of the blood of Christ, it is not a fit habitation for the indwelling of the Holy Ghost. The Holy Spirit cannot dwell in an unclean place. The want

of clearness on this point keeps many an awakened soul in bondage and uncertainty. It is looking for the fruits of the Spirit, before looking to the Cross for forgiveness. In Isaiah i. 16, it is said, "Wash you, make you clean." Then follows, "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

The instincts of a new life imparted by believing impel that life to fulfil its functions, and the true believer can no more return to the dead things of the world than a dead man, suddenly quickened into life, could remain prostrate in the dust; or that Lazarus, when raised again to life, could return to the grave, or seek again the companionship of the dead, from the midst of whom he had just been delivered. If, through the temptations and wily craft of Satan, a season of deadness should supervene, a void is felt within that can only be filled by the returning presence of Jesus. The soul, having once experienced the fellowship of love with Him, cannot do without Him. Should the fiery serpent again bite, what must the believer do? He must look anew at the Cross for healing, before he can again "set forward." If one look at Christ crucified has such a transforming effect on us now, what will the sight of Jesus be to us when we see Him in His glory! This "we know, that when He shall appear, we shall be *like Him, for we shall see Him as He is.*"

After the believer has laid hold on eternal life in Jesus, he feels how dead and how wretched was his past condition while living in ignorance of God and of the true nature of real conversion of heart. *Now he experiences* "the kingdom of God to be righteousness, peace, and joy, in the Holy Ghost." The indwelling of the Holy Spirit in his soul is a *reality*; it is what the Lord Himself designates it, "A well of water springing up into everlasting life" (John iv. 14).

How refreshing to the weary soul to drink of the streams of "living water," after passing through a season of deadness and misery, while uncertain on the point of salvation, as to whether eternal blessedness or eternal woe is to be its destination, when called to appear before the Judge of all the earth!

Perhaps this "joy in the Holy Ghost" after believing is typified by the Lord leading Israel, after they had looked at the serpent of brass and "set forward," to the "brooks of Arnon," where doubtless they were greatly refreshed by drinking of its cooling waters, and from thence to the well at *Beer*, where the Lord desired Moses to "gather the people together, that He might give them water." "Then Israel sang this song, Spring up, O well, sing ye unto it. The princes digged the well, the nobles digged it by the direction of the lawgiver with their staves." An allusion is here made to the *pilgrim's staff*, with which each Israelite was furnished when he departed out of Egypt, significant of the pilgrim life on which they were about to enter. It was now also useful in enabling them to dig the wells which supplied them with water, to them the most precious gift in a "dry and thirsty land, where no water is." It is said that "Jacob, when he was *a-dying*, worshipped (leaning) on the top of his *staff*," significant of his retaining

his *pilgrim* character to the end. The disciples also, when sent forth by the Lord to proclaim His Gospel, were directed to "take nothing for their journey, save a *staff* only," thus marking their *pilgrim* calling.

The more distinctly we maintain our pilgrim character in the earth, the more abundantly will our souls be refreshed with the *living waters*, that like those wells spring up to cheer us on our journey to our heavenly rest. "They shall drink of the brook in the way, so shall they lift up the head."

There are only two occasions on which we read of the Israelites singing the Lord's praises while in the Wilderness—once on the shores of the Red Sea after their deliverance from Egypt, and now when "Israel sang this song, Spring up, O well, sing ye unto it." May we in like manner make melody in our hearts to the Lord, when we invoke His Holy Spirit to spring up in our hearts with living power! We would desire to resemble Israel on these two occasions, first praising God for having brought us out of Egypt once and for ever, and then for the gift of His Holy Spirit, which is in us "a well of water springing up into everlasting life."

In a general way, however, the conduct of Israel is too often a matter for *warning* rather than for *imitation*.

Not only on these two occasions, but all the way through the desert, they ought to have praised God for His providential care and tender mercy toward them; the *former* ever exhibited in the many miracles wrought for their daily need, and the *latter* by His repeated forgiveness of their aggravated transgressions, murmurings, and rebellion. The desert ought to have resounded with their *praises*, but, alas! with the two exceptions just alluded to, it echoed little else than their repeated murmurings, or the *shouting* of their idolatrous mirth.

In the memoir of a Christian man, of very devoted but not very enlightened stamp, it is related of him that he had marvellously attained to a *rare* habit of *praise*. Every little daily occurrence, however thwarting his own will or pleasure, only drew from him the simple utterance, "Thank God!" On one occasion some riotous boys pelted him with stones, and struck him so violently that it caused him great pain. Some kind person dragged him into his house for safety. He only exclaimed, *as usual*, "Thank God!" When asked *why* he thanked God for what seemed to others an afflictive occurrence rather than matter of praise, he only answered, "Because Jesus counts me worthy to suffer a little for Him, Who suffered so much for me." When he could see no good end or purpose in any event that might have vexed another of a different mood from himself, he would still say, "Thank God!" feeling persuaded that love was secretly working, although he could not understand or perceive in what way. What power against temptation, what peace under all circumstances might be ours, if *praise* were ever thus on our lips and in our hearts!

After drinking of the brooks of Arnon and of the well at Beer, the Lord leads Israel on to the "top of Pisgah," the hill from which Moses was afterwards permitted to take a survey of the land he so ardently

longed to enter. Whether *they* had a similar view of Canaan, we are not told. At all events they had, like the disciples on Mount Tabor, soon to descend from its height, and fight in the valley with Sihon, King of the Amorites, who resisted their passage through his land, though they sent a peaceable message to him, promising not to "turn into his fields or vineyards, nor drink of the water of his wells; but simply go straight on by the King's highway."

After drinking of the streams of *Arnon* and of the well at *Beer*, waters of the Lord's own providing, they cared little for the wells of the Amorites; they only desired to go straight on their journey "by the King's appointed way."

It is easy to interpret this type. What care we for the exciting joys and amusements of the world after our souls have been refreshed and strengthened by the presence of the Holy Ghost, the only comforter in all our pilgrim walk? We simply desire to press onward by the King's highway, the way Jesus has appointed for each of us, and the way He Himself has trod before us—Isaiah xxxv. 8.

Before closing this brief sketch of Israel's wanderings in the desert, I cannot refrain from alluding to the touching appeal of Moses to the Lord, entreating Him to give permission to his entering the land. This scene took place just before the close of his mission, with only Jordan between him and the land his soul had long yearned after. His own relation of it to the children of Israel, in Deut. iii., is beautifully concise and simple: "And I besought the Lord at that time, saying, O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand: for what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might? I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan" (Deut. iii. 23-27).

The heart of Moses must have sunk within him at this decided refusal from the Lord's own lips to this his most urgent request; a denial rendered more bitter at a time when the Lord had begun to show more abundantly to His servant "His exceeding greatness, and His mighty hand."

When we consider how often the Lord, at the intercession of Moses, had forgiven the children of Israel their aggravated and oft-repeated offences, it may seem mysterious that the *one* act of disobedience already referred to, namely, *smiting* the rock when told only to *speak* to it, should have brought such a sore disappointment to the heart of Moses. Yet the discipline was doubtless ordered according to the Lord's all-wise appointments, and for reasons most satisfactory, had we but light to understand them perfectly.

As it was with Jesus in a higher sense, so Moses according to his

measure of suffering seemed to say, "If it be *possible*, let this cup pass from me." But the sentence could not be revoked, any more than Jesus could be spared the agonizing sufferings of both body and soul on the cross, the anticipation of which wrung from His heart that bitter cry, "My soul is exceeding sorrowful, even unto death."

Moses had never failed in procuring forgiveness and every needful blessing for ungrateful Israel, but in this matter of not entering the land, he obtained for *himself* no reversal of the heavy sentence.

Jesus obtained unspeakable blessings pertaining to an endless life for all His disciples. He was ever heard for *us*. But when in perfect submission to His Father's will He asked for *Himself*, the Father's heart was silent. No answer came. The reason is obvious: "Christ must *NEEDS* have *suffered*, and risen again from the dead" (Acts xvii. 3).

As regards the typical meaning of the fact of Moses not being permitted to enter the land, various opinions have prevailed. That, however, which seems most to commend itself is, that by *the law*, of which Moses was the mediator, none could possibly enter the kingdom of heaven. Joshua, therefore, whose name is the same as *Jesus*, was appointed to lead the people into the promised land; typifying that *Jesus*, which name signifies *Saviour*, can alone lead His people into the *heavenly rest*.

Moses did not fail to remind Israel that the Lord was wroth "with him for *their sakes*;" this was enough to touch their hard hearts. Alas! how little do *our* hearts melt at the thought of our sins having caused the Father's wrath to rest upon Jesus! There are moments when the child of God mourns over his cold-heartedness in being so little touched while meditating on the Lord's passion. At such a time there is comfort in the reflection that His sufferings are *for ever ended*, and that He has "entered into His glory." He does not ask us now to *weep for Him*, but He does ask us to rejoice with Him in His glory. "If ye loved Me, ye would rejoice because I said, I go to the Father."

It would appear that the object of the Holy Ghost, in inditing the history of Israel in the Wilderness, was not so much to teach us what man is, for that is easily learnt (we learn this through our observation of other poor sinners like ourselves, but especially from a knowledge of our own hearts, that is, if we "*know* the plague of our own hearts"), but to teach us *what God is* in His manifold character and attributes, so forcibly and concisely defined in the words recorded by Moses, as received from the Lord's own lips: "The Lord, The Lord God, merciful and gracious, longsuffering, and *abundant* in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (Ex. xxxiv. 6, 7). This, His character, did we but read it aright, is ever unfolded to us, the same as to Israel of old, only under a different dispensation, and under different circumstances. Like them, we are ever doubting His love as well as His purposes of mercy toward us. We do not trust Him in every little daily event of life, but we take matters into our

own hands, we form our plans according to our own wisdom, without seeking counsel first at His mouth. Jesus is our Urim and Thummim, but we are prone to act as if we cared little to consult Him, though He is as infallible an oracle to *us* as was the sacred oracle to Israel.

The Lord did not *thrust* Israel out of Egypt beyond the power of Pharaoh and their hard taskmasters, but as we are told in Heb. viii. 9, "He took them by the hand to lead them out of the land of Egypt." This is a lesson to us to be tender and patient toward those whose spiritual progress and decision we ardently desire to promote. With untempered zeal we are too wont to *drive* and force them unprepared to separate from a "world that lieth in the wicked one," instead of bearing long with them, and leading them gently in the onward path. Thus our Lord, describing "the good shepherd," says, "When he putteth forth his sheep, he *goeth before them*; and the sheep *follow him*, for they know his voice."

The loving hand of Jehovah would have led Israel safely all their journey through to Canaan, had they not in self-will withdrawn their hand so constantly from His, which ever ended in disaster and confusion. Yet every fresh failure only drew forth the Lord's unwearied patience and long-suffering toward them. As a safe guide to them, He had given them Moses, a man full of wisdom, fidelity, and affection for them, "a faithful witness and leader to the people," yet they were ever rebelling against his counsel, wounding his loving heart, while *he* was ever interceding and obtaining fresh mercies for them.

The analogy is but too evident. God has given *us* Jesus, His best gift, Who has taken all pains "to keep us from falling, and to prevent us faultless before the throne of His glory." He has presented to us His own blessed example, and says to each of us, "If any man love Me, let him *follow Me*, and where I am, there shall My servant be." In this He remarkably fulfilled the type of the pillar of cloud and fire which always went *before* Israel, not only to guide them, but also to "seek a resting-place for them" (Numb. x. 33). Through Him we learn His Father's heart and ways, for He was a transcript of them both. Truly, while meditating on Him, we feel that "our fellowship is with the Father and with His Son Jesus Christ." He has borne our sins in His own body on the tree, and carried His blood into heaven, ever presenting it as the pledge of our forgiveness and acceptance. And "in a little while," how little! He will return, not to take us into an *earthly* inheritance, but into His own bosom of love, there to rest for ever. Let us not draw our hand away from His as did Israel. He has led us by it out of a doomed world, and He will hold us fast to the end. Let us beware of drawing back in heart to Egypt. The Lord's Spirit will not be with us *there*. The pillar of cloud and fire will only lead on through the *wilderness*. The Lord directed no altar to be erected in Egypt. There could be no spiritual worship there. There was no *manna* rained down from heaven in Egypt, though plenty of stimulating food of earth's production to gratify the pampered taste, "garlic, onions, cucumbers," and the like. But Jesus, the bread of

life, cannot be fed on when our hearts have returned to the world. There is no rock of living water in Egypt, though plenty of rivers of delight, and polluted streams of every kind. *Man's* provisions abound to us in Egypt, but it is in the *wilderness* alone that we feed on "angels' food," and prove the fulness and multitude of God's resources. When Israel was in his best mind, what object was so glorious to him as the pillar of fire that amid the dark gloom of the Wilderness rendered the path safe and luminous. What shade so soothing and sheltering from the noon-day glare and the sun's scorching rays, as the pillar of cloud, that was to them as "the shadow of a great rock in a weary land."

Like Israel we are journeying on in a waste, desert land. We would fain make an *Eden* of it. We may plant a flower here and there, but it quickly withers in so ungenial a soil. But with Canaan in view, and Jesus, our pillar of cloud and fire, ever leading us on, we care not for the few perishing flowers at our feet, but take courage and "set forward."

There were two ways in which Israel especially manifested their unbelief and mistrust of the Lord's goodness and faithful promises to them. First they doubted whether He would really lead them into the good land, or leave them to perish in the Wilderness. Also they "*limited* the Holy One of Israel" by doubting His power and love in providing for them all the way of their weary pilgrimage (Psalm lxxviii. 41). *Unbelief* was at the root of all their failure.

How many weak Christians, like the children of Israel, are habitually doubting the Lord's promise of leading them into the heavenly inheritance! Having left them a promise in His sure word of testimony that they shall enter into rest, having given them the sure pledge of it in Christ their *passover* being slain for them, yet their eyes are so turned inward, brooding over their own sinful nature, that they are ever looking for some sign in themselves, or for some new revelation rather than the only one already sealed to them in the Cross of Christ. Thus they continue in a vacillating state, so occupied with *self*, that the Lord's glory, and the desire to deepen in the knowledge of Him, are but secondary motives in their experience. Even their service is of a mercenary character, for unconsciously they are looking forward to a time when it will be so much more perfect, that the eye of God as well as their own eye will rest on it with complacency, and call forth the Lord's approval. Vain hope! they will never cease to cry, "Unclean, unclean!" until they come at last with the same sense of worthlessness as at the *beginning*, and accept salvation as a free gift, "without money and without price" (Isaiah lv. 1.)

The other character of failure so marked in Israel's history, namely, that of "*limiting* the Holy One of Israel," is perhaps of even more general application to the present "Israel of God" than the former.

We may have been sprinkled by the blood of the *Passover*—we may have fed on it as our daily food—we may perhaps not doubt the Lord's promise that He will receive us into His kingdom and glory at last—and yet we may be dishonouring the Lord's love by doubting His

promise to supply all our need for our strength and support by the way. "He hath given manna, can He give *flesh* also?" Again, how shall we stand up against the difficulties and weariness of so tedious a journey? Will not our hearts faint when some dreaded event or affliction shall come upon us? I see a gathering cloud in the distance; it may soon burst upon my head, and I may be crushed and overwhelmed by it. The Lord's own answer to all this is the most perfect one, "Take no thought for to-morrow." Let us praise Him *to-day* for His unceasing and hourly mercies; *He* will take care of to-morrow. Should it be a dark day, He will make the darkness light about us. He has done it in times past, when the night was very dark, and He will do it again, and put a song of praise into our lips, even when the heart is bursting, yea, and "give us songs in the night."

We may be nearing the end of our earthly course. Bodily weakness and infirmities may bow down our poor feeble frames. We may see the Jordan before us. How shall we battle with its unfriendly waves?

As the Ark of the Covenant continued with Israel to the end of their journey—and even in a more marked manner in their passage of the *Jordan*—so Jesus, the true "Ark of the Covenant, will, according to His promise, "be with His people even to the end," and assuredly in a more special manner if called to pass through the dark waters of *Jordan*.

"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." "Surely in the floods of great waters they shall not come nigh unto thee." He that "maketh the night to shine as the day," will "turn the shadow of death into the morning" (Amos v. 8).

But our God hath given us a more blessed hope than *death*, even the hope of a glorious resurrection at our Lord's appearing and kingdom. We may never have to pass through the dark river of Jordan, for instead of our going to Jesus, He may come to us at any hour, and take us to His Father's house, where He is now preparing for every living stone the very place each one shall occupy in His temple in heaven. "Even so, *come, Lord Jesus.*"

FAITH.

"Faith looks into the secret cabinet
Of God's eternal counsels, and doth see
Such mysteries of glory there, as set
Believing hearts on longing, till they be
Transformed to the same image, and appear
So altered, as if themselves were there.

"Faith can raise earth to heaven, or draw down
Heaven to earth, make both extremes to meet—
Felicity and misery; can crown
Reproach with honour, season sour with sweet.
Nothing's impossible to faith: a man
May do all things that he believes he can."—*The Synagogue.*

Correspondence.**THE GOSPEL IN JAPAN.***To the Editor of the GOSPEL MAGAZINE.*

SIR,—

I have just received the enclosed from Tokyo, where the writer, Mrs. Elwin, the daughter of Prebendary Fox, is working among the Chinese who have gone to Japan to further their education. If you can insert it, I shall be glad.

Yours sincerely,

Feb. 19th, 1910.

F. PERROTT.

P.S.—May I add that contributions can be sent to Rev. W. H. Elwin, 7 Sasugaya-cho, Koishikawa, Tokyo, Japan.

WORK FOR CHINESE GIRLS.

Leaving full details of our work among the Chinese students to be told by my husband, I shall only say a little about a special, though very small, piece of work that has fallen to my share. There is, to my mind, a certain amount of irony in the fact that the starting of hostel work among Chinese girls should have been left to be undertaken by the only non-Mandarin speaking woman worker amongst the Chinese here, and of course the lack of language is a serious handicap, only partially compensated for by the amount of Japanese which I happen to possess.

Towards the end of last year some Chinese girls who had been coming to me for English expressed a wish that there could be a boarding-house for Chinese girl students. On the strength of this we took a small Japanese house next door to our own, and four girls were at once established in it. After some difficulty a suitable Japanese woman was secured to act as a sort of sub-matron. She does the house work and the girls' errands, and escorts them on necessary occasions.

All four girls are preparing to enter the Women's University, and by coaching them every day I got to know them pretty well. Two of them are cousins, but being of different generations, they prefer to call themselves, according to Chinese custom, aunt and niece. When they first came, I was told that they disliked "the doctrine." Whatever the prejudice may have been, however, they made no objection when, after a little while, I suggested a weekly study class on the Life of our Lord. Daily prayers was the next step. These we have in English, with a hymn, "Daily Light," and prayer. The change in the faces of these two girls during the past year has been most marked, and their conduct, after the first few days, has given me no anxiety. On their way home to China for the summer holidays, they wrote—"There was a great wind, but as we prayed to Jesus, there was no danger." This is as far as they have gone in confessing their faith in Christ, for they are very reserved and shy, but one can see by their lives that Christ's teaching is taking hold of them.

The third girl is the most interesting of all. I had got to know her through a former Poole Girls' School student, with whom she was sharing a room in a Y.W.C.A. boarding-house. The Japanese girl, herself an earnest Christian, had already had many talks with her on the subject of Christianity, with the result that her Buddhist prayers, consisting of repeating the name of Buddha a thousand times every night, were discontinued, and the Buddhist books were left neglected at the bottom of her box. But for some time nothing seemed to take the vacant place in her heart. When she first came to us, I used to notice that a hard look would come into her face whenever I spoke of Christ, and she refused to pray, as it seemed "ridiculous." But by degrees the light has been dawning. Once when in hospital for a slight operation, a Christian Japanese girl friend was visiting her and on their talking together about Christ, the nurse remarked to the Chinese girl in some surprise, "Oh, do you belong to the church?" "Yes," she said, simply, "I am a Christian." On her return from hospital, at prayer that night she prayed in English, thanking God for bringing her back, and asking Him to help her "to be kind to everybody." Her father is a high official in Central China, and very much opposed to Christianity. She says that if he knew that she had leanings in that direction, he would almost certainly send for her home and put a stop to all teaching. So she has not as yet dared to tell him of her faith, and at this early stage I cannot urge it. Her younger brother is soon returning to China, and in spite of her having bound him under a solemn promise not to tell their father that she is studying the Bible, she is a little anxious as to what report he will give. We have tried to reach him, but he seems quite unapproachable. She is a most gifted girl in every way; she can understand most of the dialects of China, speaks Japanese like a native, and English very fairly well. Although at present the youngest in the hostel, she is the acknowledged leader.

The fourth inmate was a girl from Java, and the only one with quite natural feet. Though the others have unbound theirs long ago, they still show traces of deformity. This girl was the least satisfactory of any, being very childish and irresponsible. Before the summer she was sent for to Java, on the plea that her mother was ill, but in reality to arrange for her marriage. I never knew how far the teaching had penetrated into her rather shallow little heart, and I shall probably never know.

We began this term with only three girls, but about a month ago a young married woman came to us. She had been living in undesirable and dangerous surroundings with Chinese, and one day literally escaped to us for protection. Hearing that she was a woman of good character, we gladly took her and her little girl. Her husband has finished his course and gone back to China, leaving her to finish hers. She knows very little Japanese and no English, so till my somewhat fitful study of Mandarin lands me in a position of more or less fluency, I must have my Bible lessons by interpretation. Hitherto

they have been in either English or Japanese. This new girl knows nothing, and it is an excellent opportunity for the others to pass on what they know.

If we could only enlarge our quarters, I know of other girls who would come to us, but at present we are full up. These girls have a large circle of friends, whom I hope to reach through them. Two bright girls from the Chinese Legation are coming to me for English three times a week. At the end of the lesson I always tell them something out of the Bible, and they have bought New Testaments for themselves. English Christmas carols are quite the rage amongst them all.

Two days after Christmas we had a dinner party in European style for Chinese girls, to which fourteen came. This had been preceded by afternoon tea given by the girls themselves in Chinese style in their own rooms in the hostel. Games followed dinner, and we closed the evening with a Christmas carol and a little talk in Chinese by Mr. Elwin on our Christmas card, of which we have given away more than 150 to Chinese only.

Of purely Japanese work I do very little beyond teaching the servants, and having the Japanese pastor's wife for Bible study once a week. Our housemaid, who was truly converted in the summer of last year, has gone steadily on and has been baptized and confirmed. All are struck by the wonderful change in her. On the same day that she was confirmed, her husband was baptized, having given evidence of faith in Christ. She is by far the stronger character, and at one time there used to be a good deal of disagreement, but there is nothing of the sort now.

These accounts of a few individuals may perhaps seem hardly worthy of record, but they are typical, and if they draw out more prayer and sympathy for the classes they represent, I shall not blame myself for triviality.

THE GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the GOSPEL MAGAZINE.

DEAR SIR,—I read with sorrow your prefatory note in this month's magazine, and would like to express my hope and prayer that the Lord may graciously spare and restore you, if it be His holy will, to continue your labours in His vineyard. Through Divine mercy and goodness we are being held on our way. We are just closing the first quarter of the year's work by sending forth a very large consignment of Gospel books and magazines to various ports and stations, and I would ask the prayers of our friends that the abundant blessing of the Lord may rest upon the seed thus sown. In labouring day by day in the work we seek to remember the word, "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever" (Isa. xl. 8), and in days like these, when so much effort is put forth to spread abroad evil

and pernicious literature, it behoves the people of God to do their utmost to help to spread the Gospel of God in the British Army and Navy. A missionary, writing, says: "Your presents are greatly appreciated. It gives us the certainty of a warm welcome and an increased opportunity of sowing the good seed in good ground to be able to take on our ship-visiting round a supply of good literature." So I would plead for the continued kindness of the friends of our soldiers and sailors. With my sincere sympathy in your affliction,

Yours faithfully,

6, STIRLING ROAD,
BATH ROAD, BRISTOL, *March*, 1910.

R. E. BRIDER.

"GOOD, ACCEPTABLE, PERFECT."

It is by and under the leading and teaching of God the Holy Ghost that redeemed sinners prove for themselves what is that good and acceptable and perfect will of God. With regard to the holiness and justness of God's law, the Apostle gives personal testimony: "Wherefore the law is holy, and the commandment holy, and just, and good"; and again, "If then I do that which I would not, I consent unto the law that it is good." When God's sovereign grace has made a new creature, the mind which was formerly at enmity against God, and not subject to the law of God, now has no wish that the law were less holy. The burden that fell to the lot of Christ was indeed a heavy one, as says the poet:—

"The burden's heavy, but the back is broad:
The glorious lover is the Mighty God."

And so "Christ is the end of the law for righteousness to every one that believeth." And Cowper says:—

"To see the law by Christ fulfilled,
And hear His pardoning voice,
Will prove a slave to be a child,
Change duty into choice."

What a strange creature is a sinner "alive without the law," with some faint notions of the claims God's righteous law has upon him, and so cleaving to it as a covenant of works; and thus cleaving to it, he seeks justification before God by the deeds thereof, all the while hating it because it condemns him for coming short of its requirements.

This, saith Jesus, is the will of "Him that sent Me," that I should become "the Lord their Righteousness," "that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

"The law's but mock'd by their most graceful deed
That wed not first the law-fulfilling Head."

But being married to Him Who is raised from the dead, they have oil in their vessels with their lamps; they are in possession of God's salvation; they bring forth fruit unto God, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and in and by these salvation mercies and blessings they do, according to the measure of grace given them, prove what is that good will of God in Christ Jesus concerning them.

Then, as the persons of such are accepted in Christ Jesus the Beloved, they are led into the love of the truth. What hatred to the truth of God is found in every carnal heart of fallen man, without exception! This hatred of the truth is so universal in fallen mankind that the holy Apostles of the Lord specially emphasized the value set upon the truth of God by those delivered from sin by sovereign grace. Thus the Apostle John writes: "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever." And James: "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." "But God be thanked," writes Paul, "that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." That which he here terms "that form of doctrine," I doubt not is the sovereignty and efficacy of divine grace as set forth in the whole of Paul's Epistles to the Romans and the Ephesians,—the very terror and dread of our modern Arminians—and it is most probable, if not certain, that Paul, in his long preaching in the upper chamber at Troas, entered very fully and blessedly into these truths:—election before time, the redemption, justification and calling of the Church of God in time, and her glorification in and with her glorious Covenant Head and Husband when time shall be no more. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ"—to have Him as all in all. He was all in all to such blessed Protestant martyrs as John Lambert, who, when Popery and priestcraft would have turned him aside to their multiplying of mediators and bread gods, answered, "None but Christ; none but Christ!" Those were the last words of his testimony to the truth. Would that these dying words of this most blessed English martyr might be wafted throughout the length and breadth of the land to-day with such power and influence as to cause the errors and idols of popery to be utterly abolished. When God's witnesses so walk as "accepted in the beloved"—walk in Him as the Alpha and the Omega of their eternal salvation—they prove, by the rich consolations of the Spirit, what is the acceptable will of God concerning them: for they receive the witness of the Spirit by the hearing of faith, and not by the works of the law.

The proving "the perfect will of God" I understand to be a submission to, and an acquiescence in, the providential dispensations wherewith God visits His dear elect people from time to time, to try them, to humble them, and to bring to light that which is in their

hearts. Now the carnal, depraved, and rebellious heart of fallen man does not submit to, nor own, Jehovah's sovereign right as the Potter over the clay in His providential dealings. Thus Pharaoh, "Who is the Lord?" But take Job, a man perfect and upright, and see how, through grace, he carries himself in a most grievous dispensation. "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "What, shall we receive good at the hand of God, and shall we not receive evil?"

To say also with another, "Good is the will of the Lord concerning me," is to prove what is that perfect will of God. And so the Apostle James, in connection with "My brethren, count it all joy when ye fall into divers temptations," or troubles, says, "Let patience have her perfect work."

Christ, in speaking to the young man in the Gospel, said, in effect: "Have you indeed shown or proved love to God in keeping all these commandments, as you say? Then prove it further; if thou wilt be perfect, go and sell all that thou hast and give to the poor, and take up thy cross and follow Me." But, brought to this test, he is cast down as one "in the flesh;" for they that are in the flesh cannot please God, nor prove for themselves what is His perfect will in providence concerning them.

God's word to Abraham comes in fitly here: "I am God Almighty, walk before Me and be thou perfect"; and so, by grace, Abraham did; and so, by grace, he proved that he did by his readiness to offer up Isaac, his promised son. Seest thou, reader, how faith wrought with his works, and by works was faith made perfect? Another instance of faith evidenced by works is that of that son of Abraham in the days of Christ's flesh, Zacchæus. He joyfully entertained Jesus and freely parted with his goods. Look at Luther, confronted with Rome, the enemy of the Gospel of Christ. When called upon to retract the words he had spoken against her, the great Reformer said, "Not a word shall I retract, for it is truth," and in so saying he proved the perfect will of God concerning him as an ambassador of Christ.

Birkenhead.

G. A.

EXCELLENCY OF CHRIST.

"HE is a path, if any be misled;
 He is a robe, if any naked be;
 If any chance to hunger, He is bread;
 If any be a bondman, He is free;
 If any be but weak, how strong is He;
 To dead men life He is, to sick men health;
 To blind men sight, and to the needy wealth;
 A pleasure without loss, a treasure without stealth."

GILES FLETCHER.

Protestant Beacon.

CHRISTIAN WORSHIP *VERSUS* RITUALISM.

A LECTURE DELIVERED IN THE TEMPERANCE HALL, LEICESTER,
ON THURSDAY EVENING, OCT. 24TH, 1867,

BY THE LATE REV. DR. HUGH M'NEILE, CANON OF CHESTER.

You are aware by means of the public announcement of this meeting, that a specific subject has been assigned to me on which it becomes my duty now to address you. That subject is Christian Worship. I would address myself to it at once, but I wish to make a few observations on what his Lordship (the Rt. Hon. Lord Berners) said on first opening this meeting. The idea of anything personal connected with this agitation is I hope out of the question. No reasonable man can suppose that we have any of us any such object in view. Either the agitation which is now carried on is an imperative duty or it is a needless impertinence. If England as a nation, and England's Church as a Church, had retained still the Christian and primitive principles of the Protestant Reformation, then I should consider such a movement as I venture to take part in, a needless impertinence, and as forcing the subject on the public mind without any adequate object. But, if from long and quiet prosperity England has forgotten how much she is indebted to the Protestant Reformation—indebted for her national character, and therefore for her national eminence and glory—and if many of her clergy and too many of her laity are sedulously agitating to re-introduce those idolatrous doctrines and those superstitious practices which were characteristic of this country—not from the beginning, but for several centuries prior to the Reformation,—then it becomes an imperative duty to meet such agitation and endeavour to guard the public mind from its effect.

But there is in peaceable and well-conducted people an indisposition to controversy. I think there is a natural indisposition to controversy in the English mind. You like to be let alone and to be quiet and there is a sort of resentment against agitators who come to force controversy upon you. There may be some who have come here to-night for the sole purpose of hearing this lecture. Now in this fallen world evils will not occur of themselves, but evils are natural. There is a natural curse, and there is a moral curse upon this fallen world. The natural curse was expressed when it was said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." What is agriculture but controversy against weeds and barrenness? Leave the soil alone and you get no wheat. You must drive the plough and the harrow—that is, you must have *sharp* controversy against weeds and barrenness, if you would make the land fertile. What is education but controversy against ignorance? What is medical science but controversy against disease? What is Christianity but controversy

against falsehood? And what is Protestantism but controversy against anti-Christianity?

But I must revert to my subject.

The subject as I have said, and as you all know, is Christian Worship. It opens a wide field for discussion. Possibly, on such an occasion as this, omissions of important points may occur. But of this no intelligent hearer in this room can be more sensible than the speaker himself. However, we must do what we can. I propose therefore to make a few observations, first on the true object of Christian Worship; secondly, on the true nature or character of such worship; and then on the inevitable and deteriorating accompaniments of it when practised amongst men.

I shall first say a few words on the true object of Christian Worship.

It will be admitted, and that without controversy, that the true object of Christian Worship is the invisible God; but it may require a few careful words to prove that this is to the exclusion of all other objects, whether visible or invisible. It is not denied that the substitution for the true God of any other being or thing as an object of worship would be idolatry, and therefore antagonistic to Christian Worship. But a plea is urged in favour of combination, not substitution. It is said that other objects may be combined in the way of helps—not to the exclusion of the worship of the true God, but to the assistance of such worship,—and in that subordinate position, other objects, things and beings are introduced and justified.

Let us examine this point:—The first commandment of the Decalogue is precise. There is nothing typical—there is nothing ceremonial—and therefore there is nothing temporary in that commandment. It is a moral law and applicable to all time: “Thou shalt have none other gods but Me.” The prohibition is absolute. Whatever is forbidden without reserve or limitation is absolutely forbidden. There are no degrees of nothing. There are degrees of obedience to an affirmative law; but there are no degrees, and can be no degrees, in doing nothing, and no law can do more than forbid without reserve—without limitation—what the legislator would not have done. This is what the first commandment has done.

“Thou shalt have none other gods but Me.” Now observe in the mind of the speaker of these words there is no other—there can be no other—because he says by the prophet, “I am God, and there is none else; I am God, and there is none but me.” But in the apprehension of the persons to whom these words were addressed anything might be made, to a certain degree, a god to them, which was connected with His worship. It was not what He called “God,” that was forbidden. It was sham objects of worship that He prohibited: it was against the substitution of others for Himself. The prohibition was not directed against some other than Him: it was against adding anything along with Him, and therefore the prohibition excludes from true Christian Worship every being and every thing save only the invisible God. It excludes all angels, saints, images, pictures, and relics. All these

become gods when they become objects of worship, that is, in the estimation of the worshippers. And of these He speaks when He says: "Thou shalt have none other gods but Me." This might be illustrated at large, but one case must suffice. You all remember the circumstance recorded in the book of Exodus, when Moses was on the Mount, and the children of Israel became impatient, and they said to Aaron, "Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him." Aaron complied with their request, and got the ornaments from the various persons both male and female—I suppose men wore ear-rings as well as women—and then Aaron melted them down and made them into a calf, and it was set up as an object of worship. But it was not to be worshipped instead of the God of Israel, for when they brought offerings "the people sat down to eat and drink and rose up to play"—"and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." They made themselves a calf to help them in their worship, and this is the very thing to which the apostle refers when he guards the Christian Church against idolatry. "Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink and rose up to play."

So it is no excuse for the use of any visible thing to say that the ultimate object of worship is God. If there be any approximate object—if there be any inferior object—if there be any lower object—although for the avowed purpose of helping the worshipper—I say it is what the Holy Spirit in the Holy Scripture pronounces to be idolatry.

I shall not attempt to apply this to the circumstances of the present time. My object is to instruct, and I would rather not irritate. This, however, I will say as the reason for the great truth I have laid before you. No being or thing is allowed to come between the true worshipper and God, and for this reason that God alone is God. True worship is carried on in Christ, Who *is* God. No being, no angel, no saint, no thing, can be so near to man as Christ is. In every created being there is a measure of selfishness, and selfishness is the mar of sympathy. In proportion as selfishness prevails in man or woman, sympathy is deteriorated. In proportion as selfishness disappears, sympathy is perfected. Now the only man who was ever free from selfishness was the Man Christ Jesus, and He alone had perfect human sympathies. His mother had some selfishness—blessed woman as *she* was. Her sympathies were not to be compared with His. No angel can have such sympathy with us as He has. No being, no thing can come so near to us as He does, and we are near to Him—we are in God Himself. We want no upper servant to introduce us to our Father. The moment He sees us coming His arms are open. Hence it is an impertinence to attempt to use any being or thing to bring a Christian to God. We can allow nothing between Him and us,—no angel! no saint! no picture! no priest!—nothing! Oh, who or what can be so near as God is to the Christian soul! So much in reference to the object of Christian Worship.

I have in the second place to call your attention to the true nature or character of Christian Worship.

There are various descriptions of beauty. There is beauty of colour, there is beauty of form—there is beauty of sound—there is beauty of motion—and a tasteful and artistic combination of these produces a beauty which is most captivating to the human senses. This needs no proof. It is a matter of common experience. But the Royal Psalmist speaks of another beauty which he proclaims as characteristic of the worship of God. He says, “Worship the Lord in the beauty of holiness.” What is this? It is something quite different from sound, or colour, or form. It is the beauty of holiness. Holiness is conformity to the Holy One. In man, holiness is the new creation which St. Paul describes when he speaks of the Christian as created anew in righteousness and true holiness after the image of Him that created him. If we would ascertain what holiness is, we must enquire in what it is that a Christian man most resembles God. Now this can be in nothing that is visible, because God is invisible. But we learn what it is from the language of our Saviour to His disciples. “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect,” and again he says, “Be ye therefore merciful, as your Father also is merciful,” and St. Paul, writing to the Christians at Ephesus, said, “Be ye therefore followers (or, as it should be, imitators) of God, as dear children, and walk in love.” “Love” and “Mercy.” Here are the features of holiness, and here is the beauty of worship. Worship the Lord not in the beauty of form—not in the beauty of colour—but in the beauty of holiness.

Prayer and praise are characteristic expressions—prayer is an expression of honour, and praise is an expression of grateful love. The heart is the seat of worship, and worship is the upward, the heavenward pulsation of the heart. This is the end of Christian Worship in fallen and redeemed man. It embraces the heart’s deep acknowledgements of inherent corruption and deceitfulness, expressing itself in humble confession—the heart’s recognition of the glory and majesty of God, expressing itself in adoration—the heart’s confidence in the all-sufficiency of Jesus and His righteousness—the heart in its fulness expressing itself in earnest and repeated petitions—and the heart’s acknowledgment of the goodness and mercifulness of God to man. These are the perfumed ingredients which make up that precious ointment and sacrifice, which, kindled in the precious love of Christ, ascends into the presence of God like a pillar of smoke, rich with frankincense and myrrh, and finds favour in the Holy One.

Here is the end of Christian worship. Oh, do you know what it is to have fellowship with God? Do you know what it is to be near to God? This is in some measure the condition of every real Christian; but it is

not every man that is called to be a Christian. Every real Christian has access to God in Christ Jesus. He is brought nigh by the blood of Christ. He has an Advocate with the Father, Jesus Christ the Righteous. He has a High Priest in the house of God, who is touched with the feeling of his infirmities. He has fellowship with the Father and with the Son. This is the worship to which Our Saviour refers when He says to His disciples, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly; but when ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking; be ye not therefore like unto them, for your Father knoweth what things ye have need of before ye ask." This is the only kind of worship to which Christ ever exhorted His disciples. Let that be borne in mind. This worship is uncommon. The smallest degree of it is beyond the reach—beyond the desire—beyond the conception of any one that is not a real Christian. Such a person has to betake himself to lower things than this, and construct something on the earth for worship. This is the position of the heathen. But this true worship is the nearest approach to God. A man while on earth may be separated from the world, shut up in his room, with no object to distract his attention—the heaviness of his communication with the external world removed, with his senses for the time in abeyance. He has communication with God which cannot be uttered. This is the meaning of some of those passages in the Song of Songs, where Christ is brought forward, and where the worshipper in the enjoyment of Him says, "He brought me to the banqueting house, and His banner over me was love. Stay me with flagons, comfort me with apples, for I am sick of love. His left hand is under my head and His right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the rose and by the hinds of the field, that ye stir not up nor awake my love till He please." What is all this? Is this enthusiasm only? Is this mere rhapsody without meaning? No. This is the very essence and heart of Christian worship. What if any man deny it? I refer him to the language of the great Apostle where he describes the very same thing. He says, "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for the saints according to the will of God." And thus the Spirit itself beareth witness with our spirit that we have not received the spirit of bondage. Mark the language. "We have not received the spirit of bondage again to fear"—which is the natural aspect of the guilty heart:—we have not received the spirit of bondage again to fear, by which we are driven to Him in terror; but "we have received the spirit of adoption, whereby," looking above all fellow-creatures, and having access to God, we say, "Abba, Father."

In such worship as this, to offer anything material unto God would be palpably preposterous. As if He could need anything; as though He needed anything; as though He could be worshipped with men's

hands ; as though He could be worshipped with gilded dresses,—with flower vases, or lighted candles. As though He needed anything. No. Open unto God your hearts. “The sacrifices of God are a broken spirit, a broken and contrite heart He will not despise.” And if they tell us we must give our best to God, the best is a humble spirit. The best is not a vase of flowers, or a gilded dome, or an embroidered dress ; the best is a contrite heart.

(To be continued.)

AGED PILGRIMS' FRIEND SOCIETY.

(BY THE SOCIETY'S SECRETARY.)

THE beloved Editor of the GOSPEL MAGAZINE being unable, this year, to preach the Society's Annual Sermon at St. Stephen's, Coleman Street, our friend the Rev. J. J. Beddow, Vicar of Drypool, Hull, has kindly promised to take the service. It has been fixed (D.V.) by permission of the Rector, the Rev. J. W. Pratt, M.A., for Thursday evening, May 26, at 7.0 o'clock. Early intimation is thus given in order that friends may note the date of this time-honoured and profitable gathering. The Committee of the Society have received with sorrow and sympathy the tidings of the illness of the Rev. J. Ormiston, and they unite with all the readers of the Magazine in prayer for his recovery ; for faithful labourers are few indeed.

The financial year that has just closed has been one of special anxiety owing to the unsettled national outlook and the pecuniary pressure that many experience. It has nevertheless been fraught with blessing ; no case has been rejected through lack of means, and to-day no less than 1650 pensioners are upon the books, with a pension expenditure of more than £12,200 per annum. 180 of this number are inmates of our four homes, and the total claims upon the Society involve an outlay at the *daily* rate of £43. The Committee earnestly appeal for new annual subscribers, especially of 7s., 10s. and 14s. The urgent needs that have been met will be painfully apparent from a few illustrations which may be taken as specimens of the whole. On the other hand, the faith of many a Christian is revived by witnessing the happy and confiding trust of those aged ones in their gracious God, Who amidst all their trials has stayed them upon His promises and cheered them by His presence. Their testimony is :—

“ They call it going down the hill when we are growing old,
And speak with mournful accents when our tale is nearly told ;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.

“ But, oh ! it is not going down, 'tis climbing higher and higher,
Until we almost see the mansions that our souls desire ;
For if the natural eye grows dim, it is but dim to earth,
While the eye of faith grows keener to perceive the Saviour's
worth.”

With steadfastness of purpose have the recipients worked at their

several occupations until compelled to desist by increasing infirmities. Letting apartments, needlework, mantle-making, and dressmaking have had to be relinquished by the women, and farm-labour, shoemaking, gardening, and other trades by the men. Some lost their little all through the failure of "The Liberator"; to all these the hand of the Society has been made instrumental in conveying welcome help. What a pathetic meaning there is in these few words from a pensioner: "My eyesight is failing, and the tailor's work is too dark for me!"

A pensioner in Berks, recently deceased, lived for upwards of sixty years in one village, on the same farm. His wife was confined to her bed for twenty-four years, and for more than forty years he walked five miles every Lord's Day, along a lonely road, to the place of worship he attended.

The new *Quarterly Record* has just been issued, and copies will be gladly sent to any friend. The present issue contains a portrait and sketch of the late Henry Fowler, so well known by his hymns and as the minister of Gower Street Chapel when it was first erected. Several other illustrations and articles bearing upon the work, together with particulars of the approaching anniversaries, make an interesting number.

Passing Events.

A MONTHLY RECORD.

THE King opened Parliament in person on Feb. 21st. It is evident from the King's Speech, and from the subsequent proceedings in the House of Commons, that an early General Election is inevitable. The Lord's people need to be much in prayer that the guiding and controlling hand of our God may be exercised in this time of national crisis.

At a recent meeting in Bath, the Rev. Lord Blythswood delivered an address on the Lord's Coming. In the course of his opening remarks he stated that every Tuesday at 5.0 o'clock a prayer-meeting was held in one of the rooms in the House of Commons, which was attended by some of the members of both Houses. It is encouraging to know that God is thus honoured by some of our legislators.

The voluntary offerings of the Church of England for the year ending Easter, 1909, amounted in all to the sum of £8,060,289 5s. 5d. Of this huge sum £2,926,729 11s. 3d. were for general purposes, and £5,133,559 14s. 2d. were for parochial purposes.

The late Mrs. Frank Morrison has left £5,000 each to the Church Association, the Wycliffe Preachers, and the Kensit Memorial College,

to be paid legacy duty free, and to bear interest at 3 per cent from the date of her death on Dec. 17th last till the day of payment. This is a noble example to evangelical possessors of wealth. The cause of Evangelical and Protestant truth needs increasing support from those who value its principles. All the bequests of the late Mrs. Frank Morrison are subject to the following provision: "That any legatee becoming a Roman Catholic, or marrying a Roman Catholic, or giving any promise or entering into any undertaking to bring up any child as a Roman Catholic, shall forfeit any benefit under my will."

The following appeal to the Christian ministry on behalf of Lord's Day observance has been issued by Dr. Peake, Secretary of The Lord's Day Observance Society: "The Committee of the Lord's-Day Observance Society would again press, with increased earnestness, on the Clergy and Nonconformist Ministers throughout the country, their annual suggestion that sermons should be preached on the first Sunday after Easter (April 3rd), or on some other convenient Sunday, in order to call attention to the prevalent and growing desecration of the Lord's Day, and to the urgent need of national and personal reformation in this important matter. The true remedy is the unreserved acceptance on the part of the Christian conscience, whether clerical or lay, of the binding force of the divine revelation that God, from the first, hallowed the seventh day, and set it apart as a day of holy rest. The authority of the fourth Commandment must be accepted and pressed as being of the same force, and of the same universal application, as the authority of the rest of the Decalogue. And the influence of such teaching will make itself felt, as it did in the early years of the nineteenth century, in the building up of a sounder public opinion on the 'Sunday question,' and the consequent promotion of Scriptural methods of Sabbath observance, and the restraining of the more open and flagrant forms of Sabbath desecration. On the other hand, it is certain that silence or hesitation in the pulpit will develop and encourage laxity in the pew."

The Bishop of Durham (Dr. Moule) in a paper which appears in the *Quiver* for March, entitled, "In the Days of my Youth," gives the following account of the observance of the Lord's Day in his parents' home at Fordington Rectory: "Toys in childhood, week-day books in boyhood, were all carefully put by on Saturday night. But the Lord's Day was never dull or tiring. Our parents were too happy in their God-given faith to make religion sad to their children. The Bible was too dear to them not to be made dear to us. The talks and readings were all lighted up by the kind strength of true parental influence. The dear old church, severely unadorned, we loved as well as revered. There was absolutely no 'ritual' there, in the modern sense. But there was veneration and worship, and the pure message of Christ, and a wonderful sense of pervading religious union among

the people. I bless God for these Sundays. I try to keep the spirit of them living in my soul and in my ways in these tremendously altered times."

In his Parish Magazine for March, the Vicar of St. Julian's, Shrewsbury (the Rev. N. F. Duncan), expresses his regret at the appointment of the Rev. P. A. E. Emson, Vicar of All Saints, Shrewsbury, as Rural Dean of the Shrewsbury Deanery, and adds: "A Rural Dean's duties necessarily bring him into touch with every incumbent and every parish in the Deanery. His functions are fully set forth on page 161 of the Lichfield Diocesan Calendar, where it is stated that a Rural Dean will 'be expected . . . to report to the Bishop, as circumstances may require, on all matters concerning the Clergy which it may be necessary, or useful, that the Ordinary should know, and to give information to the Archdeacon on all such matters concerning Churchwardens or other officers of the Church, and be ready to advise and assist the Churchwardens within his Deanery in framing their presentments of all such things as are amiss within their respective parishes, and are by law presentable.'" Mr. Duncan adds: "I cannot regard it as desirable that my administration of the parish entrusted to me should be subject to the ruridecanal oversight of an advanced Ritualist, and I feel I can do no less than, privately to the Bishop and publicly in this letter, make my humble and regretful protest against the appointment." We understand that two of the senior Incumbents are associated with Mr. Duncan in the protest to the Bishop.

Professor Herbert Hall Turner (Savilian Professor of Astronomy in the University of Oxford) gave an address on Halley's Comet, at the Royal Institution, on Feb. 18th last, in the course of which he made the following statement: "Halley's Comet will probably not be a really magnificent object. It is not easy to forecast with accuracy, but the indications are in favour of a moderately bright appearance only, in the latter part of May next, in the west, after sunset." Describing the course of the comet, the professor said that the limit of its journey was beyond the orbit of Neptune, some 30 times the distance of the earth from the sun, by 3,000,000,000 miles. By the peculiarities of elliptic motion under gravity it spent half its time doing the small arc which lay beyond Neptune's orbit. Then it described in a few weeks an arc equal to that over which it spent forty years at the other extreme of its orbit. There were comets which took thousands of years to return to the sun, instead of only seventy-five to eighty, like Halley's Comet. The greater part of this time they spent at a great distance, travelling so slowly as to be almost stationary. There must be thousands of comets which spend most of their time at a distance from the sun hanging between successive journeys to it, while there might be millions—our knowledge was too imperfect to guide us.