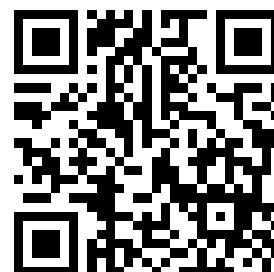


---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

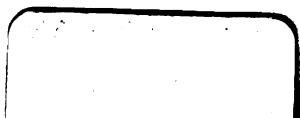
Google™ books

<https://books.google.com>





Per. 1419. d. 73.











# THE MASTER'S WILL.



“If any man be willing to do His will, he shall know concerning the teaching, whether it is of God.”—John vii. 17.

“Thy will be done, as in heaven, so also upon earth.”—Matt. vi. 10.

No. 1.] - 7

JANUARY, 1878.

[ONE PENNY.]

## NOTICE.

WILL our readers kindly bear in memory that our quotations from the New Testament Scriptures are almost invariably taken from the version published by the late Dean Alford? His translation is now becoming very generally preferred to that in common use, as it gives more nearly the sense of the original Greek text.

We earnestly recommend every Christian to obtain a copy. It is published at 1s. 6d., but may be had at even a lower price from some of the cheap booksellers.

## THE WAY OF PEACE.

EVERY soul who would enjoy peace with God must make two confessions:—

There must be confession of the Lord Jesus, and there must be confession of sins.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation” (Rom. x. 9, 10).

Having made this confession, in faith and sincerity, the believer is now privileged to have fellowship with the Father and with His Son Jesus Christ. Yet he still finds himself prone to sin. This brings him to the second confession:—

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 9).

## CONCERNING THE MASTER.

In the days of John the Baptist there were many religious voices in the world, but one only was commissioned to herald the coming Messiah. John alone could say, “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.” The Son of man was about to appear in the midst of God's chosen people; but He

was coming in lowliness, not with the usual display of royalty and power. “Behold, thy King cometh unto thee, meek, and sitting upon an ass, and upon a colt the foal of an ass.” In accordance with this, it seemed fitting, according to the mind of God, that there should be but one forerunner, one only to proclaim, as a herald, the appearing of Him who was “born King of the Jews.” The voice of John, then, was “*the voice*,” calling upon the people to make straight the way for their coming Lord. And truly great preparations were made, not according to man's thoughts, but according to the will of God. John called upon the people to come to him, and be baptized in the river Jordan, confessing their sins, and there was a wonderful response to this call: “Then went out to him Jerusalem and all Judæa, and all the region round about Jordan, and were baptized of him in the river Jordan, confessing their sins.” Yes, this is the needful course for making straight the way of the Lord—“confessing their sins.” Truly this was a good preparation. Yet, when the long-promised Messiah appeared in their midst, they were not prepared for Him. Jesus of Nazareth was not such as they looked for. In their eyes “He had no form or comeliness,” they saw “no beauty that they should desire Him.” “He was in the world, and the world was made by Him, but the world knew Him not. He came unto His own possessions, but His own people received Him not.”

He loved them, taught them, healed them, warned them; He brought forgiveness of sins, and imparted life to dead ones; He wept over the impenitent, loved His own disciples to the end, notwithstanding all their unfaithfulness; He prayed for His murderers; and then, having fulfilled the prophetic Scriptures, laid down His life that He might take it again, according to the commandment He had received of His Father.

As we have seen, it was fitting that but one human voice should announce the first appearing of “God's anointed,” because He took the divinely appointed path of humiliation. But that Blessed One is coming again, yes, not in weakness, but in power—not in humiliation, but in glory! “Men's hearts failing them for fear, and for expectation of those things which are



coming on the earth ; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a great cloud with power and great glory."

Now, therefore, not one, but many voices proclaim the second advent of that exalted Lord to whom God has given universal dominion. "We see *not yet* all things put in subjection to Him." No, not yet, because God the Father has seated His beloved Son on His own throne, for the present, receiving back to Heaven the earth-rejected Jesus with these words, "Sit Thou on My right hand until I make Thine enemies Thy footstool."

This little paper is but one among the host who have taken up the herald's cry, "Behold He cometh with the clouds, and every eye shall see Him!" "The Lord gave the word: great the company of those that published it," or, as in the margin, "great the army of those that published it." "Behold I come quickly," cries the Captain of the Lord's host, and His word is passed along the lines, that all may be in readiness. "The Lord Himself shall come down from heaven with a shout. . . . So then comfort one another with these words." "For yet a very little while, and He that is coming shall come, and shall not tarry."

What shall we do till He comes? For my part, as a servant, I seek both to do and to make known my Master's will ; for I have learnt and am learning it, in His own precious Word, according to the measure of grace which He has given me. My heart's desire is to exalt His Word, that He may be glorified. The traditions of men have had a long day. Be it ours now, beloved fellow-Christians, to hold with tenacity the revealed will of our Lord and Saviour Jesus Christ. We shall soon be called upon to give an account to the Master. If we shall be found faithful, He will both pronounce His charming words "Well done," and confer his promised rewards too.

Yours in the one precious faith, and in the love of God,

THE EDITOR.

P.S. I would add, in the words of Divine inspiration, "Grace be with all them that love our Lord Jesus Christ in incorruption." Gladly do I invite co-operation from all such. There are many able teachers at whose feet I would sit for hours and hearken to what God has given them from His Word. I ask their counsel, and their contributions to this little work. To all may I say, Remember me in your prayers, for I know I have undertaken no light service.

There need be no fear of interference with existing periodicals of kindred character. I have a very distinct line of testimony. My first care will be to press

the Master's will respecting the assemblies of His saints, and to do all in my power to foster them.

Concurrently, I shall seek to urge upon all Christians the distinctions which God has made between the disciples of Jesus and those who know Him not. Let me say further, in meekness of spirit, mine is not an inexperienced hand, nor is it actuated by an untried heart. For the rest, let the paper itself bear witness. "Truly our fellowship is with the Father and with His Son Jesus Christ."—ED.

#### AS YE SEE THE DAY APPROACHING.

HEB. x. 25.

THE day approaching! What day? A day of perfect happiness. A day the dawn of which shall be without a cloud, and which shall never close in with night. A never-ending day of joy and gladness. Beloved Christians, the day spoken of is the day of our Lord Jesus Christ. The context from which the above passage is quoted shows that this is so. "Yet a very little while, and He that is coming shall come, and shall not tarry" (Heb. x. 37). We are to have no fear concerning that day; quite the reverse. "Whosoever confesseth that Jesus is the Son of God, God abideth in him, and he in God. And we have known and have believed the love that God hath in regard to us. God is love; and he that abideth in love abideth in God and God in him. Herein is love made perfect with us, *that we may have boldness in the day of judgment*: because even as He is, so are we in this world" (1 John iv. 15—17).

The day of Christ will truly reach on into the time of the world's tribulation and judgment. But the dawn of that day will be all brightness and blessing for those who have trusted in Jesus during the present day of His rejection by the world. The very first event of that day with us will be that we shall be changed into the likeness of our Lord! "We shall be like Him, because we shall see Him as He is" (1 John iii. 2). Again, "When Christ, our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). Many Scriptures might be added here which confirm this glorious truth.

Let those quoted suffice for our present purpose.

The next question is, How are we to see that "the day" is approaching?

Even in apostolic times it was written, "The night is far spent, the day is at hand" (Rom. xiii. 12); but ere the Apostle Paul closed his earthly course he was inspired to indicate for us the condition of things which should just precede the day of the Lord. "Know this, that in the last days grievous times shall

come. For men shall be lovers of their own selves, lovers of money, boasters, haughty, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, fierce, haters of good, traitors, headlong, besotted with pride, lovers of pleasure more than lovers of God; having an outward form of godliness, but having denied the power thereof"! (2 Tim. iii. 1—5).

Is not that a true description of the general tone of society, at this moment, throughout Christendom?

One passage more: "I adjure thee before God, and Christ Jesus (who shall one day judge the quick and the dead), and by His appearing and His kingdom; preach the Word; be urgent, in season, out of season; convict, rebuke, exhort in all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but after their own desires they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall turn aside unto fables" (2 Tim. iv. 1—4).

This is just what we witness to-day as never known in like degree before. It is time for believers to watch for the appearing of "Jesus, the bright morning star"! (see Rev. xxii. 16). The heart that is attentive to hearken for the Master's gladsome shout, as He descends from heaven into mid-air, will be earnest in the meanwhile to obey the injunctions of His Word. Let us, then, for a moment return to our text, that we may know what to do as we see the day approaching.

In the early part of the tenth chapter of Hebrews, our present and eternal happiness is established in virtue of the one sacrifice by Jesus Christ. He also has made a way for us into the Holiest, and He Himself is there for us, the great Priest over the House of God. Based upon all this blessing we receive three express exhortations, namely, "Let us draw near, with a true heart, in full assurance of faith. . . . Let us hold fast the confession of our hope without wavering. . . . Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but using exhortation, *and so much the more as ye see the day approaching*" (22—25).

Beloved fellow-Christians, let us see to it that we follow this Divine counsel. Be watchful that we allow no hindrances, which by an effort may be got over, to keep us from assembling ourselves together. Especially, on the first day of the week, let us be careful to be in our places at the Lord's Table, that we may break the bread in remembrance of Him, according to His loving appointment. Be sure He is watching from on high, and looks to see each disciple at that feast of love.

#### THE WAR BETWEEN THE RUSSIANS AND TURKS.

It may seem a very little thing in the eyes of men, but we are constrained to protest in the name of our Divine Master against this dreadful war waged by Russia under the pretext of acting for, or in protection of, Christians. The true disciples of the ever-blessed Jesus of Nazareth need no arm of flesh to defend or avenge them. God is their Protector; and we read in His Word, "Vengeance belongeth unto Me; I will recompence, saith the Lord;" and again, "Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries; and will be merciful to His land and to His people."

Men little think what they are doing when they dare to take up arms in the name of the Lord! In so doing they positively give the lie to that Blessed One who came not to destroy men's lives, but to save. Did not that Divine Saviour stand in the breach and heal the sword-smitten servant of the high priest? and did He not rebuke His own disciple, saying, "Put up thy sword again into its place: for all they that take the sword shall perish with the sword."

But do we, then, expect wars to cease? No, not yet. "Wars and rumours of wars" must be expected, as Jesus told His disciples, until the end of the age. Truly it is fearful to think how men thirst for the blood of their fellows! "Their feet are swift to shed blood." There will, however, be blood-shedding enough by-and-by. In the vision at Patmos John beheld, "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden outside the city, and blood came forth from the winepress, even unto the bits of the horses, to the distance of a thousand and six hundred furlongs."

Men assume that this is a figure of speech, and that God is not in earnest concerning the day of His wrath. Alas for the unbelief which leads them to think so!

God was so in earnest concerning His love to the world "that He gave His only begotten Son"—gave Him to suffer and to die; and that, too, that He might reconcile and save His enemies—yea, "that *whosoever* believeth in Him might not perish but have eternal life." Yes, and God is still in earnest concerning His freely-offered mercy to all who trust in Jesus; for this is mercy's day. "Behold," says the Scripture, "now is the accepted time; behold, now is the day of salvation!" Men think the day of salvation will last for ever! God has done wonders in the way of mercy in stretching salvation's day until it has reached more than eighteen hundred years! Jesus is still proclaimed in

the world as the Saviour. If you put your confidence in Him. He is your Saviour. Trust Him, confess Him as your Lord, and you shall know what it is to have pardon and peace and life everlasting. But, if in your heart you think lightly of Him, if you disregard what God says about His beloved Son, then where will you find a Saviour in the day of God's wrath? Depend upon it God is in earnest about the day of His wrath. And, wonderful to say, He who is now, alas! too often scorned or slighted when preached as Jesus of Nazareth, "the despised and rejected of men," is the very One who is coming to execute vengeance! To-day there is "one Mediator between God and men, the man Christ Jesus." He can reconcile the sinner to God, and breathe peace into the troubled soul that trusts Him, for He has made peace through the blood of His Cross. But, as it were, to-morrow the Son of God will assume another office, and execute a very different work to that of salvation.

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Let none suppose that reference is here made to the final judgment, as at the end of Revelation; that is quite another scene, and a thousand years further in the future. That which the world needs warning about now is the imminent return of Jesus—no longer to be lightly esteemed, but to be feared. Harken to the words of the angelic witnesses in first chapter of the Acts:—"This same Jesus which was taken up from you into heaven shall so come in like manner as ye beheld Him going into heaven" (ver. 11).

Listen to the Apostle Paul:—"The times of this ignorance God overlooked: but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by the Man whom He hath ordained: whereof He hath given assurance unto all, in that He hath raised Him from the dead." Truly it is admirably ordered of God, that in the place where His beloved Son was put to shame and death, there shall He sit upon the throne of His glory. On this earth, where He was wickedly condemned to death, there shall Emmanuel judge the world.

How evidently will His words of warning be fulfilled, "Then shall all the tribes of the earth mourn"!

Well may His disciples now rejoice that their names are written in heaven! They are not counted among the tribes of the earth.

Much might be said as to the condition of things upon earth after the day of vengeance. But, briefly, the Prince of Peace will reign in righteousness, and then shall be fulfilled that precious prophecy, "He shall judge among the nations, and shall rebuke many

people: and they shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, *neither shall they learn war any more*" (Isa. ii. 4).

## LECTURES ON THE EPISTLE OF PAUL TO THE ROMANS.

### I.—THE CHURCH OF ROME.

AN opening discourse on the Epistle to the Romans must almost of necessity glance at the pretensions of the Papacy and the Church of Rome.

We will be silent as to the deeds which have been done by the Roman Pontiffs in the past. Nor have we anything to say about the worse than foolish dogmas and edicts which have issued from the Pope in our own days.

That which we are concerned to examine is the doctrine upon which Popery is based.

The youngest person in this assembly will readily understand that if the foundation of a building is destroyed, the edifice itself will fall to the ground. So with the system which is built upon false doctrine. An appeal to the Word of God is destructive of the principles upon which the so-called Church of Rome has been reared. Such an appeal we make to-night, to the overthrow of the whole structure, as concerns those who desire to recognize only the things which are of God.

Everyone knows the theory of Papal Supremacy. The Pope of to-day is by the Romish Church accounted the successor of the Apostle Peter; all the Popes who have lived and died being, as it were, links in the chain of succession. The Apostle Peter, say the Romanists, had supremacy over the other Apostles, and was the first bishop of Rome. Then, in connexion with this baseless hypothesis, they claim for the Pope no less a standing than that of being the vicar of Christ upon earth; whereupon they demand of us an absolute obedience to him as such.

As Christians, we are bound to examine these pretensions, and it behoves every believer to be able to answer them with, "Thus saith the Scripture." Our first inquiry shall be, Was the bishopric of Rome vested in Peter? So far from that being true, there is no evidence to show that Peter ever was in Rome; and, if at any time he went there, the strongest probabilities concur in showing that he did not take up his residence in that city. There is not a word in the Scriptures to favour the idea that Peter had any personal association whatever with Rome. But, further, we never read in the Scriptures of one man being *the* bishop of any given place. It is never said of either of the Apostles or of any other disciple that such an

one was the bishop of any city. We read of *bishops* or *elders* in the assemblies of Christians in various places. The Apostle Paul, when at Miletus, sent to Ephesus and summoned the elders (plural) of the Church to meet him, that they might hear his final exhortation; and in his address he calls them *bishops*. (See Acts xx. 17.) Moreover the Apostle's address to these elders shows that the office of a bishop was not that of dominating over the servants of Christ, but that of feeding the flock! With this agree the words of the Lord Jesus to Peter, "Feed my lambs, . . . Keep my sheep, . . . Feed my sheep" (John xxi. 15, 17). And the Apostle Peter himself, when addressing *elders*—at the same time speaking of himself as an elder—uses like words, saying, "Feed the flock of God which is among you." So, also, the Apostle Paul, in the passage already referred to, says, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Spirit hath made you bishops, to feed the Church of God, which He purchased with His own blood" (ver. 28).

Thus it is evident that Peter could not be *the* bishop of Rome, for, according to the Scriptures, neither he nor any one else could be exclusively the bishop of Rome or of any other city.

Now let us examine the alleged supremacy of Peter. All the sacred Scriptures are opposed to such a claim. Our Lord's own word to His disciples, when they had disputed among themselves who was greatest, was, "If any man desireth to be first, he shall be last of all and servant of all" (Mark ix. 35).

As to fact, Peter never assumed superiority. Foremost in speaking he was indeed, frequently; but so far was he from assuming superiority to his fellow Apostles that he submitted to the rebuke of Paul (see Gal. ii. 11), against whom he manifested no spirit of resentment for his faithfulness, but, on the contrary, alluded to him as a most honoured servant of the Lord. (See 2 Pet. iii. 15.)

It is true that the Lord Jesus did confer special honour upon Peter, saying, "I will give unto thee the keys of the kingdom of heaven," &c. Accordingly, Peter's words were instrumental in opening the kingdom on the day of Pentecost, and afterwards in an especial manner to the Gentiles, when he was sent to Cornelius. Other favours, too, the Lord showed this chosen servant, but He never put him above the other Apostles—at least, the Scriptures never say so.

But, we shall be asked, Did not our Lord address this Apostle thus—"I say also unto thee, That thou art Peter [i.e. a stone], and upon this the rock I will build My Church; and the gates of hades shall not prevail against it"? Certainly, these are the words of Jesus. Now let us see that we understand them. The Lord uses two words, "*petros*" and "*petra*;" the

first signifies *a stone or a piece of a rock*, the second word means *a rock*, and more properly, with the Greek article, *the rock*. If Jesus had said, "Thou art Petros, and upon this Petros I will build My Church," of course He would have thus signified His intention to build His Church upon Peter. But what He did say was very different to that: "Thou art *Petros* [Peter, a piece of a rock, or a stone], and upon this the *Petra* [the Rock, myself] I will build My Church." The article, in the original, before the word "*Petra*" settles the question beyond doubt. All the other sacred writings which speak of the Church confirm this exposition. Christ is emphatically spoken of as "*the Rock*," as in 1 Cor. x. 4, "*the Rock was Christ*." Then, again, "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. iii. 11).

So Peter also, who surely understood what the Master said to him, speaking of the Lord in his epistle, says, "To whom coming, a living Stone, rejected indeed of men, but chosen of God and had in honour; so be ye all as living stones, built up a spiritual house, for an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, Behold I lay in Sion a chief corner stone, elect, had in honour; and he that believeth on Him shall not be ashamed. Unto you, therefore, which believe is the honour; but unto them which be disobedient, the stone which the builders rejected, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble, being disobedient to the Word" (1 Pet. ii. 4—8).

Then, in the Epistle to the Ephesians, it is said believers are "built up upon the foundation of the Apostles and Prophets, Christ Jesus Himself being the chief corner stone: in whom all the building, fitly framed together, is growing unto an holy temple in the Lord" (Eph. ii. 20, 21).

Our Lord's manner of speaking of Himself as "*the Rock*," in the celebrated passage under consideration, is not singular. When the Jews demanded a sign from Him, He said, "Destroy this the temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this the temple in building, and wilt Thou raise it in three days? But He spake of the temple of His body" (John ii. 19—21).

Finally, with reference to Peter, the Scripture says he was the Apostle to the Circumcision—i. e. to the Jews! On the other hand, Paul was expressly commissioned as Apostle to the Gentiles; and certainly the Church at Rome consisted chiefly of converted Gentiles. It is evident, therefore, that if either of the Apostles should have supremacy at Rome, it should be Paul, not Peter. But the Epistle to the Romans makes it pretty evident that the Church at Rome was

formed without the aid of any of the Apostles. Paul signified his desire of visiting them as a helper only. At the outset he gives thanks to God that their faith was already published throughout the whole world (chap. i. 8). As to the Apostle Peter, no mention of him is made in any part of the epistle—no, not even in the concluding chapter, where Paul sends personal greeting to twenty-four individuals, besides the households of Aristobulus and Narcissus. The names he enumerates appear to include all who were personally known to him at Rome; yet not a word about his fellow-Apostle, Peter! The inference is inevitable—that Peter was not residing in Rome, nor had he any part, personally, in the ministry in that place.

But further, if it were possible to show that Peter had supreme authority at Rome—such a position being, in reality, opposed to the principles upon which the Lord governs His Church—yet such supremacy could by no means be transmitted to the Popes. To be consistent it should be shown that Peter appointed his successor, and that each one who followed after received ordination from his predecessor. But the Romanists do not even pretend that their Popes receive authority in that way. When a Pope dies, his successor is elected by the College of Cardinals! Who gave them power? Moreover election by majority was never God's way. The whole Bible bears witness that God elects His own servants. He may use one servant to convey appointment and power to another, as in the case of Elisha, called by Elijah; but the appointment was of God, and it ever must be so.

Even among men, who would venture to appoint another man's servant? If the Pope presented himself to the Church as a God-sent man, it would be necessary to consider what he might say, and compare his word with the sacred Scriptures. None but a divinely appointed person can stand that test. As it is, let any of the Papal edicts be tried by the Word of God, and it will be seen at once that their pretension to Divine sanction is utterly false.

#### A WORK OF FAITH.

It is not so generally known as it should be that there is an Orphan Home, not far from London, started and carried on purely as a work of faith, like that of Mr. Muller of Bristol.

To care for the fatherless and widows is always a most blessed work, and we praise God for the many loving hearts which He has moved to provide institutions in this country for orphan children. There is room for many more. We will gladly commend any such to those who are charitably inclined, provided the managers are godly men and women who do not

waste the funds entrusted to them in costly buildings and expensive officials.

But the Orphan Home to which just now we wish to draw the special attention of our readers is one which is quite unique, as far as we know, both as to its origin and condition.

It is situate in Lewisham Road, Greenwich, and is conducted by Mr. Henry Toye, assisted by several members of his family. Mr. Toye is eminently a man of faith. We see in him, surely, as in Mr. Muller and others, what is meant by that faith which is enumerated among the gifts of the Spirit (see 1 Cor. xii. 10). Every believer in Jesus, we know, has faith unto life eternal; but the faith which will prompt a man to undertake the charge of fifties or hundreds of children, to provide them with home, food, clothing, and education, he himself having no substance or earthly resources, and who steadfastly refrains from appealing to any mortal man for help; making request by prayer and supplication, with thanksgiving, to God alone (Phil. iv. 6):—such a man's faith is of no ordinary type, but is specially the gift of God.

If some of our readers should be prompted to pay a visit to Mr. Toye's orphanage (and we pray that many may be so led), they must not look for a building of showy or imposing exterior; quite otherwise. The School of Industry and Home for the Fatherless—for this is the name given to it by its founder and conductor—consists of a row of four cottages, of rather uninviting appearance, on the right-hand side of the Lewisham Road, as you journey from Greenwich, about midway between the latter place and Lewisham.

The occasion which gave rise to this "School" is deeply interesting and affecting. In the year 1867 great distress prevailed in that part of the east of London called the Isle of Dogs, on the bank of the Thames nearly opposite Greenwich. The then condition of destitution came about chiefly in consequence of the failure of a ship-building firm, whose extensive works had hitherto furnished employment, directly or indirectly, for great part of the population in that quarter. Mr. Toye and others found a field of effectual service to the Lord in that scene of poverty and affliction. The wants of the starving population were alleviated by large supplies of bread, soup, rice, &c. The contributions from Christians, entrusted to Mr. Toye, in two years, viz., to the end of 1868, amounted to 1935*l.* 9*s.* 2*d.* Moreover the Gospel of Salvation, in the name of Jesus Christ, was preached effectually, and many souls were converted.

We extract the following from Mr. Toye's first School Report, issued in December, 1870:—

"1869 opened with but, alas! small signs of improvement. Through the united efforts of Christians, several families were enabled to emigrate to Canada.

All this year, soup, bread, coals, &c., were supplied as in the two previous ones, and in this manner 721*l.* 9*s.* 3*d.* was expended.

"I was now much tried by the destitute condition of many widows and orphans. Application had been made by several to the orphan schools in and about London for admission, but without success, one boy excepted. This led me to look to the Lord for guidance as to what He would have me to do in providing for these poor children; and eventually, in simple dependence upon Him, I came to the conclusion to gather some of them together and feed them. From August 3rd till September 3rd ten children were thus cared for, and during these four weeks I was waiting upon the Lord to provide me with the means for procuring bedsteads and bedding. One day, whilst pacing an empty room in this desolate district, this verse from the 13th chapter of the Epistle to the Hebrews, was applied with much power to my heart—'Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee.' At first I felt at a loss to understand what reference this passage of Scripture could have to the subject upon which I had been so deeply meditating, inasmuch as I was not only without money, but, as it seemed to me, without means of any description towards carrying out the desire of my heart; but, after pondering over the matter, it appeared to me that it was the Lord's will to signify by this text that I should make the required bedsteads out of some timber He had already given me; so at once I set to work to construct some cots, and now there are twenty-seven made by my own hands. The question, however, of bedding still pressed itself upon my mind, and again was this fifth verse of Hebrews applied to my heart—'Be content with such things as ye have.' I was again perplexed; indeed, more so now than in the matter of the bedsteads; for, after carefully thinking over everything that I possessed, nothing occurred to me as available except some flour and rice sacks—and these at first appeared to me to be too coarse; but, when I called to mind the homes of some of these poor children, I decided that the sacks should have a trial, and as I had many hundreds of letters that had accumulated during the years already referred to, I and the little ones at once set to work to tear them up to serve in lieu of flock or feathers. Thus, with sacks and with letters, we managed to procure bedding. Soon after this we were furnished with sheets, blankets, and quilts; and on the 3rd of September the first fatherless ones were received into the house. Thus the Lord, according to His faithful word, gave me the desire of my heart, and helped me to carry out my work, which many may consider I did in a somewhat rough and novel manner.

"My object is to train those poor children to be useful. Many of them have been allowed to run wild for years, so that girls at the ages of nine and ten years did not know how to form a letter, hold a needle, or on which finger to place a thimble. Those who are able are taught to assist in the work of the house, such as cleaning, washing, cooking, &c., but not to the neglect of their school duties. Similarly, the boys are expected to work, and are occupied in wood-cutting, gardening, or anything there may be for them to do. From three to four hours is thus employed. We receive children at all ages if in destitute circumstances."

At the present time there are about one hundred and twenty children in this orphanage.

#### GATHERINGS.

WE hear very often, among a certain section of Christians, the expression "Gatherings," having reference to companies of believers meeting in the name of the Lord Jesus Christ.

Far be it from us to make any man "an offender for a word." Nevertheless, "The ear trieth words as the mouth tasteth meat." Our brethren have a distinct purpose in using the above phrase. They hold that, as respects their meetings, they are "gathered" by the Holy Spirit. Is there any Scripture warranty for this? We think not. We read of the disciples *coming together* to break bread! "Upon the first day of the week we came together to break bread" (Acts xx. 7). This coming together is an act of faith, not a Divine constraint. Yet surely all recognize that the Holy Spirit inclines the hearts of believers to whatever is pleasing in the sight of the Lord—no Christian would question that. But for a Christian to urge that his presence in a certain place at a given time is in itself proof that he was "gathered" there by the Spirit of God is quite an error. No Scripture can be found to justify such an assertion.

Do the Scriptures anywhere speak of the action of the Holy Ghost as that of gathering? We think not. "In one Spirit we were all baptized into one body." This truth demands very careful consideration with reference to the question before us. All Christians collectively are one body. The Divine action, in that sense, is completed. Henceforth we are to conform ourselves to that. Faith is called into action. Therefore comes the exhortation, "Let us consider one another to provoke unto love and to good works: not forsaking *the assembling of ourselves together*, as the manner of some is" (Heb. x. 24, 25). In the same style the Apostle Paul writes to the Corinthians: "In the first place, *when ye come together in assembly*, I hear that divisions exist among you" (1 Cor. xi. 18). Other passages might be cited, but

enough for the present if we set some searching the Scriptures for themselves. We shall be happy to receive communications on this subject.

#### GOSPEL WORK AND MINISTRY AMONG THE POOR.

WE have before us the 12th Annual Report of the Kingsland and North East London Gospel Mission, conducted by W. Chorley, 79, Norfolk Road, Islington, assisted by many voluntary helpers. Mr. Chorley is a man peculiarly fitted for his work, having not only gift as an evangelist, but also the spirit of rule and discernment, so that he is not easily imposed upon. He is an active visitor among the poor. Under his care are no less than three Gospel halls; one in Tottenham Road, Kingsland, one in Dame Street, Islington, and one in Stebondale Street, Milwall. Night-schools and Sunday-schools are also comprised in the work committed to his care and guidance.

From personal knowledge we can testify that the funds committed to his hands by benevolent Christians are administered with great fidelity.

If space allowed, we would gladly mention the work of many like labourers in London.

#### Books New and Old.

WE hope in future numbers of this serial to devote a fair amount of space to extracts from the works of approved authors. There are many books of intrinsic value which never come under the notice of a great number of Christians. We trust we may be permitted to provide portions for those who are unable to purchase; and, by the same instrumentality induce those who are blessed with pecuniary means, to procure such works for themselves. Lack of space forbids much effort in this direction now. We cannot, however, refrain from commending a little book of poems by the authoress of "The Old, Old Story." It is called "Heart to Heart," and is published by Macintosh, price 1s. It is a very precious little volume, and is a most suitable present for Christians. We select the following lines on "Solitude," not because it is the best poem, but for the reason that it suits our limited space:—

"I long to be alone—alone with Thee!  
Lord Jesus, come! Reveal Thyself to me!  
While I am speaking, O my God, draw near;  
For why need human presence interfere?  
Art Thou not great enough to fill all space?  
Is there a bound, a limit, to Thy grace?  
Can I not be alone with Thee, although  
A stream of people round about me flow?  
And though they all were gone, if THOU wert not  
Thyself reveal'd upon the lonely spot,  
Of what avail were outward solitude?  
Come, Lord, come now! And no one shall intrude  
Upon the secret of our intercourse!  
Thyself the Fountain! Thou, the living Source  
Of joy, and peace, and life for evermore,  
Of all worth having, or worth asking for!

"As seeing Him Who is invisible,  
I call on Him, with voice inaudible,  
And even here, with busy life around,  
A secret tabernacle I have found!  
I rest in peace, and Thou the watch shalt keep,  
For so Thou givest Thy beloved sleep!"

There is a little volume called "Ointment Poured Forth," published by Shaw, price 1s. 6d., we strongly recommend it as a present sure to be appreciated by true-hearted believers. It consists of selected writings from the pen of the late Miss Warner, in poetry and prose, edited by C. R. Hurditch. These books are not new, but, with reference to the season of the year, we mention them as precious love-tokens.

The following verses are taken from the "Golden Grain Almanack for 1878," published by J. E. Hawkins, Paternoster Square, price 1d. This almanac is quite a treasure. It furnishes a text for each day in the year; after each month there is a page of poetry or prose of a very high order. It has also an engraving of the Temple built by King Solomon, with a brief account of its typical significance. We apologize to F. R. H. for omitting some of the verses, which our limits constrain us to do:—

#### MY MASTER.

"I love my master. . . . I will not go out free. And he shall serve him for ever."—Exodus xxi. 6.

I LOVE, I love my Master;  
I will not go out free!  
For He is my Redeemer,  
He paid the price for me.  
I would not leave His service,  
It is so sweet and blest;  
And in the weariest moments  
He gives the truest rest.  
I would not *halve* my service,  
His only it must be;  
His *only*, who so loved me,  
And gave Himself for me.  
My Master shed His life-blood  
My vassal life to win,  
And save me from the bondage  
Of tyrant self and sin.  
He chose me for His service,  
And gave me power to choose  
That blessed, "perfect freedom,"  
Which I shall never lose.  
Rejoicing and adoring,  
Henceforth my song shall be:  
"I love, I love my Master;  
I will not go out free!"

F. R. HAVERGAL.

Other notices and reviews stand over.

#### Answers to Correspondents.

THE Editor will gladly respond to inquirers, as the Lord may give grace, concerning matters of interest to individual souls, or with reference to God's saints collectively.

#### Notice to Contributors and Correspondents.

All communications for the Editor should be addressed to him, care of Messrs. Gilbert and Rivington, 52, St. John's Square, E.C.

# THE MASTER'S WILL.

"If any man be willing to do His will, he shall know concerning the teaching, whether it is of God."—John vii. 17.

"Thy will be done, as in heaven, so also upon earth."—Matt. vi. 10.

No. 2.]

FEBRUARY, 1878.

[MONTHLY,  
ONE PENNY.]

BELOVED FELLOW-CHRISTIANS,—

The cheering words of congratulation and encouragement which we have received with reference to the first number of this little work has caused us to render hearty thanksgiving to God our Father in the name of our Lord Jesus Christ. We rejoice in His blessing. We thank you also for brotherly help and fellowship.

In one of Mr. Moody's Sunday morning addresses to "workers," when he was in London, he depicted in stirring language a house on fire, in the upper part of which was descried a child apparently about to fall into the burning ruins. The fire-escape was there, but none dared to face the threatening flames which were devouring all before them. The ladder was, however, placed in position, and one of the firemen essayed to ascend it, but shrank back in dismay. Again he came to the "escape" and placed his foot on the first step, when once more his heart seemed ready to fail him. But the spectators shouted "Bravo! bravo!" when up flew the deliverer, the top of the ladder was reached, and, dashing through fire and smoke, he snatched the child from the burning pile, and reached the ground in safety. It was the cheer that did it, said the warm-hearted evangelist. It was the cheer that sent that man on his errand of mercy.

Your cheering words, also, are helping us in our work to-day. We still invite your sympathy and assistance. In placing **THE MASTER'S WILL** in the hands of believers and others who are seeking the way of salvation, you will be doing real service, both to those you thus minister unto, and to ourselves as co-workers. This is one among many ways in which we may serve the Lord. And then, what a word that is, "We are labourers together with God"! (1 Cor. iii. 9.) What encouragement we have to labour! We have also the Lord's command. "Occupy till I come" is the injunction He has left with His servants. Let us think of His speedy return, and labour on diligently, be our sphere of service large or small. "She hath done what she could," will fill the heart with joy by and by.

But more than that: the Master has said, "Behold, I come quickly; and my reward with Me, to give to every man *according as his work shall be.*"

May all who rejoice in Christ Jesus our Lord also have respect to His promised reward!

Yours faithfully in "the Beloved One,"

THE EDITOR.

## LECTURES ON THE EPISTLE OF PAUL TO THE ROMANS.

### II.—DELIVERANCE BY JESUS CHRIST—MAN'S APOSTACY AND DEPRAVITY.

NATURALLY we should be disposed to speak of the disease first and the remedy afterwards. The inspired penman of the Epistle to the Romans, however, commences with the blessed Gospel of Jesus Christ, "God's remedy for sin," that we, as saved ones, may be led afterwards to consider, with some degree of composure, the dreadful condition out of which we have been delivered. There are things said in the latter part of the first chapter of Romans which many readers of the Bible are apt to pass over. Indeed, the moral depravity depicted in that portion of the Word is so gross that a well-trained mind shrinks from the consideration of it. Yet it is needful to hear *all* that the Scripture saith; for we do not value as we should the salvation given to us through Jesus Christ until we fairly contemplate the depth of degradation to which we might have been reduced but for God's gift of His own dear Son.

The Apostle begins his epistle by declaring himself as *a sent one, and a bondservant of Jesus Christ.* The word should be so rendered according to the Greek text; not servant merely, but bondservant. Would that all the Lord's servants recognized themselves as bondservants. The same costly price—the blood of Jesus—has been paid for us as well as for Paul. "Ye are not your own, for ye were bought with a price" (1 Cor. vi. 20). All who have been bought are, in that sense, bondservants.



Paul had but little to say concerning himself and his commission; yet he pauses to speak of God's distinct appointment, in setting him apart for the Gospel. Then he hastens on to speak of his Master, to declare the Gospel of God—the joyful news “concerning the Son of God, which was born of the seed of David according to the flesh, which was with power declared Son of God according to the Spirit of holiness by the resurrection from the dead, even Jesus Christ our Lord.”

In the first chapter of the Gospel by Matthew we are fully informed respecting the birth of Jesus, how, according to the flesh, He was of the seed of David. As the Son of Mary, the wife of Joseph, Jesus is reckoned as descended from David; yet is it revealed to us that His generation was by the Holy Ghost. According to all human law, Joseph, the descendant of David, stood in the relationship of father to Jesus. This was enough for Divine purposes. The confirmation of this is very plainly told out in that remarkable scene given in Luke's Gospel, when Jesus, at the age of twelve years, was found in the Temple sitting in the midst of the doctors, both hearing them and asking them questions. On that occasion the mother of Jesus said unto Him, “Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing.” How wonderful in wisdom, and perfect according to infinite knowledge, was the answer of Jesus! He did not, in terms, disown Joseph as His father, yet He could speak of none but God as His Father: “How is it that ye sought me? Wist ye not that I must be about My Father's business?” Truly He was the Son of God, yet in marvellous grace He submitted to the claims of an earthly parentage: “He went down with them, and came to Nazareth, and was subject unto them”!

The birth of Jesus is elsewhere declared in Scripture according to actual conception as made known to us in the narrative by Matthew; thus, “When the fulness of the time came, God sent forth His Son born of a woman” (Gal. iv. 4). Let us adore and wonder, saying with the Apostle, “Confessedly great is the mystery of godliness, who was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory” (1 Tim. iii. 16).

The birth of Jesus was most wonderful, but what is to be said of His resurrection? God prepared a body in which His holy child Jesus was to suffer for our sins. That suffering was endured; He suffered for sins, “the just One for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pet. iii. 18).

Men dared to dispute and deny that Jesus was the Son of God. They put Him to death. But God

thereupon reasserted the Divine Sonship of His Beloved One. On that morning of “the first day of the week” loving hearts sought for the body of the Lord in the place where they had laid Him. But, lo! the sepulchre is empty, and angel voices tell the joyful news, “He is not here, but is risen”!

“With power declared Son of God, according to the Spirit of holiness by resurrection from the dead, even Jesus Christ our Lord.”

“God raised Him from the dead,” or, “from among the dead”! This is the gladsome strain which sounds out through the sacred writings from the records of that blessed morning of “the first day of the week” to the close of Revelation.

“He was crucified from weakness.” Yes, but now all that is reversed. We little understand yet either the Divine power put in action to raise our adorable Saviour, or the almighty power now committed to His hands. In the Epistle to the Ephesians the Apostle prays that the eyes of our hearts being enlightened, . . . “we may know the exceeding greatness of His power to usward who believe, according to the working of the might of His strength which He hath wrought in Christ, by raising Him from the dead” (chap. i. 18—20). Then all know the glorious announcement from the Lord's own lips, after He had risen: “*All power* is given unto Me in heaven and in earth. Go ye, make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days, even unto the end of the age” (Matt. xxviii. 18—20).

In possession of all power, or authority, the Master of the universe issues His gracious mandate to His servants, “Go ye, make disciples.” Be it ever remembered, He requires obedience, not only from His specially sent servants, but also from all who receive the Gospel in His name. The Scripture, speaking of our Saviour's obedience, says, “Though He was a Son, yet learned He obedience from the things which He suffered; and being made perfect, He became the author of eternal salvation *unto all them that obey Him*” (Heb. iv. 8, 9).

So Paul, in our chapter, tells us that he received from the Lord Jesus Christ grace and apostleship, unto *obedience of faith* among all the nations, for His name's sake. It is the obedience of faith which separates the saved ones from the children of wrath. The wrath of God is impending over the world because God's gift of His own dear Son is slighted, and His command to all men to believe on Him whom He hath sent is disobeyed. So it is most awfully written, “The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance

on them that know not God, and *that obey not the Gospel of our Lord Jesus Christ*" (2 Thess. i. 7, 8).

But the Apostle's epistle was sent to believers, those in whom was recognized *the obedience of faith*. He therefore addresses them as "beloved of God, called saints;" i. e. being "called by Jesus Christ," they were (as all believers are) saints by calling. The Papal Church imparts the term saint, as a kind of title, after men are dead, but God calls people saints as soon as they believe in Jesus Christ and confess that He is Lord. So they, and we, come under the blessed salutation, "Grace unto you and peace from God our Father and the Lord Jesus Christ."

---

"DO THIS."

It is Sunday, or rather, scripturally, "the first day of the week." What shall I do to-day? how shall I employ myself? There are many eminent preachers, any of whom I may go to hear. Shall I make choice of one whose utterances in time past have been precious to my soul? Shall I go and listen again to the Gospel? Thank God! I have heard it and believed. I am trusting in the Lord Jesus Christ; He is my Saviour! Shall I take my accustomed place in the neighbouring church or chapel? I can there unite in singing praises to God, and have part in the service as an attentive listener. Is this what the Lord would have me to do? I hear of Christians who meet together, simply as such, without any prearranged service, and without any ordained minister. It does not seem to me, however, that their way can be the right one. What shall I do? How strange it seems that there should be any uncertainty as to what course a Christian should follow! In times of old God made known His will plainly, as to the service of His people. The appointed sacrifices and observances were written in terms which left no doubt as to God's requirements from His worshippers. Then there were no rival claimants offering diverse rituals, nor differing ministers conducting services partly derived from the Word of God and partly from man's judgment.

In Apostolic days Christians evidently never thought of establishing different denominations. Can it be right now? I see plainly that we who are at this present time in the denominations cannot alter what has been done. The dear men who have been trained up, and received their pastoral appointments, according to the traditions of their fathers, are worthy of deepest sympathy. But what must the Lord think about it?

Let me consider. Have I not been seeking guidance from my own judgment as to my path in these difficult days? "Lord, what wouldst Thou have me to do?"

This was the cry which came from the heart and lips of converted Saul of Tarsus. Let it be my heart-cry too: Lord, what wouldst Thou have me to do? Hush! did I hear the Master's voice? "This do!" The memory of my soul recalls the words, "This do."

"This do in remembrance of Me," the Master said, as He sat with the chosen few on that night in which He was betrayed. "This do in remembrance of Me" are the words of my Saviour, Jesus, as given in the Gospel by St. Luke. "This do in remembrance of Me" is again the loving injunction, twice repeated, by Paul in the Epistle to the Corinthians—an epistle addressed not only to believers at Corinth, but, as we learn in the first chapter, "to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"!

Now I perceive the significance of that scene in Troas (Acts xx. 7): "Upon the first day of the week, when the disciples came together to break bread, Paul discoursed to them, ready to depart on the morrow." The disciples came together on that day, it seems, not for the express object of hearing Paul, though he was the Apostle of Jesus Christ to the Gentiles. There was a greater attraction for them than even apostolic teaching, however precious that might be. "The disciples came together to break bread." They remembered the blessed commandment of the Lord, "This do in remembrance of Me"!

Oh! how foolish and wrong I have been to think lightly of those disciples of Jesus who, in the present day also, are making this loving command of Jesus their primary object each "first day of the week"! Alas! I have thought it a little matter. It has been with me but a very secondary object indeed; and I fear that, when I have occasionally gone to the Lord's Table, it has been to please myself rather than my Master.

Does He not count me among the number of those who deserve His reproof, "Why call ye Me Lord, Lord, and do not the things which I say?"

It would break my heart to hear those words from His own lips.

O God my Father, grant me grace that I may henceforth show that I love my Lord and Saviour Jesus Christ by keeping His commandments. Until He come, let me be found in the assembly of Thy saints, where the Table of my Lord is prepared; where thanksgivings to Thee, my Father, are offered by the disciples of Thy beloved Son, as they break the Bread and drink of the cup of blessing in remembrance of Him. Let no attractive eloquence, or lighter claims, seduce me from this proper manifestation of loving obedience. And may all Thy blood-bought ones in every place be thus brought, in childlike simplicity, to sit at the feet of Jesus!

## A HAPPY HOME AND A FATHER'S CARE.

I SEE in my memory a venerable man between fifty and sixty years of age. He has a bright and cheerful countenance, yet often the features bear a cast of deep solemnity. He carries a large flowing beard, quite white, and there are but few dark hairs left on his venerable head. Many trials and sorrows has he passed through, and much of bodily pain has he experienced. The more you know of him and his history the less surprised you become that the long-drawn visage is furrowed and the head prematurely white. He has a commanding manner, and much firmness of character, yet withal the habit and general tone of his bearing is that of true Christian gentleness and grace; a wonderful blending of the lion and the lamb, the lamb characteristics ever predominating. My description is a very imperfect one of dear Mr. Toye, of the happy home for orphans at Lewisham Road, Greenwich. He is truly a father to the numerous children under his protection. It is a sight to behold the little ones throng around and kiss him lovingly as they retire to their little dormitories at night. Indeed, to see him in their midst at any time is worth much; it does the heart good. If it be play-time, his presence does not in the least check their innocent gambols; they laugh and shout as if no Mr. Toye were there. But if his loving voice calls for quiet, the noise is hushed in a moment. In the school-room it is quite understood that his command must be obeyed. It is a touching thing to see him and his dear wife, with their helpers, caring for the sick ones. Lately there has been much sickness among the children, and the man of faith has been greatly tried. One of the little girls fell sick and died some time ago. I shall never forget that child, nor the loving care she received in that happy home. It has been said of her that she was truly a brand plucked from the burning. She died of a cruel disease which broke out in her little body, the inheritance received from a depraved and wicked father. Her little frame was, when I saw her, being gradually broken up by the painful malady which had been interwoven in her being; her chest and back had been eaten into holes by the corruption at work, and the very bones were coming away in a state of decay. But the poor sufferer lay upon her pillow without a murmur, and her sweet face was peaceful and bright as an angel's. In that happy home she had heard of Jesus, and had learnt to know and trust Him as her Saviour. Here was the secret of her beaming and peaceful countenance. The earthly house of tabernacle was about to be dissolved, and the burdened spirit set free. She was about to leave the friends who so affectionately cared for her here, but it would be to find happiness complete with that precious

Saviour who loved her far better than they. Yet truly their love was great for that little suffering lamb. They loved the child for her own sake, but they loved her more for the sake of Jesus. Go on, dear loving hearts; and the many like-minded labourers in the Master's vineyard, go on! Go on with your toilsome and self-denying work! A fellow-labourer sometimes looks on and offers you a word of cheer, but the eyes of the Lord are ever upon you. We love those, greatly love them, who care for such as are dear to our hearts; so does He: "Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me"! Will the King say that when He shall sit upon the throne of His glory, and all the nations upon earth shall be gathered before Him? and will He not say as much to you when, in the brighter realms above, we shall be manifested before His judgment-seat for the express purpose of receiving His gracious rewards? (2 Cor. v. 10.) Go on, dear brethren and sisters, go on: "Let us not be weary in well doing: for in due season we shall reap if we faint not."

Do any say within themselves, "My ability to help others is but small, and my opportunities are but few"? Let me remind you of the widow woman who cast into God's treasury "two mites, which make a farthing"! Her heart was true; she did what she could. That which she did was done unto God. She knew not how near were the observant eyes of the Searcher of hearts. But we know who it was that watched and interpreted her deed of devotion: "Jesus called unto Him His disciples, and saith unto them"—He would have all His disciples take the lesson to heart—"Verily I say unto you, that this poor widow hath cast more in than all they which are casting into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Thus the poor widow is made to stand at the head of those who contributed to the service of God. Yet the Lord does not disparage the other givers. Let none think their gifts are despised, provided their hearts are right with God, and their contributions are prompted by love to Jesus. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall in no wise lose his reward"!

I hope to tell, at a future time, about Mr. Toye's thrifty ways in the management of the Orphan Home—how he labours for the children with his hands, as well as on his knees in prayer to God; how he accomplishes bricklaying, carpentering, painting, and every other needful work for the buildings, by his own skill and activity, and with the help of the elder boys. No fear of funds being wasted which are entrusted to his hands.

One feature of this orphanage I must find space to mention now. Mr. Toye is not bound by any rules, as the managers of most kindred institutions are. A certificate of marriage is not an absolute necessity with him to prove the legitimacy of the children seeking his care. Indeed, illegitimacy does not shut up his heart nor close the door of his Orphan Home. There is one paramount claim to his pity and sheltering care—that is, utter destitution.

I have often heard him say, in his own loving way, that in many cases he has to consider, and ask special guidance from God, before receiving a child or placing its name on the list of applicants; but in any instance where the need is manifestly great, and the poor child without any other earthly helper, the appeal is irresistible, and is received as from the Lord. Such a case was that of the little girl who died. A lady who had been visiting among the poor saw with pitying eye that little lamb in a home of poverty and infamy, and brought her away (of course with the consent of the heartless father, the mother being dead). She came straight to Mr. Toye, saying, "It is a brand plucked from the burning. You must receive her." Thank God! the urgency of the claim was enough. And is not this the way of Jesus' salvation? Utterly destitute, and sinners too, each one who trusts in Him finds a heart of love open to receive, a Saviour able to save to the uttermost, and a Shepherd able to care for and provide. And may we not say, the more destitute and helpless the sinner, the more sure of a hearty welcome by Jesus?

W. S.

### PRAISE YE THE LORD.

MANY Christians seem almost unconscious of the fact that our God delights in their praises. Yet who so qualified as they to praise Him? Angels adore and worship Him. The saints of old knew how to praise Him for His mercies to them. But God has now given to those who trust in His Son Jesus Christ an eternal salvation! Shall we not seek to praise Him more and more? "Through Him [i. e. Jesus] let us offer up a sacrifice of praise *continually!*" Such is the blessed charge now laid upon us.

The following remarks are so valuable in this connexion that we extract them from a recent number of "The Golden Lamp." They are taken from an address delivered by T. N. upon the 149th Psalm:—

"One reason why 'hosannahs languish on our tongues' is, that we do not sing with the understanding. I believe there are many who do not know what the word 'hosannah' means. It is a pretty word, and they like to sing it. Now, properly speaking, the

word is prayer rather than praise. It means, *Save now*—'Save now, I beseech Thee, O Jehovah!' And so with 'hallelujah.' Do we know what it means? It means, 'Praise ye Jah,' and is embodied in that beautiful verse of Psalm lxxviii., 'Extol Him that rideth upon the heavens by His name JAH, and rejoice before Him.'

"It is remarkable that the word for heavens there is not the ordinary word, but another, that gives us the idea of those vast infinitudes beyond creation's limits. Space is one thing, infinitude is another. Time also is one thing, and eternity is another. Now God not only fills the heavens and space, but those vast untenanted heavens. He rides upon these infinitudes by His name Jah. The word 'Jah' conveys another idea from 'Jehovah.' 'Jehovah' presents God to us in His past, present, and future existence. 'Jah' means that one eternal now who *inhabits* all past, present, and future; it presents God in His infinity.

"O God, how infinite art Thou,  
Who fill'st eternity!"

"The Psalms are divided into five books, and these books are progressive; and towards the close of this last book we reach the great consummation of all things, the grand hallelujah chorus, when everything that hath breath comes in to swell the song.

"'Hallelujah' is the first word of Psalm cxlix. The saints of old had no dread of the *name* of God. We can prove this, because they interwove the name El, or Jah, in some way or other into the names of almost all their children. 'Jehovah' means, 'He that is, and was, and is to come.'

"First, 'Praise ye Jah;' then, 'Sing to Jehovah a new song.' What is the new song? We find it in the book of Revelation; and with regard to that book, I believe it to be the most simple of all; and if we understand it, we have the key of the whole Bible. The book of Revelation throws back light upon the whole book of God. It was written by Jah, who gave us the book of Genesis, a book of infinite foreknowledge; and the key to Genesis is the book of Revelation.

"But what is the new song? Do angels know it? The song of creation was theirs, 'when the morning stars sang together, and all the sons of God shouted for joy.' The first song was the song of creation—adoring God; but the new song is always connected with the new creation, resurrection, and redemption. Redemption brings it in, and the Lord Jesus Christ—the Speaker of Psalm xxii., the One who stands in the midst of the assembly of His saints—fixes the first note, and leads on the new song of the new creation in resurrection. We must come into the new creation to sing it aright.

“Let Israel rejoice in Him that made him: let the sons of Zion be joyful in their King.’ The rightful Heir enthroned on the hill of Zion. Let the sons rejoice! He that remade them says, ‘Behold, I make all things new’—new heavens, a new earth, and a new people. There is one Lord over all the earth. His name is one. His people rejoice; the shout of a King is among them.

“Let them praise His name in the dance.’ Yes, there is a time for dancing; it will soon come; but it is not now. If you get the dancing now, it is a daughter of Herodias that dances. But there is a time to come when Israel, a new creation, will praise Him in the dance. Every power renewed will join in the expression of their praise. ‘Timbrel and harp,’ instruments of music, will then be used. The devil is now the prince of the air, so Nebuchadnezzar and the kings of the earth bring in music to act upon the flesh.

“What is the effect of instrumental music? It stirs up the feelings of the flesh. The flesh is not renewed, therefore this is not the time for instrumental music. I would not go to extremes, and do not deny the use of instruments for helping to tune the voice, or to learn tunes, &c. But when we enter within the veil, and enjoy the sweet consciousness of the presence of the Lord, we want nature to be quiet and in abeyance. We do not want instrumental music then; and why? Because we are flesh, and music interferes with our spirituality, and drags us down to earth; and at such seasons we prove that we are better without it. But in Israel’s time, when *nature* will be renewed, it may be acted upon to the full, and will only sound out the praises of their God and King. Let them sing praises unto Him with the timbrel and harp.’

“For the Lord taketh pleasure in His people;’ that is, in Israel, for it is in the singular. Their land will then be a delight.

“He will beautify the meek with salvation.’ Their language then will be, ‘My soul is even as a weaned child.’ No longer the proud and self-righteous people, but brought down to be meek and lowly in heart, and clothed with garments of salvation, their song will be the new song, even praise to our God.

“There is such a thing as rightly dividing the word of truth.

“The division of this psalm is, I believe, at verse 5. ‘Let the saints be joyful in glory.’ Here ‘saints’ means ‘gracious ones;’ let them be joyful in glory. They sing the new song in the heavens. The saints in glory, the white-robed choir—those who have washed their robes in the blood of the Lamb—‘Let them be joyful in glory: let them sing aloud upon their couches.’ ‘Bed’ gives the idea of slumber, but the thought here is of reclining. They shall come

from the east and the west, from the north and the south, and shall recline. The saints in glory recline on their couches; the day’s toil over, the passover fulfilled in the kingdom of God, when the Lamb partakes of it with them. There will be no slumber there, but everlasting rest. And what an idea it gives us! Not only rest, but singing praises. Their singing will not interfere with their profoundest rest. No toil there; they never grow weary; they sing upon their couches; they have entered into the rest of their God. ‘There remaineth therefore a sabbatism for the people of God.’

“Let the high praises of God be in their mouth.’ Here it is God in the singular number, the one true God. Let them praise Him. ‘And a two-edged sword in their hands.’ The time looked at in heaven is the marriage supper of the Lamb! Rev. xix. throws light upon this. After they have entered into the marriage supper, and reclined as Jesus said they should, He comes forth upon His white horse to execute judgment, and the armies in heaven follow Him.

“Let the high praises of God be in their mouth, and a two-edged sword in their hand.’ The sword proceeds out of *His* mouth, but it is in their hand to execute the judgments, the vengeance, on the nations. The word ‘heathen’ ought to be ‘nations.’ We think of heathen as cannibals, or pagans. But it is the nations—it is France, Britain, and Germany, the nations of the Roman empire especially.

“And punishments upon the peoples.’ In verse 4 it was the people Israel, but here it is plural; it is the ‘peoples.’

“To bind their kings with chains, and their nobles with fetters of iron.’ What! you and I share in that? Yes. ‘Do you not know that the saints shall judge the world?’ And what is the promise to the overcomer? ‘To him that overcometh will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I have received of my Father.’

“Have we thought of this? Have we realized that we are to be the executors of these judgments on the apostate earth? ‘This honour have all His saints.’ Hence, said Paul, ‘Put them who are least esteemed in the Church to judge things pertaining to this life.’ ‘Know ye not that ye shall judge angels?’”

CONFESSIO.—To confess, in general terms, that I am a sinner, is one thing: to confess my sins to God is quite another matter. “I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin.”

## DREADFUL WAR.

WE shudder as we think of the horrible slaughter still going on in the East. Our sympathy is drawn out towards our suffering fellow-creatures, though we have no voice in the matter as far as the nations are concerned, as such, whether Turks or Russians. The thousands in this country who discuss, day by day, the victories or defeats of the opposing armies little imagine what war really means. We thank God that the British Government has refrained from hostile interference. Not that we are politicians. Christians cannot fitly direct the world. Our mission is to warn men to escape from its coming judgment. But the preservation of peace is precious to us. We are preachers of peace. Angels began to proclaim peace at the birth of Jesus. Our blessed Saviour is Himself "the Prince of peace" (Isa. ix. 6). So also our God is "the God of peace" (Rom. xvi. 20).

Christians who take the Word of the Lord to guide them can, voluntarily, only take the part of peace-makers, and helpers of the suffering victims of violent and cruel men. It is painful to reflect that the Turkish people may have been encouraged by some to hope that England would espouse their cause in this present dreadful struggle.

Alas! they look in vain for human aid. Where can a deliverer be found? Alas for a groaning creation! Not in vain, however, the cries of anguish which are going up to God! not in vain the prayers of His people. He will send a Deliverer for the nations. Those who hope in God may say to one another, "Patience, patience!" The groaning creation shall yet be delivered.

"The coming of the Lord draweth nigh." "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, *and the desire of all nations shall come*" (Hag. ii. 7; see also Heb. xii. 26—28). When Jesus came to suffer He was not recognized as the desire of all nations; nor is He now, except in so far that the peoples secretly long for a deliverer to reign over them in righteousness. They, however, know not where to look for him, but the people of God know. It was revealed to Daniel long ago: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him; and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 13, 14). Who is that "Son of man"? The same that Nebuchadnezzar had seen

with the three faithful Jews in the fiery furnace. The same who afterwards passed through the furnace of affliction for His people, that so He might become their Deliverer—Jesus of Nazareth, once crucified, but raised from among the dead, now seated at the right hand of God, waiting, but soon to come again in power and glory. There is no mistaking His own testimony, unless heart and understanding be blinded through unbelief.

Jesus said, in the way of parable, being nigh to Jerusalem, and because they thought that the kingdom of God should *immediately* appear, "A certain nobleman went into a far country, to receive *for himself a kingdom, and to return*. . . . But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that *when he was returned, having received the kingdom*, then he commanded his servants to be called unto him." These, the Scripture goes on to say, receive both praise and reward if found faithful, and, on the other hand, reproof and loss if unfaithful. Then the inspired Word proceeds: "But those mine enemies which would not that I should reign over them, bring hither and slay before me" (Luke xix. 11—27). Truly God's Anointed King must needs set up His Government by executing judgment. Out of His kingdom shall be gathered all things that offend; but then shall follow His benign reign of righteousness, peace, and blessing. Oh, that rulers and people would now take to heart the Divine counsel furnished in the Second Psalm!—"Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

## AN ASSEMBLY OF CHRISTIANS.

HAVING heard of a new meeting-room in the neighbourhood of Hoxton, where the disciples of Jesus come together on the first day of the week to break bread, I determined, God willing, to take an early opportunity of being present with them, and to report my visit to the readers of "The Master's Will." Accordingly on a recent Sunday morning I found myself in "the assembly" at Bethesda Gospel Hall, New North Road.

I had no difficulty in finding the place, though the road in that part diverges from the direct line and leads to the end of Pitfield Street, Hoxton. The entrance to the Hall is through a convenient gateway, over which is suspended a lamp with these words plainly written on it, "Bethesda Gospel Hall." It is rather unusual for Christians in liberty to give names to their meeting-places. Why the disciples here chose

a name for theirs I did not inquire. Certainly the name itself is a good one—Bethesda signifying *the house of mercy*.

In the entrance-way I encountered two of the Lord's servants, who, like those of the house of Stephanas (1 Cor. xvi. 15), "have addicted themselves to the ministry of the saints." I was received with true Christian love, and, on giving my name, which was entered in a book, they at once recognized me as a disciple, and invited me to sit down at the Lord's Table. I noticed that these two dear brethren, though evidently the most gifted in the assembly, continued to act the part of door-keepers, receiving, in their own gracious way—or rather in the Master's gracious way—all who came, until some time after the service had commenced. There is very much in being thus welcomed by loving spirits on entering the meeting-place.

At, or about, eleven o'clock, most of those who usually assemble there were present; some came in later. The number in all was estimated to be somewhat under one hundred. It soon became evident that perfect liberty prevailed in the assembly; at the same time there was perfect order. A hymn was given out by one of the younger brethren, from the selection called the London Hymn Book, in the singing of which all joined heartily; then a brother rose up, offering prayer and thanksgiving to God. It was done in few and simple words, in the name of our Lord Jesus Christ. Again a hymn was sung; after that, two brethren in succession stood up, and, in unconstrained language, gave thanks to the Father and to the Son, concerning the salvation accomplished and freely given to us through the shedding of His precious blood. Again the assembly united in singing praise to God; after which, in like unostentatious manner, we were once more led in prayer and thanksgiving. Then the twentieth chapter of the Gospel by John was read very impressively, the reader commenting briefly on Mary's well-rewarded patience and love. Peter and John hastened to the sepulchre, and entered into it, on that morning of the Lord's resurrection. They saw the empty tomb and the grave-clothes, and then returned to their own home. Let us never hasten away, but, in faith, tarry at that unveiled sepulchre. Mary lingered, and looked again; she saw the angels; they speak to her, and she answers them, but she is not satisfied. Not even a vision of angels could content her; she seeks her absent Lord—none but Himself, even if in death, can satisfy her inquiring soul. But death no longer holds that "Holy One." He is risen, He is near her, He speaks; her faith is weak; she is not looking for a living Lord. But when the Great Shepherd calls His own sheep by name, "Mary" !—in a moment, with throbbing heart, she answers to the call and worships at His feet!

A few more comments were made on the Lord's gracious message to His disciples, and on His appearing in their midst in the evening, when the doors were shut, where they were assembled for fear of the Jews. The great stone of the sepulchre could not keep Him in, nor could the closed doors shut Him out.

The hymn No. 525 was then sung, the refrain of which is—

"Precious moments at Thy Table,  
From all fear and doubt set free."

This was entered into richly. The third verse of this hymn, as follows, was sung twice:—

"Lord, behold us met together,  
Members of our risen Head;  
Thus to take the cup of blessing,  
Thus to share the broken bread."

One of the elder brethren of whom I have spoken, and who had remained in a retiring position near the door, then rose and gave thanks for the Bread and Wine. This was done in the Spirit, with earnest, loving utterances. The "one loaf" on the Table was then broken in two, and laid on two plates, which were circulated, one to the right, and the other to the left of the table, each brother and sister in fellowship breaking off and eating a portion. The wine was then poured out into two goblets, and passed from hand to hand in the same manner.

After this a box was passed round for contributions for the poor of the flock. Then an elder brother, who had hitherto been silent, one of those who received me in the entrance-way, read the Twenty-third Psalm with much spirit and power. He commented very strikingly on the individuality maintained throughout this Psalm. "The Lord is my Shepherd, I shall not want." "Of course I shall not want," said the speaker, "if the Lord is my Shepherd. The Lord is my Shepherd, and I am His sheep. Has He not sought and found me? has He not carried me, as it were, on His shoulder, saying, Rejoice with Me, for I have found My sheep which was lost? Has He not had joy in the presence of the angels over one sinner that repented, and is not that me? Yes, me, His sheep—'He loved me, and gave Himself for me.' We can all say that. Yes, beloved brethren, this precious Psalm is for each one of us—we are all 'me's'!" And so the speaker continued to the glorious end. "'My cup runneth over;' yes, my cup runneth over: 'Surely goodness and mercy shall follow me;' yea, goodness and mercy shall follow me! 'And I shall dwell in the house of the Lord for ever;' yes, I shall dwell in the house of the Lord for ever!"

With earnest prayer for continual blessing upon all who call upon the name of our Lord Jesus Christ, and a few words of loving counsel and encouragement, the

assembly dispersed soon after half past twelve o'clock. The time had passed most blessedly. In all that had transpired there had been no undue haste, neither had there been any restraint. About seven or eight brethren had taken, at intervals, some leading part, several of them being apparently but young in the faith, others evidently were tried and approved servants of the Lord, well able to minister in word and doctrine. All was unpremeditated, except the provision of the Lord's Table. The Spirit of the Lord was there, and under His gracious influence, faith, hope, and love were made abundantly manifest.

PRESBYTEROS.

#### THE ENGLISHMAN'S HEBREW BIBLE.\*

THIS is indeed a boon for Bible-readers wherever the English tongue is spoken. Mr. Newberry has adopted the Authorized Version as the basis of his work, but it is arranged in paragraphs, not broken into verses; yet the numbers of the verses, as in the ordinary editions, are inserted for purposes of reference. To this he has added certain signs, easily understood, by means of which he imparts to the English text the deeply significant emphasis and other characteristics of the original Hebrew Scriptures. In addition to the points and signs, other helps to efficient reading and right understanding of the sacred writings have been introduced. For instance, leading words are printed in capitals, and emphatic pronouns in small capitals. The reason for this is that the pronouns are generally combined with the verb in Hebrew, or are *understood*; when, therefore, they stand alone they are to be read with emphasis.

Mr. Newberry tells us that in the first ten chapters of Genesis the emphatic pronouns occur forty times, and in five chapters of Leviticus thirty-one times; yet they are not indicated as such in our ordinary versions.

Poetical portions of the Scriptures are arranged on a new plan, taken from the Hebrew. Select references and parallel passages are furnished in the margin. The names by which God was known in times past are supplied in all cases. Thus, when in the ordinary rendering we read of "God," if the true name in the Hebrew is Elohim, that word is furnished in the margin. So of Jehovah, &c. Much light is afforded by the retention of these appellations just as furnished by Divine inspiration. The interpretation of these, and of all significant proper names, is given in the margin.

The Hebrew Articles are indicated. This is a very

important feature in this work, as it is also in Mr. Newberry's edition of the New Testament.

The tenses, Hebrew and Chaldee, are marked, thus giving point and certainty to the translation. Want of space prevents further enumeration here. Mr. Newberry, after pointing out the prominent features of his work, says: "The result is, that I believe I am safe in saying that the difficulties connected with the Hebrew tenses and the use of the 'vau' have been removed, and the principles made simple and clear to ordinary capacities, while in the Englishman's Hebrew Bible the English reader, as well as the Hebrew scholar, is put in possession of the practical benefit."

Mr. Newberry sets forth in his Introduction principles for the guidance of the reader, in a very lucid form, and concludes with the following remarks:—

#### "URIM AND THUMMIM; OR LIGHTS AND PERFECTIONS.

"When, in accordance with the principles here laid down, the tenses, and combinations of tenses, with the articles, numbers, and emphatic pronouns, of the Inspired Scriptures, are marked and indicated by means of the simple but expressive signs herein employed, provision is made for the manifestation of the LIGHTS and PERFECTIONS of the sacred Word.

"The perfections are there for the light to shine on, that those perfections may glitter and sparkle in their Divine beauty.

"It is the light of the Eternal Spirit shining on the Word that gives it its pre-eminent excellency.

"The perfections are there, but the light must reveal them.

"And, as in natural things, the colours are not in the objects but in the light, so in spiritual; the light of the Divine Spirit adds a glory, as well as reveals perfection."

A careful perusal of "The Englishman's Hebrew Bible" cannot fail to impress the thoughtful reader with a more profound reverence for the Word of God, and a conviction of the vast importance of becoming acquainted with its "Lights and Perfections."

We hope, in future numbers, if the Lord will, to bring under the notice of our readers many of those "Lights and Perfections" which Mr. Newberry's most valuable investigations and labour have made plain. In the meantime we earnestly recommend all who are able to do so to procure a copy of the work. It ought to be in every library where a Bible is found. No Christian community or assembly should be without one. We would also suggest to Christians who cannot afford to pay so high a price for a Bible to combine together in little companies to buy one.

\* "The Englishman's Hebrew Bible." By T. Newberry. Bagster and Sons, 15, Paternoster Row.



Believers, especially young men and maidens, would find great profit and delight in copying into their own Bibles the most salient features of this, such as the interpretation of Hebrew names, the introduction of the signs which indicate the Hebrew articles, &c.

As a present from one Christian to another, nothing could well be more really precious, or likely to be so highly prized as "The Englishman's Hebrew Bible."

### Answers to Correspondents.

S. W., CLERKENWELL.—With reference to 2 Pet. i. 4—"How are we to understand the expression, 'Whereby are given to us exceeding great and precious promises' ? what part of the context is the word 'whereby' connected with ?"

We understand the word to be connected with the commencement of the third verse of the chapter thus:—"His Divine power hath given unto us all things that pertain unto life and godliness." Read the remainder of that verse as if in a parenthesis; then, "Whereby" (or "through which," as Alford reads) "are given to us exceeding great and precious promises;" i. e. our Lord Jesus Christ has, by His Divine power, given unto us all things that pertain to life and godliness; also, by His Divine power, He has given to us exceeding great and precious promises, such promises as one possessing Divine power alone could give.

BURMAN.—We cannot agree with the answer given in the magazine referred to as to the time of day for the Lord's Supper being an open question. The prevailing practice with Christians is to treat it so. But surely the Scriptures unmistakably fix the evening as the proper time. The very name given to the ordinance implies this. Who would ever think of appointing the morning for "Supper-time" ? Then we read expressly that when the evening was come Jesus sat down with the twelve. So, also, in the First Epistle to Corinthians, chapter xi., we are reminded "that the Lord Jesus in the *night* in which He was betrayed took bread," &c. Then, in the only instance recorded of the actual keeping of the ordinance (Acts xx. 7—12), it was certainly in the evening, or night time. We do not mean to imply that we are to be in any kind of bondage about this question of time. It is, however, a good thing to follow the Lord's mind about all things, not His express injunctions only.

W. G.—We are sorry to see the pamphlet entitled "The Four False Christs of Exclusivism." We know and deplore the evils of the Exclusive system; but Christians who belong to the party known as Exclusive Brethren should not be condemned in the gross because some of their teachers have been betrayed into statements which are unscriptural. There is all the difference between the sin of setting up false Christs and the error of promulgating misconceptions concerning "The Christ." However, they have, alas! been severe with others, and now severity is visited on them. But this should not be so. There is a way of "speaking the truth in love" when the errors of our Brethren are in question. Moreover it is a very solemn thing to speak evil of the children of God under any circumstances. To the people of God it is said, "He that toucheth you toucheth the apple of His eye" (Zech. ii. 8).

INQUIRER.—The second coming of our Lord Jesus Christ will be a twofold event. We learn from 1 Thess. iv. 16, 17 that the Lord will descend from heaven—i. e. from the place

He now occupies on the Father's throne—and will come down into the air (not to the earth in the first instance), and will call up to Himself in the clouds, in the air, those who have died in the faith, together with those believers (ourselves, perhaps) who remain alive at that moment of rapture. Afterwards—we know not exactly at what interval of time, but possibly several years—He will continue His descent to the earth, to judge the nations, and set up His reign in righteousness. See Matt. xxiv. 29 to the end of chapter xxv.; also the prophecies which pervade the Bible from Genesis to Revelation.

CHINA'S MILLIONS.—Mr. J. Hudson Taylor is now in England, and, we expect, will be holding meetings in various parts of the country, to make known the deep spiritual needs of the vast empire of China. Many godly labourers have gone out there through the influence of the Inland China Mission, of which Mr. Taylor is the leading spirit. Should your heart be led to a foreign mission field you would do well to attend the Saturday afternoon prayer meeting, at four o'clock, held in connexion with this work at 2, Pyrland Road, Canonbury. It was our purpose to have given this month a lengthened notice of the Inland China Mission, but are compelled to defer it through lack of space.

S. J., ISLINGTON.—In the Scriptures we read of types, figures, shadows, and images.

Types are very strong representations of things to be imitated or avoided. Timothy was enjoined to be a type or example to the believers in word and conduct (1 Tim. iv. 12). The evil ways and doings of the Israelites are types or examples for Christians to avoid (1 Cor. x. 6).

Figures are generally representations of things higher than themselves. The raising up of Isaac from the place of sacrifice is said to be a figure of resurrection (Heb. xi. 19).

The holy places made with hands were figures of the true holies in heaven (Heb. ix. 24).

Shadows are very imperfect forms without any substance. If you see your own shadow on the ground it gives some faint idea of the fashion of your body. So we read of the law as having a shadow of good things to come, but not the very image of the things (Heb. x. 1).

Images are substantial representations of persons or principles. As believers, we have borne the image of the earthy (Adam), we shall bear the image of the heavenly (Adam) (1 Cor. xv. 49).

Your second inquiry shall be answered in our next, if the Lord will.

### Notice to Contributors and Correspondents.

All communications for the Editor should be addressed to him, care of Messrs. Gilbert and Rivington, 52, St. John's Square, E.C.

It will greatly assist in making THE MASTER'S WILL more widely known if dear friends who sympathize with us in our work will order a few copies monthly of some Bookseller in their neighbourhood, and leave them in the windows for sale, agreeing to take as many as may remain unsold after a week or two. The profit to shopkeepers on works of this kind is so small that they cannot afford to keep them in stock with the risk of having them left on their hands.

**NOTICE.**—On and after the 7th day of February inst. the **FIRST NUMBER** of **THE MASTER'S WILL** will be charged **Twopence**, there being but a **limited number in reserve**.

### Advertisements.

#### THE SECOND COMING OF THE LORD.

*Conference Hall, Mildmay Park, London, N.*

It is proposed that, with the view of affording an opportunity for united prayer, and for bearing testimony to the Second Coming of our blessed Lord as the proper hope of the Church, a three days' Conference should be held here on the 26th, 27th, and 28th February next, when, without attempting to expound the minute details of the prophetic Word, or to set forth the exact order of future events, addresses shall be given declaring glorious *main* truths which are, in the judgment of all, connected with that blessed hope. Differing as we may, and perhaps from human infirmity must, as to the details of interpretation, we believe that it is possible, as we are convinced that it will be profitable, for us to meet together in brotherly love, and in the unity of the Spirit, to exhort one another to look for the glorious appearing of our great God and Saviour Jesus Christ, and to pray with one accord, "Thy kingdom come," and "so much the more as we see the day approaching."

To this Conference, beloved Brethren, we invite you, in the name of our Lord Jesus Christ. We trust that your heart may be inclined and your way made plain to join us, and that, whether able to be present in person or not, you will unite with us in frequent and earnest prayer, that the guidance of the Holy Ghost may be vouchsafed to us, and that the blessing of God may be abundantly given to this effort to make known the coming of the "King of kings and Lord of lords."—We remain, your faithful and affectionate brethren in Christ,

W. R. FREEMANTLE.	E. AUBIOL.
HORATIUS BONAR.	E. HOARE.
S. A. BLACKWOOD.	C. J. GOODHART.
J. E. MATHIESON.	D. B. HANKIN.
C. SKRINE.	J. DENHAM SMITH.

The following is the proposed order of the meetings:—  
*Tuesday, Feb. 26th.*—11 to 1, "The Second Coming of Christ, Personal and Pre-millennial," 3 to 5, Bible-reading. 7 to 9, "The Signs of His Coming."

*Wednesday, 27th.*—11 to 1, "The State of the World at the Time of the Second Coming of Christ." 3 to 5, Bible-reading. 7 to 9, "The Restoration and Conversion of Israel."

*Thursday, 28th.*—11 to 1, "The First Resurrection." 3 to 5, Bible-reading. 7 to 9, "The Attitude of the Church in Expectation of His Coming."

**ADVERTISEMENTS** for **THE MASTER'S WILL**—such only as are suitable for its pages—will be received by the Publisher, W. H. Guest, 29 & 30, Paternoster Row. Terms 2s. for Forty words, and every additional Nine words 6d., or by special contract.

**ADVERTISEMENTS** for **THE MASTER'S WILL**—such only as are suitable for its pages—received by J. Milnthorpe, Agent, 28, Ockenden Road, Essex Road, N. Terms 2s. for Forty words; 6d. for every additional Nine words or under. Special terms for continuous Advertisements. Advertisements sent by post must be accompanied by postage stamps or post-office order payable to Joseph Milnthorpe.

**THE MASTER'S WILL.**—Each Monthly Number, as issued, will be forwarded post free to any part of the country, on receipt of 1s. 6d. in postage stamps, for Twelve Months. J. Milnthorpe, 28, Ockenden Road, Essex Road, London.

**TO PARENTS AND GUARDIANS.**—Two Christian young ladies, residing with their parents, who receive a few day Pupils privately, are willing to undertake the entire care and education of a Little Girl. She would have the full advantage of a Christian home, with affectionate and careful training. Terms 25l. per ann. inclusive. Address, for further particulars, A. C., 38, Pyrland Road, Highbury, N.

**SEASIDE.**—Comfortable **APARTMENTS** (with Board, if required) are provided for **CHRISTIANS** on very moderate terms. Address Mrs. Grant, 3, Artillery Road, East Cliff, Ramsgate.

**HOUSE OF REST** for Christian Workers, when out of health, waiting for new spheres of labour, or needing preparation for Mission work, at Kilburn. Seaside Branch at Eastbourne. Supported by free-will offerings. Communications addressed to Miss Mason, 7 and 8, Cambridge Gardens, Kilburn Park, N.W.

**"MY OWN DEATH AND THE DEATH OF MY LORD."** A small Pamphlet, 24 pp. By the Editor of "The Master's Will." Price 2d. A few copies yet on hand. May be had of the Printer, W. Saunders, 15, Rawstorne Street, Clerkenwell.

#### ANNUAL VOLUMES FOR 1877.

**THE GOSPEL WATCHMAN.** Paper covers, 1s.; cloth, 2s. Well suited for presents to unsaved friends.  
**THE GOLDEN LAMP;** or, Truth in Love for the Children of God. Cloth, 1s. 6d.  
**THE MISSIONARY ECHO.** Cloth, 1s.

**RED AND GOLD TEXTS.** A New Series of Texts, beautifully printed on White Enamel Paper, in Red and Gold. Size, 20 by 12 in. Six kinds. Price 6d. each.

**STAND STILL AND SEE;** or, The "Fear Not" of Salvation. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

**BROUGHT OUT AND BROUGHT IN;** or Seven "I wills" of Jehovah. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

**SALVATION:** What it is, and who it is for. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

London: **JAMES E. HAWKINS**, 36, Baker Street, and 12, Paternoster Square.

**ADVERTISEMENTS** for **THE MASTER'S WILL** intended for the ensuing month should be forwarded either to the Publisher or Agents by the 15th of the current month to insure insertion.

**THE MASTER'S WILL.**—Orders for this work will be promptly executed by Joseph Milnthorpe, Wholesale Agent, 28, Ockenden Road, Essex Road, London. Booksellers supplied on usual trade terms.

**THE MASTER'S WILL** may be obtained from the following local Agents at any time. Also, to order, through all Booksellers. *Agents wanted in all parts of England and the Colonies:—*

*Aldersgate Street, City.*—Mr. E. B. Smith, Shakespeare House, 134, Aldersgate Street.

*Newington, S.E.*—Mr. J. B. Matthews, 21, Newington Butts.

*City Road.*—Mr. J. Allinson, Featherstone Street, City Road.

*City Road.*—Mr. Aldridge, 75, Shepherdess Walk.

*Horton.*—Mrs. Boorman, St. John's Road, Hoxton.

*Islington.*—Mr. Matthews, 390, Essex Road.

*Islington.*—Mr. Clively, 430, Essex Road.

*Southgate Road.*—Mr. A. Cumming, 78, Ockenden Road.

*Stoke Newington.*—Mr. Toone, 73, Newington Green Road.

THE  
ENGLISHMAN'S  
HEBREW BIBLE ;

SHOWING MANY OF  
THE HIDDEN BEAUTIES AND DIVINE PERFECTIONS OF THE INSPIRED ORIGINAL,  
ON THE PAGE OF  
THE AUTHORIZED VERSION.

BY THOMAS NEWBERRY.

*In Four Parts, together 21s.*

*Names of Subscribers and Post Office Orders may be sent to MR. THOMAS NEWBERRY, Abbey Street, Crewkerne, Somerset.*

THE NEW TESTAMENT,  
WITH ANALYSIS, NOTES, AND EMPHATIC READINGS.

In paragraphs, with the subject of each paragraph given in the margin : and with suggestions for improved renderings, with proofs. Altered tenses of verbs restored. Indications of the presence or absence of the Greek article. Emphatic pronouns marked. Revised references ; and other features.

"This handsome volume deserves a special notice. It does all that a clear form of printing can do to put the English reader into the position of an intelligent student of the original Greek."—*Freeman*.

This work is now offered at the following greatly reduced prices :—

In Cloth boards, Quarto	...	...	...	...	...	5s. 6d.
Extra Cloth, gilt edges	...	...	...	...	...	7s. 6d.
Half-bound Calf	...	...	...	...	...	10s. 6d.
Half-bound Morocco	...	...	...	...	...	15s. 6d.

May be ordered of Messrs. S. BAGSTER & SONS, 15, Paternoster Row ; Messrs. S. W. PARTIDGE & CO.,  
9, Paternoster Row, London ; or of

MR. THOMAS NEWBERRY, ABBEY STREET, CREWKERNE, SOMERSET.

# THE MASTER'S WILL.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou gavest Me, for Thou lovedst Me before the foundation of the world."—John xvii. 24.

No. 3.]

MARCH, 1878.

[MONTHLY,  
THREE-HALFPENCE.]

## THE MASTER'S WILL.

THE only instance recorded in which the beloved Son of God said, "Father, I will," is that at the head of this page. With reference to His earthly course, our blessed Saviour had no will, except to do the will of Him that sent Him.

"Thy will be done on earth as it is in heaven" was no vain petition with Jesus. Even in Gethsemane, when, in the anguish of His soul, He prayed, saying, "O My Father, if it be possible, let this cup pass from Me," He yet added, in the spirit of perfect obedience, "Nevertheless, not as I will, but as Thou wilt"!

He took upon Him the form of a servant to the intent that He might do the will of God, in perfect obedience, even unto death, and that the death of the cross.

This yielding up of Himself with the one object of fulfilling God's will is gloriously told out in that Scripture: "A body hast Thou prepared Me. . . . Lo, I come . . . to do Thy will, O God" (Heb. x. 5, 7).

It has been well said, with reference to the one expression of His will God-ward—namely, in the passage quoted from John xvii.—our blessed Lord was, in spirit, above and beyond the sphere of earth. The commencement of the first verse of this chapter may be rendered thus: "These words spake Jesus, and lifted up His eyes into [*Gr. eis*] heaven, and said," &c. As looking back upon the scene of His humiliation and sorrow, He can ask for glory now. "I glorified Thee on the earth: I finished the work which Thou hast given Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." True, the Cross, with all its horrors and its shame, stood yet between Him and the glory. But, "for the joy that was set before Him," He could "endure the Cross, despising the shame." So, as already in the heavens, our blessed Master had many things to ask of the Father for His beloved disciples—ourselves, who trust Him now, among the number—and, may we say, rising higher and higher in His loving desires for us, the climax is reached with that wondrous expression,

"Father, I WILL that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou gavest Me, for Thou lovedst Me before the foundation of the world"!

Fellow-Christians, such is the one expression of His will! It is to be fulfilled. Surely it will soon be fulfilled! Are we ready? We are fit. "By the will of God we are and have been sanctified through the offering of the body of Jesus Christ once" (Heb. x. 10).

Again: "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

But where are our hearts? Are we waiting for the rapture? Are we "looking for that blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all lawlessness, and purify unto Himself a peculiar people zealous of good works"? Is that it?

Oh, that our hearts may live in the attitude of Rev. xxii. 17! The Lord grant us grace that it may be even so!

## LECTURES ON THE EPISTLE OF PAUL TO THE ROMANS.

### III.—TWO REVELATIONS FROM GOD.

FIRST let us notice the precious announcement (chap. i. 16) that the Gospel of Christ is the power of God unto salvation to every one that believeth. It is difficult to persuade men that God has Himself provided a Saviour for them, Jesus, and that the good news or Gospel He has sent them is the only required power to deliver them from their sins and from the judgment due to them. Alas! because they do not believe what God says about His Son Jesus Christ, many are vainly seeking to make themselves righteous, deluding themselves with a vain hope that they can effect their own salvation. The jailor at Philippi cried out with fear, "What must I do to be saved?" He thought, as many think now, that he had something to do in the matter. But, in answer to his inquiry, the good news, or Gospel, was proclaimed to

him, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." And he did believe, with all his house. Immediately they were saved, and accounted righteous persons in the sight of God.

Now it is in the Gospel that the righteousness of God is revealed for the blessing of every sinner that trusts in Jesus. It is not the fact that God is righteous that is pressed upon our attention here. The point to apprehend is, that in the Gospel God makes known or reveals to the believer, for his or her benefit, a perfect righteousness in which the pardoned sinner will be free and happy to stand in God's holy presence henceforth and for ever.

Notice the two revelations. The righteousness revealed in the Gospel for blessing to all who believe (verse 17), and the wrath of God revealed against all ungodliness and unrighteousness of men, who hold down, or repress, the truth in unrighteousness (ver. 18).

Here are two portions, as far apart as heaven and hell. We could know nothing about either unless God had revealed them. Both are equally sure. There is righteousness freely reckoned to all who believe the truth—that is Jesus, for He is the Truth—and there is the wrath of God for those who repress the truth in unrighteousness—namely, those who despise or reject or neglect the Gospel of Jesus Christ.

It is this revelation from heaven which offends the impenitent, especially the wise men of the world. Man, in the natural pride of his heart, puffs himself up with thoughts of his own wisdom. Yet he lacks the very first essential of wisdom, the fear of God! "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding" (Prov. ix. 10). An unregenerate man is far from seeing this.

God, in His infinite wisdom, has permitted man to display himself fully. In our chapter the inspired penman shows us the sad picture of men repressing or holding down the truth concerning the knowledge of God as Creator. God was manifest in them and to them, as Creator (verse 19). His eternal power and godhead, or divinity, are plainly seen. A man has but to look honestly at himself, and consider his marvellous structure and capabilities, whereupon he must be constrained to recognize that he is divinely created. So, also, he has but to look around and above him, and behold the various works of God's hand in the vast fields of creation, and he will be constrained to confess to the eternal power and godhead of creation's Lord; so that they are without excuse (v. 20). Men will never be able to excuse themselves by saying they had no knowledge of God. "The fool hath said in his heart, There is no God" (Psa. xiv. 1). But in so doing he only makes manifest that he is a fool; for his desperate folly is that he says in his heart there is no God, while he is utterly unable to convince himself

that it is so. He seeks to deceive himself, in hope that his unrestful conscience may be quieted, so that he may go on still in his wickedness.

In the nineteenth Psalm God's works are appealed to as speaking for Him to all mankind: "The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

In the second part of that Psalm it is shown, however, that man needs not only the knowledge of God as Creator; he must also inquire after, know, and obey God's will: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is Thy servant warned: and in keeping of them there is great reward."

Then this true knowledge of God, and recognition of His righteous rule, leads the soul into dealings with God personally, so that the Lord Himself is adoringly appealed to for the accomplishment of that which fallen man cannot effect for himself. "Who can understand his errors? cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."

But, to return to our chapter, Rom. i. While men, in our days, who will not hearken to God's message of mercy and reconciliation, proclaimed in the name of His Son Jesus Christ, yet boast that they worship God as seen in nature, rising, as they say, from "nature up to nature's God,"—the sacred Scriptures show that when men were left without the Gospel, to the evidences of creation, the result was total apostacy. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to

dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen."

Thus it is seen that departure from God, and false representations of the Creator, lead to the deepest depths of degradation in mankind. So that man, in his wilfulness, rejecting the true knowledge of God, and, therefore, being given up by God, debases himself more and more, until he sinks into a condition lower than the brute's. This is depicted in verses 26 and 27, in reading which a tinge of shame mounts to the cheek. It is well to remark, with reference to these two verses, that the words "men" and "women" should be read *males* and *females*. In the Greek text it is so. Creatures fallen so low cannot fitly be called men and women.

#### FIRE AT THE ORPHAN HOME, LEWISHAM ROAD, GREENWICH.

THE sympathies of our readers will, we feel confident, be stirred, as ours have been, on hearing that a destructive fire has occurred in the laundry connected with Mr. Toye's Orphanage. A quantity of linen, both wearing apparel and bedding, has been destroyed. We need not say the loss is necessarily much felt. The pressure, however, falls most heavily on our dear brother Toye and his wife, who, we are sure, will have done everything in their power to protect the children under their care from any actual suffering through lack of clothing.

It seems the laundry was not suited for the heavy requirements of so many children and helpers as the Orphan Home now numbers. Our brother is therefore looking to the Lord for guidance as to efficient accommodation for the future. May the hearts of the dear children of God be stirred to supply ample means for this purpose!

One might, at first, naturally wonder that the Lord should permit such a calamity to befall where the needs are great, and the supplies only furnished from day to day, without any reserve fund to fall back upon. Surely, however, in His all-wise way, good will come of it. We expect to find that dear Christians on every hand will respond more heartily than ever to the claims of the fatherless children, whom God, in His mercy, has brought under the protection of Mr. Toye and his co-workers. May God, even our Father, so dispose the hearts of those who love our Lord Jesus Christ, that the occurrence may in that way result in the thanksgivings of many, to His glory!

#### TO F. W. FARRAR, D.D., CANON OF WESTMINSTER.

IN your sermon No. 1 on the question of eternal punishment, you take for your text, "*For this cause was the Gospel preached also to them that are dead.*"\* No doubt you were actuated by benevolent feelings in seeking to expound this Scripture. Evidently, however, you do not see the true bearing of the passage. Let us seek light from the context. That is the only way of arriving at an understanding of the inspired writer's meaning. All idle speculation is utterly vain; yea, a far heavier sentence than that will be passed upon all tampering with the sacred Scriptures. We will make our quotation sufficiently copious to include the other portion from the same epistle of Peter introduced at the close of your discourse, the meaning of which you also totally misapprehend.

Pray notice that the passages which you bring into special prominence are allusions and illustrations in connexion with the moral truths pressed by the Apostle, and are not furnished in a didactic way, as though he were making a new revelation concerning the Lord's dealings with the dead. It is helpful to bear this in mind. Now take the current of the apostolic writing in this portion of the epistle:—

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. Because Christ also suffered for sins once; a just person for unjust persons, that He might bring us to God, *being put to death in the flesh, but made alive in the spirit: in which He also went and preached unto the spirits in prison; (which were once disobedient) when the longsuffering of God was waiting in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. Which, the antitype [of that], doth now save you also, even baptism: not the putting away of the filth of the flesh, but the enquiry of a good conscience after God, by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him. Forasmuch then as Christ suffered in the flesh, arm yourselves likewise with the same mind: because he that suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh by the lusts of men, but by the will of God. For the time past of our life may suffice us to have wrought out the will of the Gentiles, walking as ye have done in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same slough of riot, speaking evil of you: who shall give account to Him that is ready to judge the quick and the dead. *For for this cause was the Gospel preached to dead men also, that they might be judged according to men in the flesh, but live according to God in the spirit.* (1 Pet. iii. 17 to iv. 6. Alf.)*

On reference to the first chapter of this Epistle of Peter, verses 10 and 11, we are divinely taught that it

\* 1 Pet. iv. 6.

was the Spirit of Christ in the prophets which searched and prophesied concerning the salvation of souls in connexion with the sufferings of Christ and the glories that should follow them. And it is evident that it was the same spirit of Christ in Noah which preached to the antediluvians! All the analogies of Scripture show that Gospel-preaching takes place before death, not after. What are the plain facts as narrated in Genesis? God had denounced judgment upon a sinful world. He determined to destroy the inhabitants of the earth by a flood of waters. The execution of this terrible judgment was, however, delayed while Noah was building the ark. Thus, then, the Gospel or good news was, "God is waiting, and an ark of refuge is being prepared, a way of escape from the deluge." Those who believed the Word of God, and the evidence afforded by Noah, were saved; those who were disobedient through unbelief were destroyed. The confirmation of this is found in the Second Epistle of Peter, where he says, with reference to the doom awaiting false prophets and false teachers, "For God spared not angels when they sinned, but cast them into hell, and delivered them unto dens of darkness, being reserved unto judgment; and spared not the old world, but preserved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of ungodly men" (chap. ii. 4, 5). Here Noah himself is said to be the preacher, and how could he preach righteousness without the spirit of Christ?

We may remark, in passing, as to the antitype (v. 21), namely, the baptism of the disciples of Jesus—i. e. of true Christians—there is a double allusion here, namely, to the immersion of believers into the death of Christ, and also to their immersion in water baptism. This is brought out clearly in the Epistle to the Romans (chap. vi. 3—7):—

Know ye not, that all we who were baptized into Jesus Christ were baptized into His death? We were buried therefore with Him through our baptism into His death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united to the likeness of His death, surely we shall be also to the likeness of His resurrection: knowing this, that our old man was crucified with Him, that the body of sin might be destroyed, in order that we might no longer be in bondage to sin. For he that hath died hath been set free from sin.

In verse 3, believers in Jesus Christ are regarded as having died with Him, and in that way delivered from the power of sin. Verse 4 looks at them as buried in the waters of baptism, and raised up out of that typical place of death. There is death as the proper portion assigned to the old Adam, and resurrection to the new man in Christ. Both death and resurrection. In that way perfect deliverance is effected for every true believer in Jesus. So with Noah and his family in the

ark; they were immersed in the waters of death, yet sheltered and carried safely through them. And when the execution of judgment was ended they were set free, as if risen from among the dead.

If it be asked, "In what sense can they, upon whom the flood came, have been regarded as spirits in prison?"—we reply that their spirits were imprisoned in bodies doomed to destruction, and, further, that the whole world was as a prison in which were malefactors upon whom the sentence of death had been passed, and who were held in durance in it until the judgment was executed.

You told your hearers that the foregoing passage is the only foundation for that shocking dogma, "He descended into hell"—a declaration furnished in "the Apostles' Creed," untruly so called. You know very well that the Apostles never had anything to do with its construction, and we have shown you that the Scripture you rely upon to substantiate your affirmation affords no foundation for the dogma. The blessed Jesus, before He bowed His sacred head and died, said to the thief on the cross, "To-day shalt thou be with Me in Paradise"! and then, finally, "Father, into Thy hands I commend My spirit"! To declare that Christ descended into hell is to say that which is utterly opposed to Scripture. What can be worse?

It is a dreadful thing to induce thousands of men, women, and children to say they believe this—though "unwittingly," as you suggest—and parade it before God every Sunday as an article of faith, when they do not believe it at all; and if they did they would be only the more reprehensible.

Now as to your selected text. You will consent to Alford's rendering as more correct than the A. V. "For for this cause was the Gospel preached to dead men also, that they might be judged according to men in the flesh, but live according to God in the spirit."

The exposition of this is simple. Every time the Gospel is preached to sinners who have not previously believed in Jesus Christ, it is preached to dead men. The Scripture, speaking of those who have been saved through faith in the Lord Jesus, says, "And you being DEAD in your trespasses and the uncircumcision of your flesh, He quickened together with Him (Christ), having forgiven us all our trespasses" (Col. ii. 13). Of course this cannot be understood by any but believers. Alas! you make little or no distinction between those who have faith in Jesus Christ, and those who have not "the faith." Yet it is this which, according to the Word of God, makes all the difference. Those who "believe not" are dead. The Gospel may have been preached to them, but they have not received it; and they are, therefore, still dead in trespasses and sins. On the other hand, those

who trust in Jesus are quickened. These have been judged (crucified with Christ) according to men in the flesh, but they live according to God in the Spirit. They have received God's gift, even eternal life, through our Lord Jesus Christ.

Compare 1 Pet. iii. 18 with chap. iv. 6. In the former it is said, "Christ was put to death in the flesh, but made alive in the Spirit." In the latter passage we read, concerning those to whom the Gospel was preached, it was "that they might be judged according to men in the flesh, but live according to God in the spirit."

Surely, on reflection, you will see the true meaning of these Scriptures, unless, indeed, you have yet to learn that foundation truth which so astonished Nicodemus. "Ye must be born again." "Except a man be born anew, he cannot see the kingdom of God."

#### MEMOIR OF THE LATE ANTHONY NORRIS GROVES.\*

It is some years since this precious volume first came under our notice. The impression produced upon our mind by its perusal has never been effaced. Its pages tell of one who loved, not in word only, but in deed and in truth—of one who gladly gave up position and wealth, and all that men count dear, that he might be a devoted servant of Jesus Christ.

We feel assured that we shall be rendering a service to the Church of God by furnishing our readers with some extracts from this memoir.

The history of the early life of Mr. Groves is furnished in his own words, as follows:—

"I will begin with my earliest connexion with missionary objects. When I was between thirteen and fourteen, I used to attend Fulham Church with the school to which I was sent, and all I recollect of my general religious state then was, that it was a common practice with us to take the smaller novels, such as Fielding's and Smollet's, *within* our prayer-books, to read at church; and yet it was during this state of open rebellion against God, and while walking in open defiance of His holy will, that the first permanent impression was made on my mind relative to missions. It was after a sermon preached by John Owen. I recollect the thought arising in my dark soul, 'Surely it would be a worthy object to die for, to go to India, to win but one idolater from hopeless death to life and peace.' Little did I then think that I was ten times worse than he, as great a sinner and with none of his excuses. The impression soon wore away, yet I never was free from recurring convictions, and I recollect, from a hundred little circumstances, too minute to mention, that these thoughts still dwelt in my heart, though buried under a load of ignorance and love of sin. Yet the Lord dealt with me most indulgently, and

kept me out of sin, in the midst of which I was moving, and into personal intercourse with which I was fast sinking, by the sweetest, and at the same time the most powerful, constraint that could hold a natural mind, the growing attachment between dearest Mary and myself. Her mind, like my own, had a *certain tincture* of religious feeling which even at that time endeared us to each other; and as we walked to church, or round the garden at Fulham, the subject of religion often engaged our thoughts, and one of the very few presents I recollect ever making her was a Bible. From the time I was about sixteen till I was nineteen was to both of us a period of peculiar trial, but it is now needless to mention from what causes. I felt my dear aunt was not opposed to our union, and I did not think my uncle would be, had I ever the means of supporting her in that affluence to which she had been accustomed; my hopes were young and my prospects bright, and with a sad yet hoping heart I left London, towards the conclusion of my nineteenth year, and commenced my professional career at Plymouth the 1st February, my nineteenth birthday. My success soon surpassed my hopes, and although I had felt it would be useless to make an offer when I knew not how I was going to live, yet now things were changed, and I had 400*l.* a year, I wrote to dearest Mary to tell her my happy circumstances, and asked leave to speak to her father; but she, without sending me a reply, spoke to him herself, and met with so strong and decided a refusal that, knowing his character, all hope was for ever extinguished, and on grounds that nothing could remove, that of our being *first cousins*. To me the blow was as complete as it was unexpected. I knew my uncle loved me, and had been very kind to me. I did all I could—I wrote to him to say that I felt how much I owed him, and that therefore I never would renew the intercourse with my dearest M. without his consent. I now became supremely miserable, and the more so because I could not help hearing of her, and that she was silently but uncomplainingly sinking. My slight thoughts about religion now became my solace. I made the acquaintance of dear Mr. Joseph Richards and Mr. Hitchins, at Plymouth. They did all they could for me; yet my soul had much and deep sorrow to go through before it knew either the peace or the *power* of Jesus' blood."

(To be continued, if the Lord will.)

LUTHER, it seems, longed for meetings of Christians. The following is found in a letter of his recently published. Luther says, "We have no meetings appointed where Christians might be brought together in a Gospel manner, but only public occasions, when men are incited to believe. Thus the true method of an evangelical meeting would be, not to admit folk of every sort publicly and promiscuously, but where those should come together who are in reality earnest Christians, professing the Gospel in act and word, who would enter their names in a register, meet in some private dwelling-house and have prayers, readings, baptisms, the celebration of the Lord's Supper, and any other Christian exercises."—From "*The Hebrew Christian Witness*."

\* "Memoir of the late Anthony Norris Groves." J. E. Hawkins, 12, Paternoster Square. Cloth, 3s. 6d.



## THE COMING OF THE LORD.\*

THE Addresses at the Conference Hall, Mildmay Park, on "The Second Coming of the Lord," as announced by Advertisement in our last month's issue, will, we trust, have inspired the hearts of Christians with a desire to know more of "the blessed hope."

Sixteen addresses on this most soul-stirring theme were delivered some time ago at Freemasons' Hall. The speakers were able teachers in the Church of God, well furnished concerning the truths which they laid before their hearers. These discourses have been published in a cheap form, and we strongly recommend our readers to procure a copy. The speakers were,—Messrs. J. C. Bland, W. Lincoln, J. Denham Smith, Herbert H. Taylor, J. R. Caldwell, Henry Heath, Thomas Newberry, T. Shouldham Henry, W. H. Williams, R. J. Mahoney, C. R. Hurditch, J. G. McVicker, Henry Groves, J. Stancomb, and Henry Dyer.

Mr. Hawkins has added to the sixteen addresses an "Introductory Outline," furnishing a very clear and deeply interesting, yet concise, review of prophetic Scripture relating to the Second Advent of our Lord Jesus Christ.

The following is from the Address by Mr. William Lincoln:—

"While I should have liked to have spoken on the coming of the Lord, two things lead me to dwell upon another line of truth; first, my being asked to speak at the opening meeting of this Conference, and observing that the Church's position and calling are put first on the programme; secondly, I think it will be a more suitable beginning for us to see what is God's purpose in Christ about us, His heavenly people. I propose, then, as the Lord shall enable me, to give you a distinct idea of the position and hope of the Church. I will therefore sketch in a rapid outline the teaching of the Holy Ghost concerning the Church, as given in the Epistle to the Ephesians. Not much is said here about the coming of the Lord, as we are contemplated as already in the heavenlies. Still the coming of the Lord is put as the sum of all our hope. The epistle consists of seven parts.

"I. *The work of God, Father and Son and Holy Ghost, in lifting us into the heavens.* (Chap. i. to ii. 10.)

"We have, first, the work of the Father, the work of the Son, and the work of the Holy Ghost, in lifting us up into our proper place through Christ. In Romans we have the work of God in saving us from hell and from our old nature, while in Ephesians the

subject is continued, being taken up just where Romans ends. Thus it is in this epistle God beginning with us at the very tip-top; but in Romans He is seen picking us up from the very bottom; while in Corinthians the Church is in responsibility on earth. In the Epistle to the Ephesians the Church is looked upon as in her rightful place, where sovereign grace before the world began determined to put her. . . .

"Now, as to the work of the Father, we have three things stated, and these rest upon this sure basis, that 'He has taken us into favour in the Beloved One,' which is a better translation than 'accepted in the Beloved.' We have three statements, then, as to the work of the Father.

"Firstly, He has blessed us with all spiritual blessings in Christ Jesus; He has blessed us with everything up there, because He determined we should be His sons, under His eye and resting in His love.

"My friends, God does not do such things generally; it is not His usual way of dealing. If He makes a bird, its home is in the air; if He makes a fish, its home is in the water; if He makes a human being, his natural abode is on the earth. But now He acts far differently; earth-born ones are raised up to be 'for ever with the Lord.'

"Secondly, He hath chosen us before the world began, that we should be before Him in love. He determined from all eternity that He would have the company of lost sinners, redeemed by the power of the blood, with Him up there; that they should be before Him, happy in His love for ever. *Before* the world began; that shows that we have nothing to do with this earth: our place is a heavenly one. 'Before Him in love;' that is, under His eye, and surrounded by His love. Above me, around me, beneath me—'before Him in love.'

"Thirdly, He predestinated us to the place of sons. The word unhappily is translated 'adoption.' But you know that it is not adoption. God never adopts any one. Adoption is a sham. He always makes us actually and truly sons. He does so in three ways; by redemption, by regeneration, and by the resurrection of the body. No one but God can do that; and He is doing it with, it may be, millions."

A short passage from the Address by Mr. J. Denham Smith:—

"It now needs that we should look to that wonderful word in John xiv., where, on leaving, the blessed Lord said, 'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and

\* "The Coming of the Lord." Sixteen Addresses. J. E. Hawkins, 12, Paternoster Square. Price 1s.; Cloth, 1s. 6d.

receive you unto Myself; that where I am, ye may be also.' This, then, is our blessed hope; it is *the* hope founded on the promise, 'I will come again.' He Himself will come, and for His Church, that the Body with the Head may be together and in the same glory. . . . Oh, how sweet to think, as we have heard, how He loved His Church, and of all the mighty expenditure of riches that He may possess that Church, and in a place suited to the love and to that mighty expenditure of His riches in securing it righteously, as that which for ever would show forth that love.

"But who could make the place suited but Himself? Hence, 'I go and prepare a place for you.' This is, then, our specific hope. There is a diversity of hopes, even of the glory, or rather the glories to be revealed. The Old Testament saints without us cannot be made perfect. And the hope of Israel is, that the Lord will come to them, not to take them away, but to take position with them as Lord and King in that day when His feet will stand upon the Mount of Olives. The immediate hope of Israel relates to this earth; ours to our being taken from it.

"When He has taken away His Church, that being completed, He will then take possession of the earth, and Israel will be saved with all nations of the earth, and the Millennium will come as times of refreshing, not from the Gospel, as some suppose, but from *His presence*. (Acts iii. 19.) It will succeed, and not precede, the great tribulation spoken of in Zech. xiv. It will flow out of His taking up Israel again. As our friend Mr. Bland has said, the mighty river which once flowed for Israel will then overflow the whole earth, and all nations will be blessed. I do not know how people read their Bibles—I mean those who tell us that we are now in the Millennium!—a statement which I have heard again and again; but you must read Isaiah lx. if you would see its character and bliss. *This* the Millennium! All I can say is, it is a sorry Millennium—a Millennium unworthy of the grand and glorious descriptions of the Prophets, unworthy of Him whose it will be when the whole earth will be His delightful garden, His glorious heritage, reflective of His own right and power and glory; nay, the whole earth will be filled with His glory as the waters cover the sea."

We close our present notice with an extract from Mr. McVicker's Address:—

"I was reading Romans viii. the other day, and I could not help being startled when I came to that verse, 'If children, then heirs; heirs of God, and joint-heirs with Christ.' One could hardly help thinking, Have I ever believed that? If we were heirs of some great nobleman or monarch, it would be wonderful

enough; but where did Paul get the boldness for such an assertion as this, that we who are dust and ashes are heirs of the living God? These words pass through our minds oftentimes without creating any corresponding impression on our hearts. If you met a young man, a prince, who had a kingdom before him, you would not expect to find him feeling and acting like a portionless beggar; you would expect to see already some stamp of princeliness upon his character and ways. Thank God we have that before us. We may meet troubles and difficulties on the way, but they cannot make us cease to be children of God and heirs of God—heirs of the glory that is to be revealed when Jesus Christ shall come. They will pass by, but this will remain. We should murmur less, and grasp the world less, if we held in our hearts that in a little while we shall be on the throne with the Lord Jesus Christ; and we have a rational and scriptural certainty that this is the case.

"And now a few words as to WHOM we are looking for. I know it is easy to say, we are looking for the Lord Jesus Christ; but oh, let us remember who He is: that we thus so easily name. Read one description of Him, Rev. i. 5: 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father.' John cannot name the name of Jesus without breaking out into this doxology. That is the One that we are looking for—the One who loved us in our sins; the One who washed us from our sins; the One who has made us kings and priests unto God.

"I remember some years ago reading an account of the entry of the German army into Paris, when that city, after the long siege, was taken. The writer described the triumphant bearing and the flashing eyes of the Prussian soldiers as they marched into the city playing 'The Watch on the Rhine;' and he made this remark, that, proud as their bearing then was, it was nothing in comparison with what it would be when they got back to Berlin, and entered the capital of their own land in triumph, amid the acclamations of the whole nation. How would the emperor feel on that day? With what looks and shouts of triumph would he be welcomed by the nation! But here is a question for our hearts to consider: How would his wife receive him? They might say, 'This is our great emperor; this is the man who has headed our armies, and gained immortal fame to our nation;' but with what different feelings she would say, 'This is my husband!'

"There is something here that a stranger cannot intermeddle with. What is that but a faint shadow of what it will be when Jesus our Lord will come? Angels will be praising Him; all creation will be praising Him. But what shall *we* say to Him?

What language shall we use to speak to Him? I remember a dear young sister falling asleep amongst us in Ballymena, and I asked her shortly before her death if she had prepared the little speech she was going to make to the Lord Jesus when she saw Him, and she said, 'No.' 'And what *will* you say when you see Him?' She waited for two or three minutes, and at last she said, 'I do not think I will be able to say anything. I will just fall down at His feet, and hold my peace.' And what will it be, dear brethren, when we see the One that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God? Do any of us know what we shall say? We shall have crowns; but we know what we shall do with them. We shall take them off, and cast them at His feet through whose sufferings we have received them; 'for Thou art worthy, Thou alone.' "

We hope to continue our review of this precious volume at a future time, if the Lord will.

FROM "THE ENGLISHMAN'S HEBREW BIBLE."

THE SECOND PSALM.

We copy, verbatim, this Psalm from "The Englishman's Hebrew Bible," with the marginal references and explanations, together with the *signs*, by which the Hebrew Articles are indicated, also the numbers, tenses, and other features, of which a full explanation is given by Mr. Newberry in his work.

2 WHY do the HEATHEN RAGE,  
And the people imagine a  
vain thing? <sup>1</sup> The kings of the earth  
hate themselves, <sup>2</sup> And the rulers  
take counsel together, <sup>3</sup> Against  
the LORD, <sup>4</sup> And against his an-  
ointed, saying, <sup>5</sup> Let us break  
their bands asunder, <sup>6</sup> And cast  
away their cords from us.  
<sup>7</sup> He that sitteth in the heavens shall  
LAUGH: <sup>8</sup> The LORD shall have  
them in derision.  
<sup>9</sup> Then shall he speak unto them in  
his wrath, <sup>10</sup> And vex them in his  
sore displeasure.  
<sup>11</sup> Yet have I set my king  
Upon my holy hill of Zion.  
<sup>12</sup> I will declare of the DECREE:  
<sup>13</sup> The LORD hath said unto me,  
"Thou art my Son; <sup>14</sup> This day  
I have begotten thee. <sup>15</sup> Ask of  
me, <sup>16</sup> And I shall give thee the  
heathen for thine inheritance,  
And the uttermost parts of the earth for  
thy possession. <sup>17</sup> Thou shalt break  
them with a rod of iron; <sup>18</sup> Thou  
shalt dash them in pieces like a potter's  
vessel."  
<sup>19</sup> BE-WISE now therefore, O ye  
kings: <sup>20</sup> Be instructed, ye judges of  
the earth. <sup>21</sup> Serve the LORD with  
fear, <sup>22</sup> And rejoice with trembling.  
<sup>23</sup> Kiss the Son, lest he be an-  
gry, <sup>24</sup> And ye perish from the way,  
When his wrath is kindled but a  
little. <sup>25</sup> Blessed are all they that put  
their trust in him.

H.C. 1047.  
GENTILES.  
GOD SPEAKS.  
1-4. H ACTS 4.  
24-28.  
n. nations,  
Heb. goyim.  
l. or, tumultu-  
ously.  
m. or, medi-  
late.  
j. Jehovah.  
m. Messiah.  
John 1. 41.  
3. Luke 19. 14,  
20 14.  
a. Adonahy,  
Lord, plural.  
a. or, anointed,  
poured out,  
or, founded.  
Heb. nah-  
saeti, from  
LASC, to  
pour out, to  
cast.  
THE DECREE.  
THE SON  
SPEAKS.  
7. ACTS 13. 23.  
Heb. 1. 5; 5.  
17. for a.  
j. Jehovah.  
8. Dan. 7. 13,  
14.  
n. nations.  
9. Dan. 7. 34,  
36, 44. Rev.  
2. 21.  
ADVICE.  
THE SPIRIT  
SPEAKING.  
11. Heb. 12.  
28.  
23. th. Jeho-  
vah (obrec-  
tise).  
13. Luke 7. 37.  
36.

The second Psalm is prophetic. It is divided into three parts. There are three speakers, as indicated in the margin. First God speaks, then the Son, and lastly the Holy Spirit.

The first portion, namely, to the end of verse 4, has been fulfilled, as declared in "The Acts," where we read, "They lifted up their voice to God with one accord, and said, 'Lord, Thou art God, which hast made the heaven and the earth, and the sea, and all that in them is: who by the mouth of Thy servant David hast said, Why did the heathen rage, and the peoples imagine vain things? The kings of the earth stood up, and the rulers were gathered together against Jehovah and against His Anointed (Christ). For of a truth against Thy holy child (or servant) Jesus, whom Thou anointedst, both Herod, and Pontius Pilate, with Gentiles, and people of Israel were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done'" (Acts iv. 24-28).

The rulers and peoples thought they had broken away from Divine control when they succeeded in putting to death the One whom God anointed as Priest and King. But while they thus accomplished the wickedness of their purpose, they had in fact fulfilled the predetermined counsel of God. They thought they had triumphed! But where are they who put Jesus to death? And where is He? It is the Lord who is triumphant. "God also hath highly exalted Him, and given Him a name which is above every name, that in the name of Jesus every knee should bow, of creatures in heaven, and in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. xi. 9-11).

It is interesting to notice with reference to the title Lord in verse 4 of the Psalm the information in the margin that the word "Adonahy" is plural, one Lord, yet more persons than one. Jesus is seated on the Father's throne. "I and My Father are one"!

The remaining portion of the prophecy has yet to be fulfilled. The Lord Jesus Christ is not yet seated on His throne as King in Zion; yet it will be so; God only knows how soon. Meanwhile, the Anointed One Himself speaks, and says, "I will declare the decree—Jehovah said unto Me, 'Thou art My Son; this day have I begotten Thee.'" (Read Acts xiii. 33 in this connexion.) And what follows? not only the throne of Israel, but the uttermost parts of the earth are to be His possession. For this He waits—but all enemies must be put under His feet. Until, however, He comes to reign, the Holy Spirit continues to counsel all to seek reconciliation. "Kiss the Son, lest He be angry." The proclamation now is, "Peace through the blood of His cross" for all who put their

trust in Him. The Holy Spirit has come down from heaven to preach the good news, "Blessed are all they that put their trust in Him."

#### FAITHFUL WORKERS.

THERE is a wonderful work of faith going on in preaching the good news of Jesus Christ to heathen nations. The most vast undertaking in that way is that of "The Inland China Mission." The remarkable work inaugurated, and so far accomplished, by the band of evangelists and helpers, taking unitedly the name of *The Inland China Mission*, is truly one of faith. This Association is not a missionary society as ordinarily constituted. Properly speaking it is not an organization. It does *not* appeal to the public for funds to carry on the work; yet, from time to time, meetings are convened by Mr. J. Hudson Taylor, the Director of the Mission, when he is in this country, or at other times by his co-workers, for the purpose of making known the spiritual needs of the millions who dwell in the vast empire of China. On such occasions there are generally found some who volunteer to join the band of labourers in that distant land. Christians, also, are doubtless prompted, by what they hear, to contribute of their substance to this good work. But no one is ever solicited to help. The God of all grace is alone appealed to for supplies. "The earth is the Lord's and the fulness thereof!" Every Saturday afternoon at four o'clock there is a prayer-meeting at the Mission House, 2, Pyland Road, N. As to this recognized reliance on prayer to God, we give the following extract from a letter received from one of the workers in China, Mrs. Crombie, of Funghwa:—

"We came to China to win souls—are there many at home praying that we may be *wise* to do so? We try to carry glad tidings to weary hearts, but few believe our report! Are there many at home praying for us that the Word spoken may be 'mixed with faith in them that hear it?' We try to tell the 'Old, old story,' but it often seems like beating the air, and we marvel at their unbelief; are there many at home praying for us, that we may speak God's Word in that 'demonstration of the Spirit and of power' which all our adversaries shall not be able to gainsay nor resist?"

"I see more and more that it is not merely coming to China, and living amongst the Chinese, and talking to them, that will save souls. Satan is not so easily driven from his stronghold. It is *now* as it was of old—he 'goeth not out but by prayer and fasting.' When there is much prayer there is much prosperity; therefore, 'Brethren, pray for us.' If 'the effectual fervent prayer of a righteous man availeth much,' surely the effectual fervent prayers of many righteous

will avail much more. Prisoners' chains soon fall off, and prison doors fly open, when 'prayer is made without ceasing of the Church unto God.' The work is the Lord's; and except He build the house, they labour in vain who build it. And if it is the high privilege of those who are here to work, it is also the high privilege of those who are at home to pray. Indeed, I am quite jealous that so much blessing has been received at home, and such a harvest of souls gathered in, while we must be content to see one little seed here, and another there, growing up amidst a thousand tares. But we are not content; and we often wonder if the same amount of prayer and supplication had been offered up for poor dark China that has been offered up for other privileged lands, whether or not our hearts might not have been gladdened with the sight of a *revival*. I wish we had a few Moodys and Sankeys in *China* to bring down 'the former and the latter rain.'

"The few here who have come over to the Lord's side, much need and often ask for prayer. They have felt the sharp point of persecution. Some of them have been beaten with many stripes, others have lost friends, houses, lands, and money. They are taunted by their neighbours, and have their names cast out as evil, because they have cast in their lot with the people of God. Are many at home praying for them?"

"And now as to ourselves. We have never found our path in China strewed with roses. We expect those by-and-by, and laurels too; but, at present, we seem to have a good share of sorrow and trial, of care and toil. The flesh is still weak, the world still hates, and Satan's darts are still fiery. We are far from the means of grace for our souls, and we are far from medical aid for our bodies. Are there many at home praying for us, that we may not grow weary in well doing, that our faith fail not, and that the pleasure of the Lord may prosper in our hands?"

There are now engaged, in this extraordinary association of workers, evangelizing China's millions, 42 English Missionaries, and the wives of 16 of them, making in all 58; also 33 Native Evangelists, 7 Native Pastors, 27 Colporteurs, 6 Bible Women, and 2 Schoolmasters; total, 133 persons. This number is now being considerably increased.

We hope to give a further account of the Inland China Mission in our next, if the Lord will.

#### RELIGION.

THE Bible has very little to say about religion. The word is only mentioned five times. In three instances it is the Jews' religion which is spoken of. In the other two the word applies to us. In one of them it

is said, "If any man among you thinketh that he is religious and bridleth not his tongue, but deceiveth his heart, this man's religion is vain." And then follows the inspired definition of what religion is: "Pure religion and undefiled before Him who is our God and Father is this, To visit the fatherless and widows in their affliction; to keep himself unspotted from the world" (Jas. i. 26, 27).

How many, alas! assume to be religious, who neither bridle the tongue, nor visit the afflicted, nor keep unspotted from the world! Their religious doings are after the commandments of men; they seek to please themselves, not God. We can only please God by doing what He says. If He is to accept our religion, it must be wrought according to His Word, and the reception of that Word must begin in the heart by faith in Jesus Christ His Son.

#### EVANGELIZATION AND PASTORAL WORK AT CUBITT TOWN.

IN THE MASTER'S WILL, No. 1, we mentioned, in connexion with the origin of Mr. Toye's Orphan Home, a Gospel work at the Isle of Dogs, that part called Cubitt Town, instituted and carried on for some time by Mr. Toye, assisted by other evangelists.

An earnest Gospel labourer has now given himself to the work there, Mr. R. W. Scates, residing at 8, Newcastle Street, Cubitt Town, E. This brother is working under the guidance and assistance of Mr. W. Chorley, of the Kingsland Gospel Mission, 79, Norfolk Road, N. We earnestly commend these dear brethren and their labours to the fellowship of Christians. They are both earnest workers in the Lord's harvest-field.

THE following verses are by the authoress of "The Old, Old Story." We copy from the little volume "Heart to Heart," of which we gave a notice in our first Number:—

#### I AM A LITTLE CHILD.

"I am but a little child."—1 Kings iii. 7.

SURELY the Lord Himself is in this place!  
He has not said in vain, "Seek ye My face!"  
Thy face, Lord, will I seek: 'tis very sweet  
To be allow'd to sit at Jesus' feet!

But stay, there is a still more blessed state,  
Communion still more close and intimate:  
Lord, I'm "a little child"! Then suffer me  
To come, as such, and nestle close to Thee.

I am too weak to climb into Thine arms,  
So take me up Thyself! Let all alarms  
Be hush'd to sleep upon Thy tender breast:  
Forbid me not! I come to Thee for rest.

I am a little child! I never know  
What is the best or safest way to go:  
I always make mistakes! By day or night,  
It is not safe to trust me out of sight.  
I am a little child! So little strength  
Have I, that I begin to see at length,  
How true is that first lesson taught by Thee,  
"Ye can do nothing"—nothing!—"without Me."

I am a little child! Thy fresh supplies  
Each day delight afresh my wondering eyes:  
But do you ask me how it is I'm fed?  
My heavenly Father gives me "daily bread."

I am a little child; and satisfied:  
God has provided, and He will provide.  
I have enough; and I can truly sing,  
"My God withholdeth from me no good thing."

I am a little child! I cannot see  
What in the future is prepared for me:  
I feel that Thou art training me, each day,  
But what I then shall be,—I cannot say.

I am a little child! 'Tis better so:  
For we are strong, when weak; and high, when low;  
Richest, when poor; and wise, when we discern  
How much, how very much, we have to learn.

Where can we learn it, but at Jesus' feet?  
Angels must wonder at our self-conceit,  
If we are not content, and thankful, too,  
To live and learn—as little children do.

No time is wasted, and no labour lost,  
That teaches our proud hearts, at any cost,  
From self escaping, to escape to Thee,  
And learn the wisdom of simplicity.

#### Answers to Correspondents.

M. C., HOXTON.—Your friend is quite mistaken in supposing Christians are to encounter conflict with the wicked spirits in the heavenlies as they pass upward through the air. Devilish opposition will cease whenever our earthly pilgrimage terminates. It is only permitted now for the trial of our faith. The wicked spirits are already conquered foes. Stephen looked up to heaven and saw Jesus on the right hand of God. As the murderous stones were hurled at the martyr, he meekly said, "Lord Jesus, receive my spirit!" and when he had said this he fell asleep. All true believers are members of the body of Christ, and the mighty Conqueror who has gone up on high will not suffer the Satanic host to touch one of them.

X. L. T.—We are convinced that indulgence in light reading by Christians is like gratifying a perverted appetite with opium; it has a like deadening effect on the soul.

Several very interesting inquiries we are constrained, through lack of space, to leave unanswered till next month. Will our kind correspondents graciously excuse the delay?

#### To Contributors and Correspondents.

All communications may be addressed to the Editor of THE MASTER'S WILL, 10, St. Paul's Road, Canonbury, N.

## NOTICE.

WE are under the necessity of raising the price of this serial to Three-halfpence each number. At present the circulation is not extensive enough to cover the outlay. This is usually the case, for a time, with every new publication. As soon as the demand is sufficient we will gladly return to the original price of One Penny. We wish to mention, in simplicity, that a limited sum was placed at our disposal for the commencement of this little work, but that is now exhausted. It is therefore necessary that henceforth the price be regulated by the cost of production. The expenditure, however, is not heavy, consisting only of the printer's charge, together with some little outlay in advertising, postage stamps for free copies, &c.

For free distribution we will gladly furnish THE MASTER'S WILL at a reduced charge. Friends willing to help in that way will please address the Editor, 10, St. Paul's Road, Canonbury, N.

We shall also be glad of Contributions, to assist in circulating THE MASTER'S WILL. There are many Christians in needy circumstances to whom the gift of this paper is a real boon. Also there are many to whom free copies might be sent, who would be thankful to have THE MASTER'S WILL made known to them. Any help afforded in this direction shall be thankfully acknowledged in our pages.

THE Back Numbers, 1 and 2, of THE MASTER'S WILL are now to be charged Three-halfpence; that is to be, at present, the uniform price.

## Advertisements.

SONGS FOR WAYFARERS. By EMMA S. WATSON. 1d. S. W. Partridge & Co., Paternoster Row.

## Extract.

"Thanks be unto God, which always causeth us to triumph in Christ."—2 Cor. ii. 14.

"My chamber, still and lonely,  
Looks out on dreary days;  
Yet here, with 'Jesus only,'  
He lifts my voice in praise.

"In radiant love and glory,  
My Lord, *Thou* comest down,  
To tell again the story  
Of cross—and faith—and crown.

"Yea, Lord, with Thee beside me,  
My heart is all aflame!  
Here, where the world denied Thee  
Upon the hill of shame.

"Eternity, on-reaching  
In limitless delight,  
Thy love will still be teaching  
Its length, and breadth, and height.

"And I, so slow to learn Thee,  
Shall *then* be filled and blest  
With Thee, my Life, my Glory,  
In everlasting rest!"

SEASIDE. — Comfortable APARTMENTS (with Board, if required) are provided for CHRISTIANS on very moderate terms. Address Mrs. Grant, 3, Artillery Road, East Cliff, Ramsgate.

OUR HIGH CALLING AND PRESENT PATHWAY; a Serial issued in 1868. By the Editor of THE MASTER'S WILL. In One Volume, cloth, 2s. A few copies yet on hand. May be had of the Printer, W. Saunders, 15, Rawstorne Street, Clerkenwell.

## Extract from the above.

"Since the fall, man's constant effort has been to disguise both himself and the counsels of his heart. But Adam enjoyed freedom from all restraint. In the likeness of God he had been made, and, as the Lord had formed him, so he could hold communion with his Maker, without guile and without shame.

"What sweet and joyful emotions must have filled his breast as he heard from time to time the voice of the Lord God! Think of the gracious words which proceeded from the lips of Jesus! Without hindrance or constraint would man in innocency drink in such Divine accents, in the time when God caused the beasts of the field, and fowls of the air, to come before Adam to receive their names. And then, again, when the Lord brought Eve to his much-loved creature, man—with what joy and pure thankfulness he must have received the precious gift and the accompanying words of blessing.

"Oh! the ecstatic joy of having communion with God, when there was no taint of sin upon man's conscience!

"True, the believer is wondrously called to participate in that privilege now. But as yet he hears not the melodious sound of the voice of God, though he has the Word of the Lord in the Scriptures, and the silent witness of the Holy Spirit within him.

"The communion of Adam in innocency was, however, open and uninterrupted until the day of his transgression.

"Oh! to think of the light elastic tread of that happy pair, as they walked before God in that garden of delights! There was no necessity for repressing the emotions of the heart. They needed no injunctions to put a bridle upon their tongues. Happy in one another and in God, our first parents passed the halcyon days of innocency.

"But a time of trial was at hand. The tempter came—the woman listened, was beguiled, transgressed, and fell. Adam, too, partook of the fruit and the sin. And now the period of man's innocence was gone; never more could he recover himself. The earthly Paradise was closed. With sorrow and shame, our first parents now heard the voice of the Lord God."

THE GOSPEL WATCHMAN. Monthly. 1d. James E. Hawkins, 36, Baker Street, W., and 12, Paternoster Square, E.C.

This well-established Serial is issued chiefly for the enlightenment of the unconverted, and should be freely distributed by Christians among their friends and all in whose eternal happiness they have a special interest. It contains also much which is calculated to interest and edify the children of God.

## Extract from No. 109, January, 1878.

"But there are also *two ways to heaven*. How often we have heard that there is only one way, and so in a sense there is. There is only *one* Saviour, the Lord Jesus Christ; only *one* ground of peace, the precious blood; only *one* title, the finished work of Calvary. But those who have come as guilty, helpless sinners to the Lord Jesus, and believing on Him have found in Him pardon and peace, seem afterwards to branch off on to two roads, both leading to heaven, but passing through different scenes on the way there. One seems full of light and joy, the other of doubts and gloom; one has 'self' for its centre and circumference, the other has 'Christ.' One is on the hill-top, with the lovely scenery of the love of Christ, and the Word of God, and the incorruptible inheritance, spread before the view; the other is so shut in by the walls of unbelief that nothing can be seen beyond our own shortcomings and the failures of our brethren. Those who choose the upper road generally '*run the race*' (Heb. xii. 1); whilst those who take the lower, *walk* at best, and often *stand*, and sometimes *sleep* (1 Thess. v. 6)."

THE  
ENGLISHMAN'S  
HEBREW BIBLE ;

SHOWING MANY OF  
THE HIDDEN BEAUTIES AND DIVINE PERFECTIONS OF THE INSPIRED ORIGINAL,  
ON THE PAGE OF  
THE AUTHORIZED VERSION.

BY THOMAS NEWBERRY.

*In Four Parts, together 21s.*

*Names of Subscribers and Post Office Orders may be sent to MR. THOMAS NEWBERRY, Abbey Street, Crewkerne, Somerset.*

THE NEW TESTAMENT,  
WITH ANALYSIS, NOTES, AND EMPHATIC READINGS.

In paragraphs, with the subject of each paragraph given in the margin : and with suggestions for improved renderings, with proofs. Altered tenses of verbs restored. Indications of the presence or absence of the Greek article. Emphatic pronouns marked. Revised references ; and other features.

"This handsome volume deserves a special notice. It does all that a clear form of printing can do to put the English reader into the position of an intelligent student of the original Greek."—*Freeman*.

This work is now offered at the following greatly reduced prices :—

In Cloth boards, Quarto	...	...	...	...	...	5s. 6d.
Extra Cloth, gilt edges	...	...	...	...	...	7s. 6d.
Half-bound Calf	...	...	...	...	...	10s. 6d.
Half-bound Morocco	...	...	...	...	...	15s. 6d.

May be ordered of Messrs. S. BAGSTER & SONS, 15, Paternoster Row ; Messrs. S. W. PARTRIDGE & Co.,  
9, Paternoster Row, London ; or of  
MR. THOMAS NEWBERRY, ABBEY STREET, CREWKERNE, SOMERSET.

# THE MASTER'S WILL.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou gavest Me, for Thou lovedst Me before the foundation of the world.—John xvii. 24.

No. 4.]

APRIL, 1878.

MONTHLY  
THREE HALF-PENCE.

## WHAT IS A CHRISTIAN?

ALL true disciples of Jesus Christ are Christians. The term "Christian," however, signifies more than discipleship. Those who rightly bear the name of Christian have been recognised by God as true believers in His Son, Jesus Christ. Jesus is "The Christ," i.e., the Anointed One! His disciples are Christians—they, too, have been anointed.

Concerning our Blessed Saviour, it is written "God anointed Jesus of Nazareth with the Holy Ghost, and with power" (Acts x. 38). With reference to believers, we also read, "He which anointed us is God; who also sealed us and gave the earnest of the Spirit in our hearts" (2 Cor. i. 22).

A Christian, then, is one who has not only received forgiveness of sins, and the gift of eternal life, through faith in Jesus Christ, but he is one whose faith has been divinely recognised—one upon whom God has set His seal! And this sealing of God is much more than the impress of His sanction placed upon real Christians—it signifies a condition of security.

When the malignant Jews had killed the "Prince of life," and the sacred body of Jesus had been laid in the sepulchre, they rolled a great stone over the mouth of it; upon this they set their seal, thinking that thus, with the aid of a band of soldiers, they would hold Him securely in the place of death until after the third day. Their seal was of no avail. The resurrection morn discovered two angels seated in the tomb, while the risen Saviour, about to ascend to His Father, walked in the garden of the sepulchre, waiting to cheer the hearts of His loved disciples.

In contrast with man's seal, which was designed to keep the Prince of life in the place of death, God's seal secures Christians in the One who is their life, even the Lord Jesus Christ. So it is written, "In whom"—i.e., Christ—"ye also trusted after ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13).

This sealing of the believer in Christ signifies, therefore, perfect security in life eternal. Truly wonderful is this—nevertheless it is most blessedly true.

But the Divine action of sealing the disciple of Jesus by the Holy Spirit, affording full assurance of safety and happiness, is only one aspect of the truth set forth in the Scripture referred to.

The anointing of the Holy Spirit is the special feature indicated by the term "Christian." The Greek word *Christianos*, translated "Christian," signifies *anointed ones*, just as *O Christos*, translated "Christ," or properly, "The Christ," means "The Anointed One."

Nor is the appellation *Christian* a conventional name merely.

We read, "The disciples were called 'Christians' first in Antioch" (Acts xi. 26). The English word *called* does not, however, convey the full significance of the Greek *chrematizo*. In a foot note to Mr Newberry's edition of the New Testament, it is suggested we should read, "The disciples were *oracularly called* Christians," &c. The same word, *chrematizo*, occurs in Heb. viii. 5, and is there translated *admonished of God*. Thus we are to understand that the name "Christian" did not emanate from man, but from God.

The effect of the anointing is declared in 1 John ii. 27.

How deeply significant then is this precious appellation "Christian," which belongs to every true disciple of Jesus, and to such only.

It is very remarkable that there are but three passages in the Scriptures in which the term "Christian" occurs—namely, in the portion we have referred to, Acts xi. 26; again, in Acts xxvi. 28, when King Agrippa says to Paul, "Almost thou persuadest me to be a Christian;" and lastly, in 1 Peter, iv. 16, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf," or, as Alford translates the passage, "If any suffer as a Christian, let him not be ashamed, but *let him glorify God in this name.*" These three passages, considered collectively, are very suggestive. In the fact, too, that the name is not commonly used in the sacred writings, there is surely furnished an intimation that we are not to think lightly of this divinely-given designation.



LECTURES ON THE EPISTLE OF PAUL TO  
THE ROMANS.

## IV.—MAN'S JUDGMENT, AND GOD'S JUDGMENT.

WE have seen, in the first chapter of the epistle, that when men were left to such evidences of God as are furnished by the works of creation alone, they soon departed from Him, and set up false Gods. Whereupon God gave them up. Three times over, in that chapter, we read the solemn sentence, "God gave them up." Given up of God, they then gave themselves over to the vilest abominations, and to utter depravity of mind and heart. The second chapter of the epistle opens with another form of wickedness. Man is found judging his neighbour, but fails to judge himself. He that judges his neighbour is declared to be in the same condition of condemnation. As yet, however, God restrains His wrath, and the day of Divine judgment is delayed. Meanwhile, the Word of the Lord proceeds in the way of remonstrance:—

And reckonest thou this, O man, that judgest them which do such things, and committest the same, that thou shalt escape the judgment of God? or despisest thou the riches of His goodness and His forbearance and His longsuffering; not knowing that the goodness of God is leading thee to repentance; and after thy hardness and impenitent heart art treasuring up for thyself wrath in the day of wrath, and of the revelation of the righteous judgment of God; who will render to every one according to his works; to them who by patience in well doing seek for glory and honour and incorruption, eternal life; but to them that seek their own, and do not obey the truth, but obey unrighteousness [shall there be] indignation and wrath tribulation and distress, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory, and honour, and peace, to every man that worketh good, to the Jew first, and also to the Greek; for there is no respect of persons with God (chap. ii. 3—11).

Does the reading of this passage suggest the thought that eternal happiness can be obtained by a man's own merit? The wording of verse 7 might at first sight seem to imply this. A man has, however, to contemplate two great difficulties if he would by patience in well doing seek for glory and honour and incorruption. When and where will he begin his "patience in well doing?" If God is to accord him eternal life, the man must be faultless. It will not do to say, "I left off my former transgressions at such a date." What is to be done with the sins that are past, be they many or few? The Scripture says, "Without shedding of blood is no remission" (Heb. ix. 22). But further, if a time could be found for the man to make a fair start in seeking for glory,

and honour, and incorruption, he would find himself wanting in ability to fulfil his task. He would soon discover within himself a corrupt principle defeating his purposed "patience in well doing." Let the man, however, be first brought to receive into his heart the Gospel, or good news, of Jesus Christ. Then he will find himself cleansed from his sins through the blood of Christ, and regenerate, or begotten again, by the Word of God. It is thus the believer in Jesus becomes fitted and qualified to seek for glory, and honour, and incorruption, and to receive eternal life.

## THE DAY OF VISITATION.\*

AN ADDRESS BY R. J. MAHONEY.

WILL you look for one moment at Luke xix. 41—45? Do all here know the day of their visitation? I do not ask, Do you know the gospel? We presume that most here do. But I ask, Do you know the day of your visitation? In that city over which the Lord wept, and to which He spoke thus, there was no lack of Scriptures; they had plenty of copies of the law. There was no lack of places of worship; the city was full of synagogues. There was no lack of hierarchies, of doctors of the law and priests, and long-descended traditions. They had a thousand years behind them; but they knew not the day of their visitation. What does that mean? There were plenty of things for them to have seen; there were signs for them to have understood—prophecies opened to them, preaching as plain as the noon-day in God's Word, that told them of the stirring times in which they lived; and they were responsible to God to read those plain signs clearly; but they put their own glosses on them, and they read them according to their own thoughts and their own inventions; their eyes were blinded to the plain and open truth that stood before their faces, and they knew not the day of their visitation. The sad history of that city and that people adds to the responsibility now that we in these days, in this dispensation, so long down the ages, should know the day of our visitation. Again I ask, Do we know it? Permit me to say that these are not crotchets, not mere fancies, that a few of us have taken up. We don't ask you to come here to be amused with some little pieces of recondite study out of God's Word. This is not mere spiritual luxury or religious dissipation. These are things which God would have you know; these are things the ignorance of which is drawing Christendom to its doom, and have swept it, into the very rapids that are upon us now. You heard of the

\* Addressed on "The Coming of the Lord." J. E. Hawkins, 12, Paternoster Square.

Temple and its splendour, and of the glory of the place even while the Lord of the Temple yet lived in the land, and how He passed forth from it, pronouncing its doom; and yet it stood fair and glorious in that land for many years after. The veil was rent, and the glory went out, as well as the type. It stood a fair and lovely corpse, and nothing more. Those disciples called forth this exclamation from the Lord, as they pointed out to Him the glories of that house, its beautiful walls, its beautiful steps, its graven doors, that were the glory of the whole earth. And a few years after the time came when these words were fulfilled to the letter, and those brazen doors rolled down those steps of marble in molten fire.

They knew not the day of their visitation. This speaks to us. Do we know the day of our visitation? I want to press these things home because they have a practical bearing on the life of every Christian here who is a child of God, but who is a servant of Jesus Christ too, and who is bound to take his laws from Him, whatever they may be, and bound to take his place in His house according to what He gives him. "Occupy," He says, "till I come." There are peculiar characteristics of this dispensation as compared with past dispensations; there are peculiar responsibilities to God and Christ in this dispensation. Have these things touched you? Not far from here I saw a remarkable picture. It represents a novice sitting in the chapel of a monastery; he has been there perhaps for some days. But one morning, as he sits with all the monks around him at his devotions, a flash of light as to the position he occupies seems to suddenly strike his soul; and the painter has shown it in the wild look of his eye and distant stare. Has that been the position of some here as these outlines of dispensation have flashed upon them, and the peculiar characteristics of this age in which they live, and the contradictions of the positions in which they stand, have revealed themselves? Have any of you been struck by seeing that the course of Christendom is not according to the model that Jesus Christ left, not according to the will of God? Has this come home to you? for if it has not, there has been no use in what has been said. It is for this that God has brought us together—to learn something that may have power on our lives when we go forth; something that may have a practical effect. Well, I ask again that question: Do you know the day of your visitation? As that temple stood an empty house, so will Christendom stand, with its multitudinous temples, and churches, and altars—an empty house, a painted corpse. Do these things come home to any that are just drifting on towards that state of things? Does the awful present fact strike any that Christen-

dom itself—the very name of Christendom—is an insult to God when we know what it is? Look abroad upon it, and see what it is. Is it according to God's own mind? Are all the associations called by its name to the glory of God? If you do not see that condition of things, Satan sees it, and Satan knows the power that these truths of dispensation should have, and the strength that they should give your position if you knew them, and acted according to them. I say, if you do not know this power, Satan does; and there is nothing that he so delights to do as to write the name of Christ over an abomination; and he is writing that name over a thousand abominations of Christendom, and he will leave that name of Christ there until he replaces it with the name of Antichrist. Do we take these things home?

He is coming in now with other principles too. He is coming in like a flood, denying the truth, denying all those things that are in this Book, and that we hold most sacred—not only those special dispensational truths, but all the great revelations of God's truth to man. I need not tell you that on every side these things are coming in like a flood, and you will have to meet them. They are organized, well disciplined, well considered. They are prepared to search out every weak point in the armoury of evangelicalism; and do you think that a mere mob of principles, taken at random out of God's truth, will meet them? Is it that we are to take this blessed Word of God, and shake the pages up as we would shake lots in a bag, and take them forth at random—exhortations, or doctrine, or principle, or prophecy, or whatever it may be—as it comes forth, and think that this will stand against the drilled, organized, embattled hosts of Satan as you see them in the current literature of the day? Never. Piety cannot do it. Discipline will win the day at last.

Four hundred years ago, out in the west of Ireland, there was a great battle fought at Athlunree. A Norman-Anglo host went forth to war against the wild western clans, headed by their chiefs. For a long summer's day undisciplined valour flung itself naked upon the serried spears of its unyielding foe, and at night there was a breastwork of bodies high in front of that host. But discipline won the day. And it will be so still in the moral conflict. Do you think that God would have His people less prepared? Do you think that He would have you treat His honour and His interest with less consideration and preparation than men do where other interests are at stake? If so, blot the fourth chapter of Ephesians out of your Bibles; for there the Lord Jesus Christ left to His people a trust, whereby He would have them march in perfect organization against the foe. He alone is King. He is autocrat; and He alone gives strength.

And for what purpose? That they may arm, equip His host for the foe. That word which is rendered "perfecting of the saints" is a military term. It signifies equipment, military equipment, preparation against the foe. Are the saints ready to be equipped? Are the officers whom God gives ready to teach them, and to hold back nothing of the truth of God? We wish to take no place above you here; nay, we would rather kneel before your feet, acknowledge the piety, the consistency, the faithfulness of heart that adorn many of you in God's service. But I say we would kneel at your feet to take the obstacles from your path that lie before you, that you might walk more faithfully, and that you might present a more embattled front against those principles of Satan that are coming in upon us.

I remember a short time ago a man who, if ever there was an apostate (I don't mean an apostate from life, but an apostate from profession,) was the man. He was brought up in one of the most Scriptural denominations in our land; and, as all apostates are, he was bitter against the faith in which he was brought up. I was reading in his study one day (he was a physician), waiting for him; and I took up some books by a famous infidel writer of this day containing popular arguments on infidelity, and cutting straight through the evangelicalism of the day. I want not to hurt your feelings but to arm your minds; but I say that the evangelicalism (by that you know what I mean) of this day is attacked in a manner I believe to be unanswerable. For instance, in the book I took up I read a chapter, and this gentlemen found me reading it, and said, "You cannot answer that." The line of argument was this: "You Christians are nothing more than followers of a certain sect of philosophy, just as we are. You take from your Teacher the instruction of His school of ethics just as much as suits you, and we do the same. We acknowledge Him, but we do not acknowledge Him as the sole Teacher. We are not so narrow-minded as you in that. We acknowledge Him to be a great Teacher, and that He brought in a grand system of morals and ethics. But so did Confucius, and so did Buddha and so did a great many other old philosophers, even Mahomet himself. But we take out of yours very nearly as much as you take out yourselves. Here we will turn to Matt. v."

This gentlemen then read me a little from the sermon on the mount; and after reading the first part of it, when he came to certain particular directions concerning that time, as for instance, 'if one sues you at law, you were not to resist; if he took away your coat, you were to give him your cloak also; if one compelled you to go a mile, you were to go with him twain,' he turned to me and said, "You

Christians don't do that. You go a certain distance and stop short." I do not know how anyone would answer him who did not know dispensational truths. Happily, I happened to know a little bit about it, and I wish I knew a great deal more. The answer I made was this: "Supposing I go into your consulting-room, and find you busily engaged in prescribing for a gentleman seated there before you, and I overhear what you say. You examine his case, and prescribe for him, and I hear distinctly the prescription. I am satisfied, and go away and order the medicines you ordered for your other patient, and take them. Well, I come back to you in about a fortnight very ill indeed, and manifestly suffering severely from some cause, and you begin to examine me. And presently I say, 'I took the medicines that you ordered.' 'What medicines?' you ask. 'Oh! such and such medicines.' 'Why, I did not order you any medicines.' 'Oh, no; but you ordered them to a gentleman I saw here, and I concluded they were good for me too!'"

Well, the physician seemed utterly astonished. It was an entirely new view to him; he could not answer it. The principles of God are always the same; but in different dispensations they are wrought out in different ways. They come under different aspects, and they have special meanings for the special time and circumstances under which they were given. Remember how our Lord at the close of His ministry speaks of the time when He sent forth His disciples without scrip or shoes. He asks, Did they lack anything? "No," they say. But now, says he, "He that hath no sword, let him sell his garment and buy one." Have we all to go and buy swords on that account, and defend ourselves? What was the meaning of that? It means that He was just about to leave them (representatives as they were of the faithful remnant in Israel)—He who had been their stay, their trust, their power, their Lord, their Head, their shield, wheresoever they went.

Now there was a change coming upon them; they were to be left without Him. He had been their shield, their protector, up to that time. And again when that time is resumed after the present dispensational interval, you will see that the Jews will take the sword again to defend themselves; but that is not for us. Ours is a different warfare. Let me say one word in regard to it, and you will find it in 2 Tim. ii., for it has a close bearing upon us in this dispensation; and here Paul speaks of a victor's wreath in connection with warfare. People in those ancient times were crowned with laurels in the games, and were subject to certain rules and conditions, and were not crowned unless they strove lawfully. Now, dear Christian friends, some of you are hard at work perhaps, and working with much blessing; but if you

brought the measuring line of Scripture to bear on your service, you might find it to be carried on not according to the method of God as revealed for this dispensation. You may say, "Ah! but these principles are not to be forced too literally. They are things that after all must be passed over. We must not be too minute; for only look at the results of our work." That is a principle that will bring this world under the power of antichrist—*results*, judging by results. That is a principle that, carried logically to its end, brings you to the vilest system ever brought out of hell, one of those abominations on which Satan has written the name of Christ; for he calls Jesuitism by the name of Jesus. What does God say? "The Lord God is a God of knowledge, and by Him *results* are weighed?" No. "The Lord God is a God of knowledge, and by Him *actions* are weighed."

Leave results to God. But above all things strive lawfully according to the principles which God has laid down for this dispensation; strive according to the orders He has given. Let there be no compromise. Christ never compromised your cause, or one moment of your glory in heaven, or one single star in your crown, though He might have well allowed Himself some moments of peace and respite. Yea, when the hand of God was upon Him, He bore all to the uttermost, that He might win that crown for you which He will give by-and-bye. But now He gives you the privilege of winning an amaranthine wreath. His was an acanthine wreath, a wreath of thorns; the earth had no wreath to give Him except her curse. He offers you each one who will strive lawfully for the mastery according to the rules of this course on which you have entered; He proclaims that He will give you this amaranthine wreath which fadeth not away. And in the Epistle to the Colossians the Holy Spirit gives you this solemn warning, "Let no man beguile you of your reward." (It is the reward of the judge held forth in the games.) Let no man beguile you of your reward being a voluntary in humility. Ah! this voluntariness, this choosing by our own will some course which will honour Him, it won't do. We must take our Orders direct from Him and all strive according to His laws as He has set them up. And, oh! may God grant that each one may remember that word given to the Church of old, "Take heed; let none" (it is not "no man") "take your wreath." The world knows nothing about it, and cares nothing about it. No fellow-Christian would try to rob you of it. Are we not here for the purpose of trying to help you to gain it? Let none in hell, none of those unseen enemies of Christ always around us, who mingle with every association about us, and meet you with temptation at every step, let none take thy wreath.

#### HENRY'S DEATH.

HE was taken away as in a moment. Stricken with consumption, he came from business, for rest and nursing under his brother's roof, but in one little week he was gone. Henry was a young man of amiable disposition, frank and generous in his bearing. Naturally he may have been light and thoughtless, but the hardships of life, and more especially deep exercise of soul concerning his condition as a sinner in the sight of God, had induced a grave, yet gentle and considerate demeanour. At one time he had taken the place of a converted man, but afterwards he fell into a condition of doubt. The good work of God had, however, been going on in his heart, so that for several months before he was called home we had been quite convinced that he was a regenerate man. He used to come to our Bible-meetings on Sunday afternoons, on which occasions his soul was much helped to a fuller apprehension of the Lord's blessed will and ways. Still he seemed unable to make that full and simple confession of Jesus Christ, and Him crucified, so necessary, according to the Word of God, for the realization of a full salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Never had we before seen such an example of the terrible force of the word "consumption" as we now witnessed in the case of dear Henry. On the Friday evening he sat by the fireside conversing with us cheerfully, expressing hopeful anticipations of soon returning to his business avocations. Nor did we see any very great improbability of his being permitted to do so. But when we next saw him, on the Sunday, only two days after our previous visit, we found him sitting up in bed, with that stricken and pallid expression upon the countenance which plainly declares there is no room for hope concerning this present life.

It was a scene never to be forgotten which we were called upon to witness that Sunday afternoon. They had fitted up a bed for the dear sufferer in the sitting-room. There they ministered to his necessities. All that the loving hearts of mother and brother, with others, relations and friends, could prompt, and their ready hands perform, was done to comfort and sustain the one who now had become doubly dear. We all knew he must die; he knew it too, and he bore the consciousness of it manfully. But it was very painful and pitiful to look on and be so utterly unable to arrest the disease which was

eating him up before our eyes. We, however, turned to our God for help concerning interests far more momentous than that of the mortal body. It was a godly household, and many children of God were there to sympathize and to pray.

We read the Scriptures, and then united in prayer to our God and Father for spiritual blessings, in the name of our Lord Jesus Christ. This was very precious; calmness pervaded the sad scene. The God of peace was there.

But concerning dear Henry, we felt there was something wanting. We were thankful to find him calm, but we longed to see him joyful. Having an engagement to preach the Gospel that evening, we were compelled to retire about tea-time. On leaving the house we said to the brother (himself a true servant of God), "You must get from dear Henry a full confession of faith in our Lord Jesus Christ. We have no doubt concerning his salvation, but if you can elicit from his lips a clear testimony, his own soul will be more happy, and you will all be greatly comforted." And then we suggested that the dear sufferer should be asked to pray for those who were sorrowing around him, that thus he might be led to utter in the confidence of faith the precious name of Jesus.

It was late in the evening when we returned to that house of mourning—we should more correctly say, that house of gladness; for the tide of joy which we had longed to witness in dear Henry had indeed set in. He had been led out in prayer for the loved ones whom he was about to leave behind; and it had thereupon befallen him somewhat according to the experience of Job in the day of his restoration; when he prayed for his friends God answered his prayer for them and gave a double blessing to the suppliant! How bright he looked now, that dying one! Did we say dying one? Let us rather say that living one. In him we were beholding the fulfilment of that blessed word of the Lord Jesus, "Whosoever liveth and believeth in Me shall never die." The body was about to fail; the tabernacle would be put off. It might have been well for our dear brother to have remained here awhile in the path of faith, had our God willed it so; but he was about to "depart and be with Christ, which is far better."

We inquired of this now truly happy child of God, "Have you been singing praises to the Lord?" He said, "No, but I should enjoy that very much." Hymn-books were accordingly procured, and a favourite hymn was selected. We charged the dear sick one to be silent, while we his brethren in Christ united in the song of salvation. No sooner, however, had we commenced than he, too, joined in with a rich and full-toned voice, the loudest of us all, and

the heartiest. We were astonished beyond measure, for he had been panting for breath, but now nothing could restrain his spiritual joy and liberty. We sang together a second hymn, and then a third. In both these, as in the first, his voice sounded highest and best. Truly the Lord was glorified in those songs of praise that night.

It now drew on towards midnight, and we were constrained to withdraw. We took what proved to be the last look of the bright and happy face of this dear child of God as we bade him farewell. We asked him to remember us in his prayers, and we heard afterwards, to our joy, that he did not forget this request. Hoping that he would get a little rest, most of his relations and friends retired for a few hours, leaving him with an unconverted brother, the only member of the family then un-saved. Henry had been anxiously enquiring for this brother all through the evening, and now at length these two were left to themselves. Forgetful of his sufferings and of his fast failing bodily powers, Henry constrained his brother to get him out of bed; then, at his desire, they kneeled down together, and Henry poured out his soul to God in prayer for that brother beloved, that the Lord Jesus Christ might be revealed to him as his Saviour too. That prayer has since been answered. The dying moments of that dear saint were not spent in vain.

And now his work was done; dear Henry laid down once more upon his bed, and soon sank into forgetfulness. When the dawning light of the morning shone in upon that reclining form, it was made manifest that the bright spirit which once tabernacled there had now been called away. He sleeps in Jesus until the morning of the resurrection. Then the body which has been sown in corruption shall be raised in glory. "All, all is well."

#### MEMOIR OF THE LATE ANTHONY NORRIS GROVES.

(Continued from page 23.)

"HOWEVER, these new views about the religion of Christ strengthened my almost extinguished thought of being a missionary. It was some consolation to feel that a life which was become useless to myself might yet bless others. I, then, after consulting these good men, in perfect good faith, gave myself to the Lord and missionary work abroad, and though I for many years turned back, I ever felt myself a renegade, in fact, like Jonah, shut up in the belly of the whale. I wrote to the present Bishop of Litchfield and Coventry; he was then Dean of Wells; and he wrote me a kind letter and referred me to Mr. ———, of the Church Missionary Society. To him I also wrote, offering my services to

the Society, and received an encouraging and kind answer. I then instantly began to prepare for my future work.

"During this time my dearest Mary had been nursing a sick sister, very dear to us both; when she died, Mary's health had become so alarmingly undermined, that her dear father, who loved her much, having lost one daughter, felt unable longer to refuse his consent, and became as willing that we should be married as he had before been anxious that we should not. When the communication was made to me, I did just like Joshua with respect to the Gibeonites—accept what came, I am sure of the Lord, but without consulting Him. We soon were married, before I was twenty-two; and in the joy of possessing one who had so truly loved me, and after five years of trial, I for a moment quite forgot all my promises to the Lord and His work abroad; but this could not last long. I do not think I was wrong in marrying my dearest Mary, for I had fully felt we were married in the sight of God years before; but I did a right thing in a wrong spirit. I ought to have asked Him, (my Lord,) and told him my difficulties, and He would, I know, have eased my way, and still have let me had all I sought. After we were married, and the first joy of surmounted difficulties had passed away, our religious judgments could not long remain uncontrasted, and I soon powerfully felt they were awfully different, either from her having gone back through sorrow, or from my having got forward, or partly perhaps from both. But it now became the *settled bent of her life* to root out my desire to go out as a missionary, and to reduce me to the same state of religious feelings as herself. She found those whom she loved not agreeable to me, and I did not wish to press on her those whom *she* did not love, so we lived almost alone after we arrived at Exeter; sometimes, for a month, we did not go outside our garden gates, and for four months, sometimes, we did not take a cup of tea from home; having me and the little children, with the cultivation of a few flowers and painting from nature, of which she was very fond, she was happy. We were greatly prospering in the world, her family were delighted and happy, and these things embraced all she ever knew or thought of happiness; but it was not so with me; I had given myself to the Lord, and to a work that I had not fulfilled, and there seemed nothing but daily increasing difficulties. We were prospering more and more, so that renunciation became doubly difficult, and by six years' opposition her mind had settled down into a fixed resistance, and her only care was, (besides making me happy in every way which love and watchful care could devise,) to provide for the dear little ones. Often did I, with every earthly thing that man could desire, feel most miserable. I had a wife who loved me, dear little children, and a most lucrative profession, yet I had not the Lord's presence as in days past, and therefore I was miserable.

"About this time I was led to see that the plan I had been pursuing of making myself acquainted with *general literature*, in order to gain influence over those I came in contact with, was founded in error, and I was led to believe, that if I laid aside these false grounds of Christian influence, and gave myself up to the study of His holy Word, the Lord would lead me to learn such princi-

ples from it that I should see its sufficiency. From this moment, the Lord began to bless me, and was about to commence that great work of stripping off from our united hearts the thick clog with which we had been cumbering ourselves so many years, and to show us that nothing is too hard for Him.

"Soon after this, my mind became exercised about the right use of *property*, from the study of God's word, and I soon saw that we had been greatly to blame, and as I was walking round the garden at Northernhay one day, underneath that great elm-tree near the gate, I said to Mary, 'My love, I think we ought to lay by something regularly for the Lord, for you recollect when we commenced our career we often said, if we ever possessed a thousand a year, it would be the height of our wishes; now, we have much more than this, therefore let us begin to give some.' She replied, 'Well, my dear, do as you like,' and I fixed that it should be a tenth. It then became the question, *who* should give it, and how; Personally I could not, from my engagements, and therefore she consented to go and distribute it, as opportunities presented themselves. Besides the poor in our own parish, Mary Walker, in the college near the cathedral, was one about whom she became most deeply interested; she was in every way a sufferer; she had a bad husband, great poverty, and a most *agonizing, slow mortification of the feet and hands* to contend with, yet faith, and love, and praise mounted over all. Her intercourse with this poor saint soon taught dearest M— there was something in religion of which she *knew* nothing, a sustaining power of which she *felt* nothing. Her mind became deeply affected under the trials of her own soul, and her bodily health soon gave way; yet, from the dread lest the idea of *missionary labour* should rise in my mind again, she gave me not the least hint of what was passing within. She took to her bed, told me she felt she was dying, and gave me directions what to do in the event of her death. I was almost distracted, yet knew not where to look but to the Lord for her. After some weeks she again recovered a little, and went out again among the poor, but, as she often used to say to me afterwards, feeling that hell was yawning for her; she felt she was keeping me back, *yet so fixed and determined was her opposition*, that *long after she got light and peace it remained*. But on those days, when there was service at the penitentiary, she was accustomed to go and hear Mr. Marriott, and one day he expounded the concluding verses of 1 Cor. i., 'God hath chosen the weak things,' &c. This was the first thing that gave her a ray of hope, for she said, 'If this be the plan of God's government, then there is hope that He may, for *HIS NAME'S SAKE, glorify Himself* in me, the vilest, the most worthless of His creatures;' but yet she dreaded so much the *reviving my missionary hopes*, that she still buried all these thoughts; but on the next Tuesday or Friday, we were invited to dearest B—'s, and Mr. Marriott expounded the same chapter, and the Holy Ghost seemed to say to her, 'That's for you, poor troubled soul; take it and go in peace.' Her soul was overwhelmed; she returned and told me all her heart, and from that day, the Lord began to let light shine into our dwelling; the days of our mourning were ended, as we thought, and the days became too short to tell of the Lord's goodness and think of our happiness.

"I did not yet feel able to *touch the subject of missions*, but I said to her, 'Dearest M.—, since the Lord has so graciously received our little dedication of a tenth, and made it the means of so blessing us, perhaps He would graciously also receive more at our hands.' 'Well,' she said, 'it shall be so; we have now three little children, let it stand as one, and be a fourth.' The more we gave, the more we were blessed. My dearest M.— threw aside all superfluous articles of dress, and put by all the things we had in our, or rather her, worldly days. In visiting the poor, no weather hindered her. She soon joined the prison committee, but took, I think, to the treasurer's office, feeling, from the state of her health, and her throat, quite unable to do more; and for the last year, she had been but little off her sofa; yet the more she did, the more the Lord strengthened her, and the most timid, nervous vessel that the Lord ever let His strength be manifested in, and I may add, the most dependant, became at once active, decided, and, with a strong independent judgment, which, though she would yield it, no private affection could change. With respect to property, we had only yet gone a certain way; some may think it far enough, others too far; but my heart, which had been so blessed that it could not contain its blessing, felt that so long as anything was kept back from so gracious a Lord who had dealt so bountifully by us, it was as though nothing were given; and this led me to propose one day to my dearest M., that as the Lord had blessed us more and more, in all that we had given up for Him, perhaps He would accept all from our loving grateful hearts, which, at that time at least, they were; but I recollect the tear coming into her eye, when she said, 'My dear, I think it would be most wicked; consider the dear little children.'

"I saw the time was not come, and I only added, that I thought not so, but that the Lord would receive it. The thought rested on her mind, and I think she proposed that Kitto\*, who was then staying with us, should search out the mind of the Lord, from the New Testament, and say what he thought, and then, if we, on examination, found the Lord would graciously accept it, we would thankfully use these base things to testify our sense of the value of the true riches He had given us. The result was as might be expected, seeing Kitto had no interest in the question, and he said he felt we were more than free."

That Kitto was not an indifferent spectator to what was going on, or to the devotedness which prompted the desire to give up all to God, and which finally led to Mr. Groves's missionary course, is evident, from the following passage in his memoir, page 203:—

"During the period of my abode with Mr. Groves, I was enabled to imbibed a measure of those principles and opinions by which he is known to be actuated. For this I have more cause to be thankful than for any other circumstances of my life. In the whole world, so far as I know it, there is not one man whose character I venerate so highly. And I am free to confess, that my veneration is greatly increased by that very measure, which, as he fore-saw and expected, does and will expose him to the opprobrium and the stigma of enthusiasm. When I first became acquainted with Mr. Groves' design, words can but poorly describe the feelings it inspired. The step was so opposed to the selfish calculations of human policy and interest, and indicated so warm

and intense an appreciation of the supreme importance of unseen realities; there was so much to relinquish, so much opposition and injurious treatment to encounter, and so heavy a cross to be borne, that I contemplated it as the most exalted exhibition of devotedness to the cause of a crucified Saviour, that in the present state of the world in general, and European society in particular, can possibly be made. It manifested a martyr's energy, and fortitude, and zeal."

"After the deepest thought and most earnest prayer, M.— without reserve, gave it all up, and till the day of her death, only rejoiced in it more and more. When this great burden was once got rid of, we began to feel other than before; we had no object now in life, but living to the Lord and the Church, and in thus doing we were really living for our dear little ones ten times more effectually than in laying up poisonous heaps of gold.

(To be continued, D.V.)

### OUR GLORIOUS PROSPECT.\*

BY J. R. CALDWELL.

I SOMETIMES wonder how it is that a prospect so infinitely blessed and glorious has so little power in our hearts. Perhaps it is because we know so little personally, through practical dealings with Him, of the love of our Lord Jesus Christ. The hope that God sets before us, and of which we have been hearing, is not heaven, not glory, not a millennium, not even an eternity of blessing. Good for us as it is to consider all that, and meditate upon it, yet that is not what God has set before us *as the proper hope of the Church*, which is to wean our hearts from earth; it is a person, the Lord Jesus Christ Himself. I desire to dwell further upon this hope, not giving you man's opinions, but God's Word. Now look at 1 Tim. i. 1; "Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is *our hope*."

Now there are three things that make the hope of His coming exceedingly precious to us. You will find the first of these in 1 John iii. 2: 'Beloved, now are we the sons of God;' that is, not merely adopted sons, but sons of God by regeneration—born sons. That is the reason why the Lord Jesus Christ is not ashamed to call us brethren. It is not because He is so meek and condescending—that is all true—but it is because of our personal dignity, because "He that sanctifieth and they who are sanctified are all of One"—His Father, our Father. "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." That is one thing that makes His coming most precious. *We shall be like Him*. Now in connection with likeness to Christ will you

\* Addresses on "The Coming of the Lord." J. E. Hawkins, 12, Paternoster Square.

\* Afterwards the celebrated Dr. Kitto.

look at Col. iii. 9, 10: "Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." Born again, begotten by the Word of God, the new-born inner man is born after the image of God. Likeness to Christ is stamped on our new-born spirits, so that God begins at regeneration by making us in the inner man like Christ.

Now turn to a verse in 2 Cor. iii. 18, where we find a further development of that likeness: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." God begins by putting the likeness of Christ in the inner new-born man, and He would have us go on growing into that likeness by looking to Christ. As I have sometimes looked at a window opposite where I was sitting, and have seen the sun reflected fully into my face (although I was looking away from it), so God desires to bring us, by looking to Jesus, into His image, that the outgoings of our life may reflect the character of our Lord and Saviour, so that we might be something like what the moon is to the world. The sun is out of sight, the moon catches its rays, and throws them down upon the earth, so that I see the brightness of the sun when I look upon the moon. So God would have us changed into the image of Christ, and reflecting that image to the world by continually looking to Him for everything—for our comfort, for our guidance, for our strength, for all.

#### SELF-SURRENDER.

WHEN Jesus our Lord died upon the cross, He cried aloud, having endured the shame and anguish, "Father, into Thy hands, I commend my spirit." He came from God and went to God. God appointed for His beloved Son a path of suffering on earth, and the end of it was ordained to be the death of the cross. That was the way to glory; and Jesus said, "Not my will, but Thine be done."

Our blessed Lord was a self-surrendered man from the beginning. He who invites us to take upon us His yoke, Himself bore the yoke. Was it a galling one? If we look at it from nature's stand-point, it was; but if we regard it in the spirit of Christ, according to His own words, it was easy: "My yoke is easy and My burden is light," said He.

Do Christians ever find it otherwise? If in our experience, we sometimes carry a galling yoke and a heavy burden, it is because we have not taken the yoke of Christ, but some other. When it comes to the end of the earthly path, many a dear child of God

becomes happy in following the Master, and can say thankfully, with Stephen, "Lord, into Thy hands I commend my spirit." "But God desires us to give up ourselves into His hands, and to His guidance, while we are yet in these mortal bodies: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, wellpleasing unto God, which is your rational service; and not to be conformed to this world, but to be transfigured in the renewing of your mind, that ye may discern what is the will of God, good and wellpleasing and perfect."

The Spirit of Christ said, "A body hast thou prepared me; . . . Lo, I come to do Thy will, O God."

Baptised of John in the river Jordan, Jesus showed Himself as the self-surrendered one. Burial in Jordan was, properly, not for Him; but, said He, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Often the question arises in the mind of a Christian, when claims are made upon his obedience, or circumstances arise to call forth his endurance, "Why should I bear this?" and mere reason can find no answer; but faith lays hold of the word of the Lord, "Suffer it to be so now." Faith looks on to eternal results rather than present issues. "He that loveth his soul shall lose it; and he that hateth his soul in this world shall keep it unto life eternal."

THE LORD'S COMING A REALITY.—A short time ago there were two sisters in the neighbourhood of London. One lived for God and the other for the world. The Christian had been at a meeting where she had been hearing about the coming of the Lord. She told her unconverted sister what she had been hearing, and remarked, "I felt like this. I thought if the Lord would come what a fearful thing it would be for you. I should be taken up to be for ever with Him, and you would be left for judgment, and I could not bear to think of it." The sister made no reply. They slept in the same bed; and in the night the Christian lay awake, thinking "if the Lord should come, oh my poor sister!" She could not lie there longer, but rose, and quietly stole away to a corner of the room, and kneeling down, poured out her soul in prayer. Presently the other awoke; she felt for her sister, but could not find her. She did not know what had happened, and in an agony of mind thought to herself, "Can it be that the Lord has come?" She got up, and searched about the room until at last she found her. She knelt by her side, and before she rose from her knees she trusted in Jesus, and was ready to meet Him. My dear friends, I pray God by His Spirit deeply to impress us with the fact that the Lord is coming. It is a fact; it is a reality. Heaven is real; hell is real. Opportunities will soon close. Oh, then, let us be up and doing for our absent Master! And, thus hastening His coming, may the Lord bless us, sanctify us, and fill us with joy in prospect of His real personal coming again.—*C. Russell Hurditch.*



## Answers to Correspondents.

Miss K., ISLINGTON.—The collection so kindly made by you among your friends for Mr. Toye's Orphan Home has been duly forwarded. Mr. Toye expresses his special thanks for your Christian sympathy.

J. D. M., DALSTON.—Respecting the fire at the Orphan Home, Lewisham Road, Greenwich, the calamity was quite confined to the laundry. Mr. Toye informs us, however, that there was an unusual quantity of the children's clothes and bedding on the shelves, placed there for convenience, as well as the linen which had just been washed. Everything in the room was quite destroyed. But in connection with the event there were some special mercies of God. That no harm befel the children themselves is cause for great thankfulness. As the fire took place in the evening it would have been no unusual thing for some of the younger children to be in bed. Had that been so they must almost inevitably have been smothered, for though the flames were confined to the laundry, which was on the basement, the house was filled with smoke, so that adults could scarcely stand in it. Happily a large tank containing a plentiful supply of water was close at hand. With the aid of his assistants, Mr. Toye succeeded in extinguishing the fire, before any help from outside arrived. Our dear brother has now built an excellent laundry in one corner of the playground, quite away from the house.

PHOEBE, RICHMOND HILL, CORK.—We are thankful indeed that you are purposed to test whatever may appear in these pages by the Divine standard, God's Holy Word. Respecting Female Ministry:—As to Gospel-preaching by women, we know of no Scripture at all opposed to it. On the other hand, we do not read in the sacred writings that women were ever appointed as preachers. It becomes, therefore, purely a question of faith. From time to time women step forth as evangelists, and God owns their labours. They have often proved themselves to be effectual ministers of the Gospel. Whoshall say them nay? On the contrary, all true-hearted Christians wish them God speed. Nevertheless such labourers are manifestly exceptions to the Lord's usual appointments. Perhaps God raises them up to provoke the brethren to greater zeal. We do not see that an appeal to the 68th Psalm can in any way help to a judgment in this matter. This psalm appears to take up the incidents of the 4th chapter of the Book of Judges. Women indeed occupy a very foremost place in that Scripture, but Deborah accompanied Barak to the battle only at his request; she said "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour." Accordingly, though Barak obtained the victory, in the celebration thereof Deborah's name stands first. "Then sang *Deborah and Barak*," &c., ch. v. 1. It may be that in verse 12 of 68th Psalm allusion is made to Jael, the wife of Heber, who slew Sisera: "She that tarried at home divided the spoil." All this would certainly indicate that woman's proper sphere, even in ministry, is home rather than on a public platform. In answer to your special inquiry as to Mr. Newberry's rendering of verse 11 of the psalm, he gives the word *army* in the margin as a translation of the Hebrew word, in lieu of *company*, as in the A. V.

This is so, also, in most Bibles which furnish marginal readings: "The Lord gave the word; great was the army of those that published it." In the instance in 4th Judges, verse 6, the Lord gave the word to Deborah, and the army under Barak published it at the point of the sword. According to the translation suggested by Mrs. B. we should have to assume it was an army of women! Our dear sisters need not reach to such far-fetched ideas for a justification of their preaching. Nor, indeed, should they seek to justify themselves at all. Let them preach Jesus and the Resurrection faithfully; the Lord will justify them, and doubtless reward them too.

A. J., ISLINGTON.—We fear there are many so called "leaders" who talk much about discipline, and exercise it too, whose first effort should be according to that word of our Lord, "Cast out first the beam out of thine own eye." The word discipline is not to be found in the New Testament; and if by that word punishment or correction is implied, it is for the Lord alone to exercise it, unless an express command be given, as in 1 Cor. v., and there it was not any leaders, but the entire assembly at Corinth to whom the injunction was given, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In case of positive wickedness, such as described in the above-named Scripture, doubtless a Christian assembly should inflict the same punishment now. Even then, however, the Church is only to judge *as to fact*, and thereupon enforce the penalty which has been *divinely appointed*. Doubtless the Lord does raise up such as are competent to rule in the Church—but their authority can only be exercised in grace and is to be submitted to in grace. "Submitting yourselves one to another, in the fear of God" (Eph. v. 21). As to Matt. xvi. 19, " whatsoever thou shalt bind on earth," &c.,—surely that was exclusively given to Peter. It was said in connection with the promise to him, "I will give thee the keys of the kingdom of heaven." Is there any man on earth can take Peter's place? Of course the Pope pretends to it, but we know the hollowness and wickedness of that. Then, with reference to Matt. xviii. 18, how can it apply to all Christians? Is a Christian to bind or loose his brother? Again, in John xx. 23, "Whosoever sins ye remit they are remitted unto them; whosoever sins ye retain they are retained." Are we to assume to remit or retain the sins of our brethren? It should be remembered that when the Lord said that to the Apostles, "He breathed on them and saith, Receive ye the Holy Ghost." Was not some special gift thus imparted to enable them rightly to exercise such extraordinary power? Lastly, as to the judgment executed upon Ananias and Sapphira, in Acts v.:—Does not their case make it manifest that our Lord gave to Peter an exceptional authority as stated in Matt. xvi. 19? Did any one else, even among the Apostles, exercise power in that peculiar way? Depend upon it the disciples of Jesus who assume to exercise coercive authority in our days make a very sad mistake.

## Notice to Correspondents.

All communications must be addressed to the EDITOR, 10, St. Paul's Road, Canonbury, N.

## Advertisements.

**MY OWN DEATH AND THE DEATH OF MY LORD.** Pamphlet, 24 pp. By the Editor of "The Master's Will." Price 2d., post free. May be obtained by letter only, of the Editor, 10, St. Paul's Road, Canonbury, N., or of the Printer, W. SAUNDERS, 15, Rawstorne Street, Clerkenwell.

*Extract from the above.*

"Oh, what soul-stirring thoughts spring up within me at the mention of that word 'Resurrection!' It tells of the light of eternal day succeeding to the appalling gloom of death and the grave. It speaks of conquest over the powers of darkness; ay, of the destruction of 'him who had the power of death, even the devil!'"

"It is the Christian's happy privilege to dwell upon this grand and glorious theme, this recorded triumph over hades and Satan, which is, by the resurrection of Jesus Christ, declared to be effectual for every believer.

"But just now my thoughts are fixed upon His death. I am pondering the crucifixion of my Lord.

"My Reader, have you considered the significance of the act of that mixed concourse of people which issued from the gates of Jerusalem on a certain morning nearly nineteen centuries ago? Behold a multitude of phrenzied Jews and ribald Roman soldiery surrounding One whom they are leading away to be crucified. That One is 'the Prince of Life.' He permits Himself to be delivered into their murderous hands, because it is the will of God that He should thus suffer death in expiation of the sins of mankind.

"What wondrous grace shines out as He walks to 'the place of a skull.' He had been arraigned before the two priestly tribunals of Annas and Caiaphas, but no accusation could stand against Him. One of the high priests had asked, 'Art thou the Christ, the Son of the Blessed?' and Jesus had answered, 'I am.' What a terrible testimony to elicit, seeing it was followed by the cry of the Jewish people, 'Away with him! away with him! crucify him!' From the high priest He had been hurried to Pilate, from the Roman governor to Herod, and from that tetrarch to Pilate again. The Blessed Sufferer had been (under the license of these delegates of the Roman emperor) scourged, reviled, spit upon, mocked, and set at nought, although, in the presence of Pilate, He had declared Himself to be indeed a King. And now, though virtually acquitted by all who had presumed to sit in judgment, Jesus was delivered over unto death.

"I see Him led forth to be crucified. With matchless patience, and in the sublime, indescribable dignity of perfect humility, He follows those who lead the way to Golgotha. 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.'

"When He was reviled, He reviled not again; when He suffered He threatened not.' No; though with a word from His mouth He could have scattered all His enemies, silently He passes on from judgment to execution. Yet, though thus reticent as to those who thirsted for His blood, once by the way His voice has been heard. 'There followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For, behold, the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck.'

"The divine Saviour needed no human pity. He was going to death according to 'the determinate counsel and foreknowledge of God;' and, though men were permitted to vent their desperate malice upon Him, the

Gracious Sufferer was to be the object of reverence and adoration, not of bewailment and lamentation. It was they who needed compassion. This prescient person whom they were following to the place of sacrifice could look forward to the day when, as He had foretold them, Jerusalem should be compassed with armies, and the people would find no deliverer. When that time should come, it would be, comparatively, a blessed thing to be childless. The barren would have but her own sorrows to endure; but what would be the anguish of those who were mothers on seeing their children slaughtered before their eyes, as came to pass in that dreadful siege?

"What gracious tenderness is witnessed here! The Saviour would recall them to His former warning about their own danger. If any would yet receive His words, there would be ample time for those who believed to retire from Jerusalem before the day of destruction came. But not only so; if they believed His warning about the destruction of Jerusalem, they would doubtless believe in Him: and, believing in Him, they would receive forgiveness of sins and the gift of eternal life."

**ADVERTISEMENTS** for THE MASTER'S WILL — such only as are suitable for its pages — will be received by the Publisher, W. H. GUEST, 29 & 30, Paternoster Row. Terms 2s. for forty words, and every additional Nine words 6d., or by special contract.

**THE MASTER'S WILL.**—Each Monthly Number, as issued, will be forwarded post free to any part of the country, on receipt of 2s. in postage stamps, for Twelve Months.—Address the Editor, 10, St. Paul's Road, Canonbury, N.

**A SMALL TENT**, which has been used for Gospel Preaching, well suited for an Evangelist commencing in any neighbourhood, TO BE SOLD at a very moderate price.—Address, D. S., care of the Editor of "The Master's Will," 10, St. Paul's Road, Canonbury, N.

**SEASIDE.**—COMFORTABLE APARTMENTS (with Board, if required) are provided for CHRISTIANS on very moderate terms. Address Mrs. Grant, 3 Artillery Road, East Cliff, Ramsgate.

## ANNUAL VOLUMES FOR 1877.

**THE GOSPEL WATCHMAN.** Paper covers, 1s., cloth, 2s. Well suited for presents to unsaved friends.

**THE GOLDEN LAMP;** or, Truth in Love for the Children of God. Cloth, 1s. 6d.

**THE MISSIONARY ECHO.** Cloth, 1s.

**RED AND GOLD TEXTS.** A New Series of Texts, beautifully printed on White Enamel Paper, in Red and Gold. Size, 20 by 12 in. Six kinds. Price 6d. each.

**STAND STILL AND SEE:** or, the "Fear not" of Salvation. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

**BROUGHT OUT AND BROUGHT IN;** or, Seven "I wills" of Jehovah. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

**SALVATION:** What it is, and who it is for. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

London: JAMES E. HAWKINS, 36, Baker Street, and 12, Paternoster Square.

*Will be ready in a few days, complete in One Vol., cloth, price 21s.*

# THE ENGLISHMAN'S HEBREW BIBLE;

SHOWING MANY OF THE  
HIDDEN BEAUTIES & DIVINE PERFECTIONS OF THE INSPIRED ORIGINAL

ON THE PAGE OF  
THE AUTHORIZED VERSION.

BY THOMAS NEWBERRY.

*Names of Subscribers and Post Office Orders may be sent to Mr. THOMAS NEWBERRY, Abbey Street, Crewkerne, Somerset.*

---



---

## THE NEW TESTAMENT, WITH ANALYSIS, NOTES, AND EMPHATIC READINGS.

---

In paragraphs, with the subject of each paragraph given in the margin; and with suggestions for improved renderings, with proofs. Altered tenses of verbs restored. Indications of the presence or absence of the Greek article. Emphatic pronouns marked. Revised references; and other features.

"This handsome volume deserves a special notice. It does all that a clear form of printing can do to put the English reader into the position of an intelligent student of the original Greek."—*Freeman*

This work is now offered at the following greatly reduced prices:—

In Cloth boards Quarto	...	...	...	...	...	5s. 6d.
Extra Cloth, gilt edges	...	...	...	...	...	7s. 6d.
Half-bound Calf	...	...	...	...	...	17s. 6d.
Half-bound Morocco	...	...	...	...	...	15s. 6d.

May be ordered of Messrs. S. BAGSTER & SONS, 15, Paternoster Row; Messrs. S. W. PARTRIDGE & Co., 9, Paternoster Row, London; or of

Mr. THOMAS NEWBERRY, ABBEY STREET, CREWKERNE, SOMERSET.

LONDON: Printed by J. ANDREWS & Co., No. 84, St. John Street, in the Parish of St. Sepulchre Without, in the County of Middlesex; and Published by W. H. GUEST, 29 & 30, Paternoster Row, in the City of London.

# THE MASTER'S WILL.

"Be ye not unwise, but understand what is the will of the Lord,"—Eph. v. 17.

No. 5.]

MAY, 1878.

MONTHLY  
THREE HALF-PENCE.

## THE WORLD.

It is not, perhaps, a very easy thing to grasp the true idea of what is intended by the expression "the world" (Gr. *kosmos*), as used in the Scriptures. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world becometh an enemy of God." "The world" and "God" are evidently in opposition. God has the right to rule the dwellers upon earth as well as the inhabitants of the heavens.

The world, however, rejects God's sway; it chooses its own governments, and makes its own laws. We remember reading a leading article in the *Times* newspaper some years ago which commenced in this way:—"This world is ours by virtue of our industry and good intentions"! This claim is maintained by the men of the world in every way. Yet the Scriptures are very plain in their declarations as to God's rightful lordship over it. Thus; "Jehovah shall endure for ever; He hath prepared His throne for judgment, and He shall judge the world in righteousness" (Psa. ix. 7, 8). "The earth is Jehovah's, and the fulness thereof, the world and they that dwell therein. For He founded it upon seas, and established it upon floods" (Psa. xxiv. 1, 2). "Let all the earth fear Jehovah: let all the inhabitants of the world stand in awe of Him" (Psa. xxxiii. 8). "Hear this, all people; give ear, all inhabitants of the world: both low and high, rich and poor, together. . . . They that trust in their wealth, none can by any means redeem his brother, nor give to God a ransom for him" (Psa. xlix. 1, 6, 7). "The mighty God [Elohim], even Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof. . . . Our God [Elohim] shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that He may judge His people. . . . Hear, O my people, and I will speak; O Israel, and I will testify against thee. I, God [Elohim], thy God. I will not reprove thee for thy sacrifices, or thy burnt offerings continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild

beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine, and the fulness thereof" (Psa. l. 1, 3, 4, 7—12). "Before the mountains were brought forth, or ever Thou hadst formed the earth and the habitable world, even from everlasting to everlasting Thou art God" (Psa. xc. 2).

Quotations from the Scriptures might be greatly lengthened here, but these will suffice to show that God rightly declares the world and all in it to be His own. Moreover, He has put in His claim to it personally. The Son of God has been here as the rightful Lord of creation: "He was in the world, and the world was made by Him, and the world knew Him not" (John i. 10).

The world refused to recognize its Creator; it knew Him not. How was this? The sad answer is, that the world has its own will and its own ways, therefore will not submit to the righteousness of God. Jesus was not such an One as the world could own or honour. Men of violence and pride it will glory in, but not in the One who said, "I am meek and lowly in heart." It was a strife of principles when Jesus was here, and it is so still. In the life of the Son of God upon earth you see Divine principles in manifestation; and in the death of Jesus you see manifested the world's hatred of God's principles and of God Himself.

The breach is now complete, and the issue is declared in the Scriptures. "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John iv. 15, 16).

The world passed its judgment upon the beloved Son of God, for the world hated Him. But now the world is to be judged by that same Jesus, whom God has raised from among the dead, and seated in the heavens.

"God now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He ordained; whereof He gave assurance unto all, in that He raised Him from among the dead" (Acts xvii. 30, 31).

Meanwhile the good news continues to go forth, concerning the world which is soon to be arraigned before the throne of the Jesus whom it crucified, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

Those who now believe in Him as their Saviour will not have to fear Him as their judge, when He comes in the clouds of heaven with power and great glory. For He has, on their behalf, put away sin by the sacrifice of Himself.

In becoming, by faith, a disciple of Jesus, the believer ceases to be of "the world." "Because ye are not of the world," says the Master, "but I have chosen you out of the world, therefore the world hateth you" (John xv. 19).

The language of faith now is, "Far be it from me that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world" (Gal. vi. 14).

The world regards the disciple of Jesus as a malefactor fit to be crucified with his Master. On the other hand, the Christian knows that the world is the real malefactor, and that it will soon be judged and executed too.

#### NOTES OF A GOSPEL ADDRESS ON THE LORD'S COMING.

*(Delivered at the Gospel Hall, Tottenham Square, 21st April, 1878.)*

THE 21st chapter of Luke was read, wherein the warnings of Jesus are recorded as to events in the then future. Some of His prophetic words, spoken at that time, have since been fulfilled, and the remainder will be accomplished very soon.

The opening of this chapter furnishes, in some sort, a key-note to the strain which resounds through the present dispensation. The Lord Jesus is contemplating, with satisfaction, what men regard as little things. His attention is fixed upon the poor widow casting her two mites into the treasury of God. Many would despise that poor woman and her gift, but in the Lord's estimation she had put into the treasury more than all the other contributors who had cast in of their abundance. Even the disciples of Jesus had no eye for the widow and her two mites; their attention was attracted to the imposing splendour of the Temple, which had been reared at great outlay of time and money; their eyes rested with satisfaction upon its goodly stones and gifts. But all this had no value for the Searcher of hearts. "Behold," said He, "the days will come in

the which there shall not be left one stone upon another which shall not be thrown down."

So it is still. Disciples of Jesus are prone to find satisfaction in the erection and endowment of superb buildings, and such things as the old nature can delight in. But the Lord Himself still finds pleasure in His little ones, and their obscure, but devoted acts of self-sacrifice, such as are typified by the widow and her two mites.

The Temple has long ago been thrown down, and Jerusalem itself destroyed. Moreover, the people whom God had chosen to serve Him in that favoured city have been carried captives into all nations. The disciples of Jesus, too, have been persecuted, and brought before kings and rulers, and many have been put to death. All these things have come to pass just as Jesus foretold. And will not the rest of His predictions be fulfilled also? Most surely they will. "Heaven and earth shall pass away," said He, "but My words shall not pass away." Yes, when the time appointed by God shall have run its course; when the Lord shall have judged the nations upon earth, and afterwards brought in His beneficent and blissful reign for a thousand years, then, when Satan shall again tempt the nations to rebel against God, then the final judgment, and then the earth and heaven shall flee away from before the great white throne. John, in the Apocalypse, says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (chap. xxi. 1). Here we have a repetition of the words of Jesus, which we quoted from Luke xxi., "Heaven and earth shall pass away, but My words shall not pass away."

In the chapter before us, however, the Lord was foretelling events of more immediate moment. The world has before it many a day before the close of its history, as disclosed at the end of Revelation. There is an event impending now which will take the world by surprise and fill it with consternation. The Scriptures tell us plainly what is coming. Jesus has left His warning on record: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for expectation of those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (ver. 25—27).

In Acts, the first chapter, we are furnished with an account of the ascension of the Lord Jesus after His resurrection, "He showed Himself alive after His passion by many proofs, appearing to His Apostles during forty days, and speaking of the things per-

taining to the Kingdom of God. . . . And when He had spoken these things, while they beheld, He was lifted up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye beheld Him going into heaven" (ver. 3, 9—11).

Could language be more express than this? Will He then not come thus, according to His word? Will not earth's rightful Lord return to take possession of His inheritance? Has He not gone to receive for Himself a kingdom and to return?

Jesus has been here as the unknown One. "He was in the world, and the world was made by Him, but the world knew Him not. He came unto His own possessions, and His own people received Him not." They scorned, rejected, and crucified Him. But, "Behold, He cometh with clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall wail because of Him" (Rev. i. 7).

Let no Christian be alarmed at this. We, who now believe in Jesus while yet we see Him not, have no cause to dread His appearing—quite the reverse. In fact, we have ceased to belong to the tribes of the earth; we are no longer found in that category. Our names are written in heaven. We read, "Our citizenship (Gr. *politeuma*) is in the heavens, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20).

One more reference to Scripture will make it very plain that Christians will not be among the wailing tribes of the earth, when the Son of man shall be seen coming in the cloud. In the First Epistle to Thessalonians we read, "The Lord Himself shall descend from heaven with a shout, with voice of Archangel, and with trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words" (chap. iv. 16—18).

Thus we see that the heavenly citizens—all who have trusted in Jesus, and confessed Him as their Lord, during this day of His rejection by the world—will be with Him in the clouds before He comes in the clouds of heaven to judge the nations upon earth.

Behold He cometh with clouds!

That word "behold" is a potent one to arrest the attention; God designs it to be so. We find it used, as in the foregoing Scripture, also in the Book of

Daniel; "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (chap. viii. 13, 14).

What will the Lord do when He comes to set up His kingdom? He has told us: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them which do iniquity [literally, them that practise lawlessness], and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 41, 42).

But we would have you to regard that threatening future, associated with the word "behold," as the dark back-ground of our picture, while we now fill in the bright theme of the good news of Jesus Christ, as furnished for us in this present day of God's mercy. That same call to deep and earnest attention meets us in the word "behold" in the first chapter of the Gospel by John, "Behold the Lamb of God which taketh away the sin of the world!"

In the same Gospel we find Pilate arresting the attention of the people with the words "Behold the man!" (chap. xix. 5).

In Luke, twenty-fourth chapter, we hear the Saviour saying, after His resurrection, "Behold My hands and My feet!"

What a sight! Oh, look, by faith, upon those wounded hands and feet! Why do they bear the print of the nails? "He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all" (Isa. liii. 5, 6).

Will you not put your trust in Him? Is it nothing to you that this blessed Saviour "took the guilty sinner's place, and suffered in his stead"? Will you still carry your sins, still roll them in your mouth as a pleasant morsel, until you find yourself overtaken by the judgment day? And there will be no escape. God would reconcile the world to Himself. This could only be accomplished through the death of His Son. The world has refused to be reconciled, but the Gospel is now sent to individuals. It is sent to you. Will you be reconciled, if not reconciled already? "Behold now is the accepted time: behold now is the day of salvation!" (2 Cor. vi. 2). "If thou shalt confess with thy mouth the Lord

Jesus, and shalt believe in thine heart God raised Him from among the dead, thou shalt be saved" (Rom. x. 9, 10). Do you still refuse to trust in Jesus as your Saviour, still refuse to confess Him as your Lord? "Beware, lest that come upon you which is spoken of in the prophets,—Behold, ye despisers, and wonder and perish!" (Acts xiii. 41).

Behold He cometh with clouds, and every eye shall see Him, and they which pierced Him: and all the kindreds of the earth shall wail because of Him!

## LECTURES ON THE EPISTLE TO THE ROMANS.

### V.—SECRETS EXPOSED, AND JUDGED.

In his unconverted state man will suggest all kinds of extenuations with respect to future judgment. He will seek to excuse himself, if he has had no law, on the ground of his ignorance; or if under the righteous law of God he will endeavour to screen himself under the law. But God will not judge a man by His written law if the man was not brought under it; nor will He allow a man to escape the law, if that man lived in responsibility to the law. "As many as have sinned *without law* shall also perish *without law*: and as many as have sinned *under the law*, shall be judged *by the law*; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (chap. xi. 12, 16). Verses 13 to 15 are to be read as in a parenthesis, but we must not pass over what is noted in them. "Not the hearers of the law are righteous before God, but the doers of the law shall be justified" (verse 13). How common, alas! is the thought that there is a kind of merit in hearing! No praise can be accorded to hearers, either of Law or Gospel, unless they become doers. How the people flock in and out of the churches, and chapels, and meeting-places, and go away perfectly regardless of what they have heard! Will it help them before the judgment seat? Alas! their knowledge of God's will, without yielding themselves to it, will only add to their condemnation. How vain will be every excuse in that day! Neither fig-leaves nor trees of the garden will avail as a covering or a hiding-place in the day when God shall judge the secrets of men by Jesus Christ. When transgression entered into Eden, and our first parents ate of the forbidden fruit, "the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the

presence of the Lord God among the trees of the garden" (Gen. iii. 7, 8). But it availed them nothing. At the word of God they had to stand forth, self-confessed sinners, to hearken to the condemnation and judgment which the Lord denounced upon them. So it will be in the day when such as "know not God, and obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord" (2 Thes. i. 8, 9).

It is a most solemn and wonderful thing that God will do when this present day of mercy is over. Every disguise will be stripped off, and every excuse proved to be inexcusable. He will judge the *secrets* of men! "For God shall bring every work into judgment, *with every secret thing*, whether good or evil" (Eccl. xii. 14). Again, speaking of the Lord Jesus as the righteous Judge, it is written, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears" (Isa. xi. 3). He will not hear any witnesses, nor require to have the evidence of sight, to convict the impenitent. He is the Searcher of hearts, and reads all the motives and thoughts that are at work within us all. "Neither is there any creature that is not manifest in His sight, but all things are naked and lying open unto the eyes of Him with whom we have to do" (Heb. iv. 13).

From verse 17 to the end of the 2nd chapter of Romans the responsibility of the Jew is pressed home. The Jew would fain rest upon the law, and force its claim upon others, while all the while he fails to see that the law proves him to be a transgressor, and offers him no way of escape from condemnation. Like the Gentile, he must come and put his trust in Jesus. He needs the Gospel as much as the heathen. Circumcision avails nothing, except the "circumcision of the heart, in the spirit, not in the letter; whose praise is not of men, but of God" (verse 29). "We are the circumcision, which worship God in Spirit, and glory [or boast] in Christ Jesus, and have no confidence in flesh" (Phil. iii. 3).

The circumcision of the flesh, as given to Abraham and his posterity, was intended to mark God's disallowance of all fleshly pretensions, and served as a mark or sign of His approval of *the man of faith*, in contradistinction of what man is by nature. The Jew prides himself in the mere outward thing, and fails to see what it means! It was a type, a wonderfully telling one, of the disallowance, or cutting off, of the natural man by the Cross of Christ. Thus, speaking to believers, it is said, "In whom [*i.e.*, in Christ] ye were circumcised with circumcision made without hands in the putting off the body of the flesh in the circumcision of Christ" *i.e.*, by His crucifixion (Col. 2. 11).

## MEETING OF BELIEVERS AT KILBURN HALL.

BANK HOLIDAY, MONDAY, 21ST APRIL, 1878.

THE usual loving invitation to Christians was issued this year by our dear brethren, Messrs. Hurditch and Holmes, and their co-workers at Kilburn, to come together for prayer and edification on the day commonly called Easter Monday.

About four o'clock in the afternoon the unique structure known as the Kilburn Hall was pretty well filled. There was a profitable season of prayer—real, earnest cry to God for blessing, united with thanksgiving for mercies granted on many like occasions. A dear Christian from Spain, who had laboured as a missionary there, then gave a brief account of some of the Lord's gracious dealings in bringing precious souls in that country to trust in Jesus. He mentioned particularly the case of a poor Spaniard, who had continued to confess the name of the Lord Jesus in much faithfulness for several years past, notwithstanding the bitter persecutions to which he had been subjected—his life having been threatened, and having been deprived of the means of earning his daily bread. On inquiring how he had been sustained under these circumstances, he said the Lord had led the heart of a rich lady in the neighbourhood, who had also been converted, to care for her poor brother. Reference was made to Luke xii. 30, "Your Father knoweth that ye have need of these things;" also Phil. iv. 19, "My God shall supply all your need, according to His riches in glory in Christ Jesus."

Mr. McVicker then read, from Luke xviii. 35—43, the account of the blind man by the wayside begging, who cried out, "Jesus, thou Son of David, have mercy on me!" and how that the Lord answered his prayer and gave him his sight; also, from Luke xix. 1—9, the narrative of the call of Zacchæus, and how that, being converted, he was led to say, among other things, "The half of my goods I give to the poor." It was suggested that in these Scriptures we are furnished with a parallel to the case of the poor Spaniard and the rich lady of whom we had just been hearing. The blind man who received sight, no doubt at the same time obtaining salvation, would not, of course, beg any more, and was thus left in needy circumstances; but the bringing in of Zacchæus with plenty of money, would probably result in his being used to minister to the wants of his poor brother. Such are the Lord's ways, so that we never need be anxious. Our God has always resources that we know not of.

A very profitable lesson was drawn from this—and our brother spoke with much spiritual power—showing that, as followers of the Lord Jesus, we are all beggars, all needy ones. Yet are we also so gifted of the Lord that we ought to be bountiful givers. "Freely ye have received, freely give," is the word of the Lord. It is properly characteristic of the children of the King to have an open hand. Christians ought to be princely in this respect; for we are children of the great King, and should be giving continually. There is no stint as to the supplies upon which we may draw to the intent that we may give. We are to ask and receive, and then freely give. "Give to him that asketh thee, and from

him that would borrow of thee turn thou not away . . . that ye may be children of your Father which is in heaven" (Matt. x. 42-45). Should we not in all this be more evidently followers of God as dear children?

Our Lord Jesus on earth was the poor man. He had no earthly store, yet He was always giving. He gave sight to the blind, healing to the sick, life to the dead, consolation to the mourners, and an effectual word in season to the weary. Children of God are never left without power to give; it may be but a cup of cold water, it may be a word in season. When Peter and John went up to the Temple to pray, and the helpless cripple looked up to them, expecting to receive alms, Peter said, "Silver and gold have I none, but such as I have give I thee."

My sister, my brother, go, give, according to that which God has given you. Give with a loving heart; give freely, but wisely. Do not give sixpence to one who would evidently spend it in drink. Give to such "a word in season;" give the money to the widow and the fatherless. Have you but little to give? Yet give it—and then go and ask of your Father in heaven, who giveth to all liberally, and upbraideth not.

As to the address which followed from dear Mr. Radcliffe—we are constrained to offer a loving word of remonstrance. Great was our astonishment when this good brother took upon himself to tell the evangelists at Kilburn, and all who are engaged in the Lord's service, that the system of evangelization requires a total reorganization. We had thought that evangelists in these days had been following a true course as laid down in the Scriptures. Dear Mr. Radcliffe thinks otherwise, and has come up to London—or, more correctly speaking, is paying some flying visits to London—to put us all right. He occupied much time on Monday afternoon, and in the evening also, but was in a hurry all the while. This was a mistake in itself; for it is not the Lord's way to work in a hurry. We are quite conscious that Mr. Radcliffe is a true-hearted servant of the Lord, and rejoice that our God has granted much blessing upon the labours of this His servant. He is, however, mistaken in assuming leadership among his fellows. This was quite manifest at Kilburn. Mr. Radcliffe tells us that it is needless to bring unconverted hearers to listen to the Gospel from the lips of an evangelist. His proposition is, as we understand it, that all Christians are qualified to preach the Gospel, and that, therefore, instead of coming together on Sunday in the usual way, they should all turn out into the streets, accost passers by, and seek to convert them then and there. We venture to say such a course would be altogether unwarrantable, and would surely be resented by the people. But, what is far more serious, such a proceeding would be quite unscriptural. Mr. Radcliffe seemed unconscious of the need of establishing his teaching upon the authority of the Word of God. Beyond a vague allusion to the scattering of the disciples in the early days, no reference was made by our brother to the sacred Scriptures. In the eighth chapter of the Acts we read, "In that day there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the Apostles . . ."



. . . . Then they that were scattered abroad went everywhere preaching the Word [literally, *evangelizing*]. And Philip went down to a city of Samaria and preached Christ unto them" (verses 1, 4, 5). It must be borne in mind that these were converted Jews, and as such were well acquainted with the Scriptures. Moreover, doubtless the Lord gave them evangelistic gift. Philip appears to be spoken of as a type of the rest.

We entreat our dear brother Mr. Radcliffe to reconsider the whole matter in the light of the Word of God. How is it that neither the Lord nor His Apostles gave an injunction to believers generally to run about in the way now proposed? The truth is that much more is needed for the conversion of souls than the mere use of the voice. The man who goes forth to win souls by the Gospel of Jesus Christ must have the mind of his Master, and must be empowered by the Holy Spirit of God.

We would give every encouragement to all who are so qualified—and they have need to be incited to diligence. Even Timothy needed the word of exhortation. "Stir up the gift that is in thee through the laying on of my hands" (2 Tim. i. 6). And again, "Continue thou in the things which thou learnedst and wert assured of, knowing from what teachers thou didst learn them; and that from a child thou knowest the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 14, 15). Again, "Be thou sober in all things, suffer affliction, *do the work of an evangelist, fulfil thy ministry*" (2 Tim. iv. 5).

Christians have to learn to live Christ, and thus in their lives preach Christ. We are to be "living epistles, known and read of all." Many have run unspent, and have found themselves with Peter and his companions, when they went forth fishing on Peter's determination, not at the word of the Master. "They went forth, and entered into the ship; and that night they caught nothing" (John xxi. 3).

We remember some years ago a very promising young man, an earnest Christian, having some evangelistic gift. He came to be baptized as soon as he saw that the Lord's command in that respect had never been revoked; and on that occasion he told us that he, with one or two others were visiting public-houses and the precincts of the theatres, seeking to convert sinners and reclaim the fallen. We felt sure it was far too dangerous a path to tread, and a little incident which occurred confirmed our fears. He had taken off a ring from his finger while he was baptized, and afterwards came to claim it, calling it his "little bit of vanity." We suggested it would have been well to have left it at the bottom of the water. However, he thought not so, but went away, bright as to his testimony, but not realizing that he had been crucified with Christ and buried with Him through baptism. We were saddened, but not surprised to hear afterwards that, instead of converting sinners, they had succeeded in converting him.

The Lord deliver His saints from mere fleshly excitement, and grant them much intentness and aptitude in learning His will from the Scriptures, that they may be "sanctified, meet for the Master's use, *prepared unto every good work*" (2 Tim. ii. 21).

We write in love; the Lord graciously overrule all in mercy. What we protest against is, the proposed scheme of our brother Radcliffe as an organization, and we raise our voice against urging Christians to do anything publicly for which they have not been qualified by God.

On the other hand, we desire to afford every encouragement to those who provoke to love and to good works.

To our fellow-servants at Kilburn we would say, God speed you in the work which He has entrusted to your hands, and which He has so abundantly blessed. You need no new organizations, but patient continuance in well doing.

We tender you our thanks, in common with many, for the hearty welcome and feast of fat things which the Lord has helped you to furnish on many such occasions as that of the last Bank Holiday.

#### MEMOIR OF THE LATE ANTHONY NORRIS GROVES.

(Continued from page 36.)

THE continuation of the narrative from which we have furnished most interesting details concerning Mr. and Mrs. Groves goes on to show how the latter, having been brought to see eye to eye with her husband, as to the surrender of their property to the Lord, was also wrought upon to concur with his wishes that they should devote their lives likewise to God, by labouring in foreign mission-fields.

The following extract will show how great a sacrifice was to be made by those loving and devoted hearts. Mr. Groves had placed himself in communication with the Church Missionary Society, intending to go abroad as one of their missionaries. Mr. Bickersteth was the Society's representative:—

"Mr. Bickersteth came down, and I related to him my circumstances. I told him I had offered myself to the Society ten years ago, and that my whole desire was to do the Lord's will, and the greatest good to the Church at large, but more especially to that object to whose interest I had pledged myself—the *cause of missions*. 'But this,' I said, 'may be done in two ways,—*first, by giving one's means; secondly, by personal exertions*. In the *first* point of view, I have an increasing professional income, and have this year received nearly £1500; and dear Mrs. G., on the death of her father, will most probably have £10,000 or £12,000 more, the whole of which, with my present income, will, of course, vanish the moment we take the contemplated step.' Mr. Bickersteth's answer was, 'If you are called of the Lord to the work, *money cannot* be set against it; it is men whom the Lord sends, and He stands in need of men more than money.' I thought his judgment a wise and holy one, and I do to this day. He added, 'If you could give to the work as many thousands as you could hundreds, still I would say, *Go*;'—for we had told him, if we remained, we intended simply living on a

minimum, and devoting all besides to God. Hitherto, all our way had been together, and much in the retirement of our own souls with God; the sacrifices we had made were properly *our own*, and the loving reception of our most gracious Lord even of the least, and His quick return of blessing, prepared us, by the experience of His love, to bear the loss of much beside, when we were called upon so to act as to involve the happiness of others peculiarly dear to us. We were to the heart of a natural parent *indeed* prospering; we had a little circle of natural blessings seldom equalled, and rarely surpassed, and we knew them, and we were peculiarly capable of enjoying them; but we had found something better—to *suffer with Christ*.”

The father of Mrs. Groves was greatly opposed to the proposed missionary undertaking. Mr. Groves was deeply moved by this, but could not be turned from his purpose. He thus comments upon the trying position in which, at that time, he was placed:—

“My heart bleeds, even to this day, while I am writing, to think of what I know her dear father suffered. At first everything that kindness and love could do to induce us to stop was done; when this failed, less kind, but equally well-intentioned efforts, were made to deter us; besides our being cut off from the sweets of family intercourse, dear Mary's father alluded to a mortgage of £1000 he had lent, out of kindness, to my father. I was deeply wounded by the way he alluded to it, for I had never asked it of him, and I wrote back to say I would never leave England till I had paid it. Here again my hands were tied: I felt it, after I had done it, but the promise was made; and purely from love, I knew he would exact the fulfilment of it. I now saw many years of trouble before me again, for, from the moment it was known I proposed leaving, my income decreased, and I had closed my connection with Trinity College, Dublin, as a fellow commoner; my reason for doing this was, it saved six months, and the constant journies there and back increased my expenses.

“This, and many arrangements I had to make for others before I left, set me almost as far as ever from the hope of leaving, except that dear Mary was on my side; and by so much as she had hindered me in the first years of our marriage, by so much the more did she now encourage me, and kept up my heart, which was almost bowed down. For months I was in such a state that I ate every mouthful of food with disrelish; but the Lord comforted her in making her my comfort; and it was said of her at last, that she was worse than I; and indeed she was just so much the better as she appeared to the natural eye worse.

“I soon made up my first £100 towards the £1000, and sent it off, and not many months after dear Mary's father died suddenly. She was instantly sent for; and, as I was not particularly mentioned, I did not go, thinking they might still feel displeased with me; but on her arrival they sent me word to come. I went, and when I arrived found that dear Mr. T— had made a new will, and signed it only two or three days before his death; with respect to property, it was all divided as before, equally; and as to the mortgage for £1000, it was *given*

to me, and the £100 I had paid *given back*, so that I now became ten times freer than I had ever been.

“I might just add here, that the delicacy of my dear little girl's health had at this time become a great trial. We went to Exmouth for change of air; she came back not better. Some doubted if we ought to go in the state she was. The Lord decided this also; He ripened her, as the first ripe fruit, and took her to ‘wait in hope of a better resurrection.’”

This event happened in 1829, at Hill's Court, in Exeter. This was the residence of their friends the Misses Paget, where Mr. and Mrs. Groves, having quitted their own residence, lived about a year before their departure for Bagdad. It was a time of much blessing. He had, after quitting his profession, given himself to prayer and the reading of the Word. At an early hour, at the sound of a bell, many assembled daily at his family expositions, in which he was greatly helped in setting forth the truth. Seven Christian families, who lived in small cottages, then belonging to Miss Paget, were among the number; and all remember it as a season of especial blessing. The loss of their only daughter was used of God as a means by which they became yet more separate from earth, and, while it made their path clear, it strengthened them to devote themselves to God.

It was at this period the Editor first became acquainted with Mr. Groves, and the happy state of his mind was such that all who came in contact with him received a blessing. Very many trace to this period the beginning of undertakings for the Lord, which to this day are monuments of the blessedness still found in trusting in God, and in unreserved surrender of our all to Him.

Every one bore witness to the power with which he pleaded for devotedness to Christ. One of the young people who at this time had assembled round him, to ask his counsel, was questioning him as to what she might safely give up or keep. He seemed unable, at first, to realize that it was simply certain externals, such as dress, or anything so trifling, which perplexed this young Christian. He replied, with his usual energy, “Oh! of all *such* things I should say, ‘The daughter of Zion hath despised thee.’” This answer was never forgotten, and often helped the individual to whom it was spoken, and others with her, to count all such things “but loss for the excellency of the knowledge of Christ.”

Mr. Groves's very vivid way of illustrating what he meant made a *deep* impression. One of his conversations opened the writer's mind to the relation in which the people of God should stand to each other. Mr. Groves had recently been baptized in Exeter, a circumstance which naturally became the topic of conversation, it being noticed in the newspaper as having produced a great sensation. He mentioned, incidentally, that it quite humbled him when, the day after, a Baptist minister crossed the street to salute him as a brother. The writer said, “Of course you must be a Baptist now you are baptized.” He replied, “No; I desire to follow all in those things in which they follow Christ; but I would not, by joining one party, cut myself off from others.” Then, taking up the ring on which his keys hung, he said, “If these keys were to hold by one other, all would go if one fell; but, as each of them is attached to the strong ring, so should we each take hold of Christ, not

of any of the systems of men, and then we shall be safe and united; we should keep together, not because of any human system, but because Jesus is *one*."

The sense Mr. Groves had of the unity of God's family, from the beginning of his Christian course, guided him in his judgment of others, and helped him to dwell in love, and seek ever the peace and prosperity of those he felt belonged to Christ. He thought it important, as a means of judging righteously, to seek to look at *everything* as the Lord looks upon it, and not as men speak or judge. Though not himself connected with any society, he could not bear sweeping condemnations of religious institutions, believing they had answered important ends, and were, in many cases, owned of God.

Mr. Müller, of Bristol, in his Narrative, speaks of the example of Mr. Groves as making a great "impression" on him, and "delighting him much;" and when he himself decided to look to the Lord *alone*, for the supply of his wants, he says, after alluding to the promises of God as the "stay" of his soul, "in addition to this, the example of Brother Groves was a great encouragement to me."

The reader has now been furnished with a vivid representation of the character of Mr. Groves. More will be shown hereafter of the lovely ways and walk of this dear man of God. Meanwhile we must call attention to a page in his history which has affected to a large extent the Church of God upon earth, and will no doubt continue to do so until the close of the present dispensation.

The following, from a letter to his friend Mr. Caldecott, shows how the Lord had trained Mr. Groves to perceive and suggest the simplicity of Christian communion:—

"Since I have begun to write about myself, perhaps you will forgive my finishing the chapter by telling you how it happened that I fell, step by step, into my present position, after being so high a Churchman that I never went to a dissenting place of worship, nor intimately knew a Dissenter, except the Misses Paget.

"As I was pursuing my course in Dublin, preparatory to taking orders, I constantly went over from time to time, as the terms occurred, and once Miss Paget accompanied me. From my first going to Dublin many of my deep-rooted prejudices gave way. I saw those strongly marked distinctions that exist in England little regarded. The prevalence of the common enemy, Popery, joined all hands together."

"It was during Miss Paget's visit to Dublin that the incident occurred to which the reader's attention is now directed:—

It was a very remarkable period in his history, and led to many important results. In the first place, he became acquainted with many sincere Christians, chiefly members of the Establishment, who, with him, desired to see more devotedness to Christ, and union among all the people of God. To promote these objects, they met continually for prayer and reading the Word. Miss Paget remembers the occasion on which one of the party,

Mr. Bellet, a dear friend of Mr. Groves, said to her, "Groves has just been telling me that it appeared to him from Scripture that believers, meeting together as disciples of Christ, were free to break bread together, as their Lord had admonished them; and that, in as far as the practice of the Apostles could be a guide, every Lord's Day should be set apart for thus remembering the Lord's death, and obeying His parting command."

This suggestion of Mr. Groves was immediately carried out by himself and his friends in Dublin; and many, who have since followed their example, can speak of the peace and joy they have experienced in thus obeying the Lord's will. Among the Christians who took part in it were clergymen, still officiating in the Church of England. The *original* principles of this happy communion are fully detailed, and largely dwelt upon, in Mr. Groves's letters and journals; they tended to nothing less than the enjoyment of union and communion *among all* who possess the common life of the family of God. The realization of these principles enabled Mr. Groves, whether in Ireland, England, Russia, or the presidencies of India, to go in and out among God's people, everywhere, both conveying and receiving refreshment; and, up to the time of his removal, his steadfast adherence to the same blessed principles made him know nothing among men, save Jesus Christ and Him crucified.

It will be seen, by his own narrative, how he first found for himself, and mentioned to his dear friend Mr. B—, the liberty they had in Christ to minister the Word of God to others without any warrant beyond the Scripture rule, "If any man minister, let him do it as of the ability which God giveth" (1 Pet. iv. 2). On this ground it was that Mr. B—, as well as others, have spoken of Mr. Groves as the father of these principles to their minds. The views that he, to his death, so *strongly* held, both of the entire unity of the family of God and their liberty to unite together in worship, were, he often said, first opened to him while searching the Scriptures in Dublin. After one of their happy prayer-meetings, already mentioned, it was asked by one of the party, "Are there no principles in the Word of God which would unite all believers in worship, whatever might be their various views or attainments in the Divine life?" Mr. Groves replied, "Yes, there are: we are evidently called to know nothing among our fellow-Christians, but this one fact—Do they belong to Christ? Has Christ received them? Then may we receive them, to the glory of God." To what happy results would these simple truths lead among God's people! Even where they did not overthrow any mere human systems, they would help forward fellowship and intercourse among all Christians.

(To be continued, D.V.)

### Answers to Correspondents.

To the Editor of THE MASTER'S WILL.

I HAVE sent THE MASTER'S WILL to ministers and others in the Lord's work, and will continue to do so.

I am glad to see you giving such prominence to the subject of the Lord's coming. It is the truth for the age, and I feel we who know these things, are under very solemn obligations to preach them. It has cost

me much, for years past, to maintain them—expulsion from the church of my choice, and loss of confidence of many dear friends. But it seems to me that the blessing given to those *who read and hear* the words of prophecy (Rev. i. 3) attaches itself also to those who preach it, and not much outside it. Churches and chapels have lost their hold and power upon the people, and they seem to exist for little beside biting and devouring each other. I have no doubt that Romanism will become dominant again; the extent to which Protestantism is being undermined by it is not more apparent than real. I believe the full revelation of it would startle many who are dreaming of anything but the truth in this matter. There are few who are acquainted with one half of the progress it is making; one position after another is being assailed and falls before it.

The Hierarchy of Scotland, Roman Catholic Chaplains for the Navy, recently conceded by Parliament, everything is facilitating its advance; and when disestablishment takes place Government will relinquish all interference with religious matters. All on the same footing, the strongest will win, and, what with Rationalism and Ritualism, it is not difficult to predict the end. A few days since, in Berlin, 10,000 people followed an infidel to the grave who had received his teaching during his life, and the Government did not feel itself equal to put a stop to it. Over the gateway of the cemetery was written, "There is no hereafter!" That is what Rationalism has done for Protestant Germany; so that few are found now who dare to meet the scorn which falls upon the head of those who dare to preach the doctrine of Atonement, and I feel sure that the exile of the Pilgrim Fathers will yet be repeated here in England on a larger scale. Many will, I believe, leave Christendom to itself, and perhaps seek refuge in some of those distant lands which are now being opened to the Gospel, and there they will wait the little while until caught up to meet the Lord. The eagles, meanwhile, will be gathered to the carcass of Christendom, and the apostate church will be burnt with fire; while atheism, the most God-defying and blasphemous, will rage throughout the world, only to be extinguished by the manifestation of Christ with all His saints. But perhaps you say, "Oh! but we shall be taken out of this beforehand." I have my doubts on this, and strong ones too. I have a growing conviction about the sequence of events familiar to us, perhaps—for Brethren's teaching is of a fragmentary character—and that many intervening points have yet to be developed. I do not speak positively, but it strikes me that their doctrine is inconsistent with the usual plan of God's dealing; *i.e.*, that in the present state of things that all Christians, in every diversity of fitness, both of character and teaching, may be suddenly removed from earth, and the wicked left to wonder what has become of them. Such an abrupt interference with the course of things, with all the chaos of society it would necessarily produce, is not according to the analogy of God's past modes of working; and it seems to be opposed to a primary principle in God's dealing that Christians, without any spiritual fitness, scarcely moral fitness, thoroughly worldly and hostile to the advent of Christ, as we cannot doubt that thousands of real Christians are, should be transferred into a new condition they are

thoroughly unprepared for. When God pours out His judgments, He begins with His people—at least, those who assume to be such, the mass of real and unreal, of chaff and wheat, which threshing alone can separate (Ezek. ix. 6; 1 Pet. iv. 17). It is my conviction that the powers that shall then persecute the Church are rapidly developing, and I believe that the movement made forty years ago, by Brethren, will have to be made again, with the history of Brethrenism to enable us to guard against similar tendencies to evil; and the bulk of vital Christians will have to come out, gathering to no distinction of name or Church principles, but to the second coming of Christ. Surely this sifting-time is at hand, and it seems to me the best thing to do is to get in amongst those churches—many of whose members are devoted Christians, but without light—by books on the subject, and by preaching, and indeed by all means, public and private, going forth with the cry, "Behold, the Bridegroom cometh!" and thus get people awakened to the real state of things; and oh, that the Lord would send forth those in this way who are able to teach from Scripture! It seems to me too late to talk of churches or parties; they are like Paul's broken ship (Acts xxvii. 41—46). A few devoted men moving about in this way might do wonderful things in the way of gathering out, both from the churches and the world; and how I would like to join some brother, like-minded, who could take up this work!

Yours in the Lord, faithfully and affectionately,

J. D. S.

*Answer to J. D. S.*—We have thought it well to insert your interesting and stirring letter. The Lord grant that it may be instrumental in arousing many to serious consideration of those solemn events, which are fast approaching! May anxious thoughts be excited in the breasts of Christians who have given themselves up to worldliness, and made themselves enemies of the Cross of Christ! Such may well ask themselves how it will fare with them at the coming of the Lord. One thing is certain, namely, that if they do not judge themselves, the Lord will (see 1 Cor. xi. 32). Again, another Scripture says, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 7, 8).

Alas! how common a case it is to find Christians in heaviness and sorrow, and often in deep affliction, because they have turned back from following the Master; like Demas, who forsook Paul, having loved this present age (2 Tim. iv. 10). For all such there must be suffering in store. "The heart is" indeed "deceitful above all things, and desperately wicked." And the thought of each worldly Christian is, that though others will surely suffer for their unfaithfulness, yet, in their case, perchance, there will be a way of escape! Well, the Lord knows how to deal with us all. Peter, who denied his Master, repented under the melting look of Jesus! Others stand out for severer chastisement, and some the Lord removes, like unfruitful branches of the vine. Yet infinite love knows how to gather them all up into the glory. Every member of the body must be there in "that day." The salvation we have received (1 Peter i. 9), and the "salvation ready to be revealed in the last time"

(1 Peter i. 5; also Heb. ix. 28), are equally the free gift of God, and are secured to us in virtue of the sacrifice of Jesus, and by His all-sufficiency on our behalf. "He is Saviour of the Body." Christ loved the Church, and gave Himself for her, that He might sanctify her, cleansing her with the washing of water by the Word, that He might Himself present unto Himself the Church, glorious, not having spot, or wrinkle, or any such thing" (Eph. v. 23, 25—27). It is all a question of what our blessed Lord has undertaken to do. Nevertheless, there is the discipline here in the world to be most sorrowfully borne by perverse disciples, and there will be the sad, sad loss of reward by-and-by, before His judgment seat, where faithful ones will be receiving crowns and praises.

We agree with you as to the likelihood of a new movement setting in among Christians, akin to that of forty years ago, which issued in Brethrenism. You will find in our present number, that passage from the Memoir of Mr. A. N. Groves which shows how beautifully simple his suggestion was, and how entirely in accordance with Scripture, that the disciples of Jesus should assemble themselves together on the first day of the week to break bread, and how that they did that, receiving one another, as Christ has received us, without making any demands on each other that they should quit previous associations, and quite discountenancing such exclusive regulations as have since obtained among many of the so-called Plymouth Brethren.

We look for a return to that simplicity. The Lord graciously lead His loved ones thus into conformity to His own blessed will!

**PHOENIX.**—We are thankful that you have given full expression to your thoughts on the subject of female ministry. As to the exercise of such ministry in the assembly, *i.e.*, the Church, the Word of God clearly forbids it, and we may not, therefore, argue the case with the Lord. At the same time, we quite sympathize with your expression of feeling, and appreciate the difficulties you have met with in your consideration of the Scriptures.

First, as to the passage which enjoins that every woman that prayeth, or prophesieth, is to have her head covered (1 Cor. xi):—As you say, we have here a recognition of the fact that women are expected to pray and prophesy. Quite so, but not in the assembly. You say, "Why not?" Simply because, in the 14th chapter of the same epistle, it is forbidden. In the portion of the 11th chapter which treats of head-covering, it is not a question of what is or is not to be done *in assembly*, but a principle is laid down, that whenever women pray or prophesy, they are to have their heads covered. The division of that chapter ought to have been made at verse 17. It is there the epistle commences to have reference to what is to be done, or left undone, when the saints come together. Up to that point, the epistle treats of doctrines, principles, and practices, which apply to Christians generally, apart from the question of their being together in one place; except that in the 5th chapter, it is as gathered together they are to put away the wicked person. See how important it is to rightly divide the Word of Truth. In confirmation of the fact that, from verse 1 to 16 in the before-named chapter, it is not as to behaviour

*in assembly* that the admonition is given, you will notice that the reason assigned for the woman being required to wear a covering is a very remarkable one. It does not say, "Because men are present," but, "Because of the angels." "For this cause ought the woman to have power [*i.e.*, a covering, in sign of subjection] on her head, because of the angels" (verse 10).

In this portion of the Word of God we have, then, a principle laid down; its basis is this, "The head of every man is Christ, and head of every woman the man, and head of Christ, God" (verse 3). Upon this is established a rule, confirmed by proper natural feeling also, that the woman, when praying or prophesying, should be covered.

In the 14th chapter, an injunction is given, which requires that women should keep silence in the churches. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be under obedience, as also saith the law. And if they wish to learn anything, let them ask their own husbands at home, for it is a shame for women to speak in the assembly" (verses 34, 35). This commandment is confirmed in another Scripture, which places it altogether beyond question. "Let woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in transgression" (1 Tim. ii. 11—14).

You see, then, dear sister, that we have not to adopt a course of reasoning on this subject, but our happy place is to be in obedience to Divine commandment. The Lord will furnish suitable occasions for the exercise of all the grace and gifts which He has given to His hand-maidens. But He who gives the gifts has a right to restrict the use of them. He has chosen to do so in the case before us. A father or a husband might give an article of apparel to daughter or wife, saying, "This is to be worn only at home. Be sure you do not put it on when you go to the assembly." Would she do well to violate the injunction?

**S. W., CANONBURY.**—Mr. Toye has just built a new dormitory to sleep twenty more boys, but we do not know when he will be ready to receive the additional number of children. The Lord will surely supply what is needful in His own blessed way. But it seems our dear brother is yet waiting for supplies.

**J. T., DALSTON.**—The amount forwarded to us by you has been duly handed to Mr. Toye. Such efforts among Christian friends on behalf of the orphans we believe to be most pleasing to the Lord. Though the amount be but small which each one contributes, it is doing a service to believers to collect these mites from them in such a cause. "It is more blessed to give than to receive." May many be induced to follow your example, and raise small subscriptions from Christian friends for the Orphan Home.

#### Notice to Correspondents.

All communications must be addressed to the Editor, 10, St. Paul's Road, Canonbury, N.

## Advertisements.

**MY OWN DEATH AND THE DEATH OF MY LORD.** Pamphlet, 24 pp. By the Editor of "The Master's Will." Price 2d., post free. May be obtained by letter only, of the Editor, 10, St. Paul's Road, Canonbury, N., or of the Printer, W. SAUNDERS, 15, Rawstorne Street, Clerkenwell.

*Extract from the above.*

"Oh, what soul-stirring thoughts spring up within me at the mention of that word 'Resurrection!' It tells of the light of eternal day succeeding to the appalling gloom of death and the grave. It speaks of conquest over the powers of darkness; ay, of the destruction of 'him who had the power of death, even the devil!'

"It is the Christian's happy privilege to dwell upon this grand and glorious theme, this recorded triumph over hades and Satan, which is, by the resurrection of Jesus Christ, declared to be effectual for every believer.

"But just now my thoughts are fixed upon His death. I am pondering the crucifixion of my Lord.

"My Reader, have you considered the significance of the act of that mixed concourse of people which issued from the gates of Jerusalem on a certain morning nearly nineteen centuries ago? Behold a multitude of phrenzied Jews and ribald Roman soldiery surrounding One whom they are leading away to be crucified. That One is 'the Prince of Life.' He permits Himself to be delivered into their murderous hands, because it is the will of God that He should thus suffer death in expiation of the sins of mankind.

"What wondrous grace shines out as He walks to 'the place of a skull.' He had been arraigned before the two priestly tribunals of Annas and Caiaphas, but no accusation could stand against Him. One of the high priests had asked, 'Art thou the Christ, the Son of the Blessed?' and Jesus had answered, 'I am.' What a terrible testimony to elicit, seeing it was followed by the cry of the Jewish people, 'Away with him! away with him! crucify him!' From the high priest He had been hurried to Pilate, from the Roman governor to Herod, and from that tetrarch to Pilate again. The Blessed Sufferer had been (under the license of these delegates of the Roman emperor) scourged, reviled, spit upon, mocked, and set at nought, although, in the presence of Pilate, He had declared Himself to be indeed a King. And now, though virtually acquitted by all who had presumed to sit in judgment, Jesus was delivered over unto death.

"I see Him led forth to be crucified. With matchless patience, and in the sublime, indescribable dignity of perfect humility, He follows those who lead the way to Golgotha. 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.'

"When He was reviled, He reviled not again; when He suffered He threatened not.' No; though with a word from His mouth He could have scattered all His enemies, silently He passes on from judgment to execution. Yet, though thus reticent as to those who thirsted for His blood, once by the way His voice has been heard. 'There followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For, behold, the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck.'

"The Divine Saviour needed no human pity. He was going to death according to 'the determinate counsel and foreknowledge of God;' and, though men were permitted to vent their desperate malice upon Him, the

Gracious Sufferer was to be the object of reverence and adoration, not of bewailment and lamentation. It was they who needed compassion. This prescient person whom they were following to the place of sacrifice could look forward to the day when, as He had foretold them, Jerusalem should be compassed with armies, and the people would find no deliverer. When that time should come, it would be, comparatively, a blessed thing to be childless. The barren would have but her own sorrows to endure; but what would be the anguish of those who were mothers on seeing their children slaughtered before their eyes, as came to pass in that dreadful siege?

"What gracious tenderness is witnessed here! The Saviour would recall them to His former warning about their own danger. If any would yet receive His words, there would be ample time for those who believed to retire from Jerusalem before the day of destruction came. But not only so; if they believed His warning about the destruction of Jerusalem, they would doubtless believe in Him: and, believing in Him, they would receive forgiveness of sins and the gift of eternal life."

**ADVERTISEMENTS for THE MASTER'S WILL** — such only as are suitable for its pages—will be received by the Publisher, W. H. GUEST, 29 & 30, PATERNOSTER ROW. Terms 2s. for forty words, and every additional Nine words 6d., or by special contract.

**THE MASTER'S WILL.**—Each Monthly Number, as issued, will be forwarded post free to any part of the country, on receipt of 2s. in postage stamps, for Twelve Months.—Address the Editor, 10, St. Paul's Road, Canonbury, N.

**A SMALL TENT**, which has been used for Gospel Preaching, well suited for an Evangelist commencing in any neighbourhood, TO BE SOLD at a very moderate price.—Address, D. S., care of the Editor of "The Master's Will," 10, St. Paul's Road, Canonbury, N.

**SEASIDE.—COMFORTABLE APARTMENTS** (with Board, if required) are provided for CHRISTIANS on very moderate terms. Address Mrs. Grant, 3, Artillery Road, East Cliff, Ramsgate.

## ANNUAL VOLUMES FOR 1877.

**THE GOSPEL WATCHMAN.** Paper covers, 1s., cloth, 2s. Well suited for presents to unsaved friends.

**THE GOLDEN LAMP;** or, Truth in Love for the Children of God. Cloth, 1s. 6d.

**THE MISSIONARY ECHO.** Cloth, 1s.

**RED AND GOLD TEXTS.** A New Series of Texts, beautifully printed on White Enamel Paper, in Red and Gold. Size, 20 by 12 in. Six kinds. Price 6d. each.

**STAND STILL AND SEE:** or, the "Fear not" of Salvation. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

**BROUGHT OUT AND BROUGHT IN;** or, Seven "I wills" of Jehovah. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

**SALVATION:** What it is, and who it is for. By J. E. H., Compiler of "The Golden Grain Almanack." Price 1d.

London: JAMES E. HAWKINS, 36, Baker Street, and 12, Paternoster Square.

*Will be ready in a few days, complete in One Vol., cloth, price 21s.*

# THE ENGLISHMAN'S HEBREW BIBLE;

SHOWING MANY OF THE  
HIDDEN BEAUTIES & DIVINE PERFECTIONS OF THE INSPIRED ORIGINAL

ON THE PAGE OF

THE AUTHORIZED VERSION.

BY THOMAS NEWBERRY.

*Names of Subscribers and Post Office Orders may be sent to MR. THOMAS NEWBERRY, Abbey Street, Crewkerne, Somerset.*

---

## THE NEW TESTAMENT, WITH ANALYSIS, NOTES, AND EMPHATIC READINGS.

---

In paragraphs, with the subject of each paragraph given in the margin; and with suggestions for improved renderings, with proofs. Altered tenses of verbs restored. Indications of the presence or absence of the Greek article. Emphatic pronouns marked. Revised references; and other features.

"This handsome volume deserves a special notice. It does all that a clear form of printing can do to put the English reader into the position of an intelligent student of the original Greek."—*Freeman*

This work is now offered at the following greatly reduced prices:—

In Cloth boards Quarto	...	...	...	...	...	5s. 6d.
Extra Cloth, gilt edges	...	...	...	...	...	7s. 6d.
Half-bound Calf	...	...	...	...	...	10s. 6d.
Half-bound Morocco	...	...	...	...	...	15s. 6d.

May be ordered of Messrs. S. BAGSTER & SONS, 15, Paternoster Row; Messrs. S. W. PARTRIDGE & Co., 9, Paternoster Row, London; or of

MR. THOMAS NEWBERRY, ABBEY STREET, CREWKERNE, SOMERSET.

LONDON: Printed by J. ANDREWS & Co., No. 34, St. John Street, in the Parish of St. Sepulchre Without, in the County of Middlesex; and Published by W. H. GUEST, 29 & 30, Paternoster Row, in the City of London.

# THE MASTER'S WILL.

"Be ye not unwise, but understand what is the will of the Lord."—Eph. v. 17.

No. 6.]

JUNE, 1878.

MONTHLY  
THREE HALF-PENCE.

## JESUS.

FAMILIAR, precious, and most sacred name, Jesus! "Thou shalt call His name Jesus;" so said the heavenly messenger, both to Mary and to Joseph. And then the sweet explanation was added, "For He shall save His people from their sins!" There have been others, among men, who in a sense may have been called saviours. Moses, as used of God, was a saviour of the people of Israel from their Egyptian bondage. Joshua bore the name of saviour. He led the Israelites into the promised land. From time to time, when God's people of old suffered under His righteous judgments, because of their transgressions, when they repented, He raised them up saviours to save them out of the hands of their enemies. But who can compare with that Saviour who saves His people from their sins?

Others, too, have borne the name of \*Jesus; but He who was thus named of God, He who was born in Bethlehem, is THE JESUS.

He is THE SAVIOUR. There is but One who can save His people from their sins. Prophets and Apostles might be empowered of God to save from death, to the extent of bringing departed ones to life again, as did Elisha, and Peter, and Paul. But Jesus the Christ alone could say, as He did to the palsied man (one utterly helpless and prostrate, but believing), "Man, thy sins are forgiven thee;" and to the sinner woman (one who had nothing to plead, but in whom He discovered a broken and a contrite heart), "Thy sins are forgiven; thy faith hath saved thee, go in peace!"

How lovely, how Divine, was His course through this sinful and sorrowful world as, to the eye of faith, it is now revealed in the Scriptures! He gave rest to those who were willing to take it at His word, yet of Himself it is said He was weary. He miraculously fed the multitudes, yet He Himself endured hunger. He delivered from death the little maid, and the widow's son, and His own loved disciple Lazarus, yet He Himself, at the appointed hour, yielded up His spirit, and died! So, too, He who had power on earth to forgive sins, "His own self

bear our sins in His own body on the tree!" But, dying, He "suffered for sins, the just for the unjust, that He might bring us to God!"

They stood around His cross; they saw the streams of blood; His sacred head was pierced with thorns; His hands and feet were nailed to the accursed tree; those hands that ministered so lovingly, those feet that travelled so far, and constantly, to bring glad tidings of salvation! Men stood and heard the cries of His anguished soul; yet they shut their heart against Him, that wonderful, precious Jesus! At length He said, "It is finished," and then, "Father, into Thy hands I commend my spirit." All was ended now. And the centurion cried out, "Truly this man was the Son of God!" The suffering of our blessed Lord, "despised and rejected of men," was past. Thank God! Thank God!

But we think with sorrow that some might have ministered comfort to the sufferer in that dreadful Day of Atonement. Alas! there were no comforters, they gave Him gall and vinegar to drink, and heaped upon Him words of scorn and reviling! It is too dreadful to think upon. Yet there were there some hearts who loved Him, Mary His mother, and John the beloved, and women who had ministered to Him in their humble way; they stood and wept. Yes, that was something; we are thankful for that feeble expression of human sympathy, a single ray of light in the appalling darkness of iniquity.

The body of Jesus—they brought it to the sepulchre; loving hearts and hands laid that treasure by; that body broken for us; that precious body, bloodless now. The crimson tide had flowed to wash away our sins. Alas for the sins of ours that cost our loving Lord so much! They leave Him there alone; enemies put their seal upon the stone that closed the cave, and they placed a band of soldiers there to watch, lest any of those frightened disciples should come and steal away the body of their Lord. But death could not hold Him. The light of the resurrection morning shone into a deserted sepulchre, when the angel had rolled away the stone. The weeping women saw, and afterwards also Peter and John, that their Master was no longer there. Soon they saw Him alive, Jesus Himself. Yes, the same Jesus! Who can speak their joy? And who can tell the rapture we shall know when

\* See Col. iv. 11.



we too shall "see Him as He is"? Now He has gone up on high; He who came from Heaven has returned thither. "He that descended is the same also that ascended up far above all heavens, that He might fill all things."

My soul, gaze up into the heavens. Mortal sight, nor faith's vision either, can reach the altitude where, seated on the Father's throne, now rests thy risen Lord. He waits an appointed time. "Yet a very little while!" He will descend once more into the air; and thou, with all who have loved His Name, the precious name of Jesus, shall rise to meet Him there. Has He not promised, and will He not perform?

Meantime, watch and pray! Has He not said it? See to it well, lest thou deny His name, and cease to keep His word!

## LECTURES ON THE EPISTLE TO THE ROMANS.

### VI.—ENTRUSTED WITH THE ORACLES OF GOD.

THE third chapter of our Epistle raises this question: "What then is the advantage of the Jew?" If they who were God's chosen people are brought under condemnation, in what way were they better off than other nations? The answer is, "They had this immense advantage, they were entrusted with the oracles of God"—*i.e.*, *Divine utterances* were given to them. They were not only furnished with the law of God that they might have a standard by which to measure themselves and their ways, but they had also *Divine utterances* in grace. If the law condemned them, God was continually showing them His way of mercy and forgiveness. "God in many sayings and in divers manners spake in times past to the fathers by the prophets" (Heb. i. 1). When David sinned, Nathan's parable convicted him as a transgressor of the law, but when David confessed his sin the prophet brought forth the message of mercy with which he had been entrusted. The exclamation "I have sinned against the Lord," elicited the God-given response, "The Lord also hath put away thy sin; thou shalt not die."

The prophetic Scriptures, while reiterating the righteous condemnations of God upon His rebellious people, are yet full of the most touching calls to repentance, and promises of forgiveness to all who manifest a contrite heart.

Then this people had the ordinances of sacrifice which told the way of acceptance with God, even though the decalogue condemned them. Moses,

divinely taught, had declared to them, "It is the blood that maketh atonement for the soul" (Deut. xvii. 11).

Faith, therefore, took this way with God,—the transgressor confessed his sins, and brought the sacrificial blood. True, "It is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). This is plainly declared to us now, and, doubtless, was dimly perceived by true believers among the people of Israel. Yet it was not their place to discuss the question with God as to the efficacy of the sacrifices which He had ordained. Enough for them to do the thing which Jehovah had appointed, leaving results with Him.

Believers know now, to their unspeakable joy, what God intended to do. Redemption is accomplished "with precious blood" (*pricelessly precious*) "as of a lamb without blemish, and without spot, even the blood of Christ" (1 Pet. i. 19).

No doubt the shedding of that inestimably precious blood of Christ has operated retrospectively, and in value thereof those who brought their sacrifices to God in times past, in the acceptableness of faith, will find that God has given them salvation, as well as we who now trust in Jesus, through the efficacy of that "one sacrifice for sins for ever," that "offering of the body of Jesus Christ once for all" (Heb. x. 10, 12).

The Jews were prone to think that the possession of God's covenant and His oracles would suffice to maintain them in blessing. We cannot measure their astonishment when they were declared to be under greater condemnation than the Gentiles. They failed to see that, having the law, they were responsible to keep the law. And when they found the law condemned them, instead of recognising, by faith in the Divine oracles which told them of mercy and of sacrifice, "God's remedy for sin," they were ready to turn upon Jehovah and question His faithfulness! Hence the inquiry, "What if some were unfaithful? Shall their unfaithfulness make void the faithfulness of God?" (verse 3).

Alas! how often Christians, also, are inclined to question God's faithfulness when they have lost the sense of His favour! Like the Jews of old, the people of God now are apt to think that the possession of the Bible, and an occasional reading of a few of its sacred pages, will satisfy God and their own conscience; yet the Lord declared, "Man shall not live by bread alone, but by every Word of God." When deadness comes upon us as Christians, it is through our own unfaithfulness. God's precepts and instructions have been ignored, and therefore trouble follows as a sure consequence. Let it never be said or thought that God is unfaithful. Let untruthful-

ness be attributed to every man, but never to God.—“It is impossible for God to lie.” “Let God be true, and every man a liar; as it is written, That Thou mayest be justified in Thy words, and mayest overcome when Thou art judged” (verse 4).

When, instead of self-justification, we take the place of self-condemnation, we find, to our joy, that God is ready to clear us of our guilt and give us true justification.

That this is the bearing of verse 4 is evident on reference to the Psalm from which the passage is taken:—“I acknowledge my transgressions; and my sin is ever before me. Against Thee, Thee only have I sinned, and done this evil in Thy sight. That Thou mightest be justified when Thou speakest, and be clear when Thou judgest” (Psalm li. 3, 4).

The believer, in contrition of heart and self-condemnation, acknowledges his untruthfulness, his unrighteousness, and thereby justifies God concerning that verdict of condemnation which His truthfulness requires Him to pass upon all mankind. Our unrighteousness, evident and confessed, shows out the righteousness of God. If that be so,—“If our unrighteousness establisheth the righteousness of God, is God unrighteous who inflicteth His wrath? (I speak as a man)” (verse 5). Man's perverted reason may raise such a question as this, but the sensibilities of a godly soul are shocked by the suggestion, and he replies at once, “Let it not be”—let not such a thought be entertained for a moment; for if that were so, “How shall God judge the world?”

The express testimony of Scripture is that the world shall be judged righteously. The time fast hastens on when the judgment of this world, so long delayed, shall be accomplished. “He hath appointed a DAY in which He will judge THE WORLD in RIGHTEOUSNESS by THE MAN whom He hath ordained” (Acts xvii. 31). Very express is this declaration, He will judge the world in righteousness. It has pleased God to demonstrate His righteousness with reference to this sinful world in two ways: He is manifestly righteous in pardoning every sinner that trusts in Jesus, inasmuch as that precious Saviour has paid the penalty due to sin, on behalf of His believing people; God is also righteous in bringing judgment upon the impenitent, because sin is essentially inexcusable, and, moreover, though the Son of God has come into the world as the Saviour of sinners, they will not put their trust in Him that He might save them. Self-righteous persons may contend that, if the righteousness of God is to be manifested in pardoning sinners who believe in Jesus, they see in that a justification for saying, “Let us do evil that good may come” (verse 8).

And what answer can be given to such? Only the affirmation that their “condemnation is just” (verse 8).

#### THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE.

In the copious extracts we have made in former numbers, from the Memoir of Mr. A. N. Groves, there has been told out to some extent the character of this singularly devoted child of God. But our aim has been chiefly, to trace the beginning of those ministrations in liberty which have increasingly prevailed among Christians since the day in which dear Mr. Groves gave utterance to these thoughts—namely, “*That it appeared to him from Scripture that believers, meeting together as disciples of Christ, were free to break bread together, as their Lord had admonished them; and that, as far as the practice of the Apostles could be a guide, every Lord's Day should be set apart for thus remembering the Lord's death and obeying His parting command.*” This was indeed unfurling the flag of liberty. Brought to the test of Scripture, human ordinations found no place. When the question is fairly raised, where is the man on earth who has really any power to control Christians with reference to their Master's appointments?

The observance of the Lord's Supper on the first day of the week soon came to be very general among a large section of believers, and this regained liberty has been, in its experience, most precious. Satan, however, is ever on the watch to work mischief among the disciples of Jesus. A new yoke of bondage was soon found in which to entangle them. Many who at first met together simply as disciples, holding themselves free to have fellowship with all Christians, were afterwards pressed, under certain leaders, into a confederation, and settled down manifestly into a new sect.

During the lifetime of Mr. Groves, that course of declension from primitive simplicity was making rapid progress. He put in many a loving protest, but those who were bent upon exercising high authority among Christians, eventually prevailed to a large extent. Alas! the spirit of Diotrephes appeared again, and is not yet put down.

Thanks be to God, however, believers can, and do, return again and again to the start-point, and, assembling themselves together in the name of the Lord Jesus Christ, find to their joy that where the Spirit of the Lord is, there is liberty.

It is remarkable that dear Mr. Groves, who was so ready to perceive and exercise liberty in Christian worship, should have had so much difficulty with

reference to unordained ministry; but so it was, as the following sentences from the Memoir will show. The record is furnished in his own words:—

“ On my return from Dublin with Miss Paget she proposed to me to take charge, on Sundays, of her little flock, at Poltimore. I cannot, perhaps, convey to you the repugnance that I had; first, because I really disapproved on principle; and secondly, because I saw that it would stand in the way of procuring ordination; yet it worked on my mind till I could not but go; and I went. Miss Paget had for some time sunk the keen controversialist\* in the tender and kind friend. She felt how ignorant I was, and treated me accordingly; yet so sweetened it by a lively and real interest, that I never could doubt she loved me; and the more I saw into her holy, unselfish soul, the more I regretted I ever felt alienated from her; and by a natural sort of revulsion of feeling, now drew to her so much the more. She kept instructing me, as my obstinacy and self-will would allow, yet always bore most gently and lovingly with me; and I look up to her, and love her now as my mother, in the things of God; and to this day, when others have disappointed me, her love has never failed. . . . Yet I only allowed this going to Poltimore as a particular exception, in consequence of the notorious inadequacy of the clergyman there. I had never yet gone near a dissenting place of worship. During this time, dear Hake† came and consulted me about certain difficulties, which involved his leaving his wife and children penniless, so far as he knew, or following a course that his conscience disapproved. I gave my opinion clearly; and he, with that holy simplicity which has ever characterized him, acted out what his conscience dictated. Shortly after this, he called on me, and asked me if I did not hold war to be unlawful. I replied, ‘Yes.’ He then further asked how I could subscribe that article which declares, ‘It is lawful for Christian men to take up arms at the command of the civil magistrate.’ It had, till that moment, never occurred to me. I read it; and replied, ‘I never would sign it;’ and thus ended my connection with the Church of England, as one about to be ordained in her communion.

“ But shortly before that, my connection with Dublin was broken off in a most remarkable way. Mr. T., of Calcutta, asked me, ‘Why are you wasting your time, in going through college, if you intend going to the East?’ My reply was, that if I returned disabled, I should be able to minister in England; and here the matter ended. As we walked home, Mary said, ‘Don’t you think there is great force in Mr. T.—’s question?’ I said, ‘I thought there was; but not so great as to prevent my going that time; for I had got my examination ready; and, moreover, if I did not go that term, then the last three would be as nothing, and, as I had my money laid by for the journey, I determined to go this time, and then I need not go again for nine months; and I thought this would allow me ample time to consider.’ She did not concur, but

\* This refers merely to his Arminian views, from which she was at last the means of delivering him.

† Mr. Hake is known as the master of a school, near Bideford, called Tusculum.

thought the reasons savouring more of this world than the next. However, I had made up my mind, and went to take my place on Saturday to go on Monday morning. On Sunday morning, about three o’clock, we were awoken by the noise of something falling. . . . On proceeding into the dining-room I found the candles lit, as they had been left the preceding evening, and my little drawers broken open, all my papers scattered about the room, and my money stolen. As I was returning up stairs I met dearest Mary in the hall, and said, ‘Well, my love, the thieves have been here, and taken all the money.’ ‘And now,’ she said, ‘you won’t go to Dublin.’ ‘No,’ I replied, ‘that I won’t,’—and we spent one of the happiest Sundays I ever recollect, in thinking on the Lord’s goodness, in so caring for us as to stop our way up, when He does not wish us to go. Some thought it right; others thought it foolish; it mattered not to us, we had not a doubt it was of the Lord. Yet, after my connection with college had been thus broken off, I was still so far attached to the Church of England that I went to London, to arrange my going out as a layman for the Church Missionary Society; but, as they would not allow me to celebrate the Lord’s Supper when no other minister was near, it came to nothing. My mind was then in great straits; for I saw not yet my liberty of ministry to be from Christ alone, and felt some ordination to be necessary, but hated the thought of being made a sectarian. But one day the thought was brought to my mind that ordination of any kind to preach the Gospel is no requirement of Scripture. To me it was the removal of a mountain. I told Mary my discovery and my joy; she received it as a very little thing—indeed she had received the truth in such power, that she seemed only to desire to know the mind of God, that she might fulfil it. She soon fully learnt to value the liberty I had to minister in the things of Christ, and felt its importance. From that moment, I have myself never had a doubt of my own liberty in Christ to minister the Word; and, in my last visit to Dublin, I mentioned my views to dear Mr. Bellett and others.”

#### THE DAY OF SMALL THINGS.

It was but a little thing to do, but our God gave a rich blessing in doing it. We were set upon fulfilling that precept, “As we have opportunity let us do good unto all, especially to them who are of the household of faith.”

It came into our hearts—a little assembly of Christians we—to help, as far as we were able, the good work of the Orphan Home conducted by Mr. Toye. So we arranged to have a tea-meeting. Those who were able provided the tea. Some gave bread and butter, some cake, others tea and sugar. Thus, whatever money our visitors contributed was wholly set apart for the benefit of the orphans. We did not give any intimation to Mr. Toye of our intention until after our arrangements were complete. Then we sent him an invitation to be present on the

occasion, which he very cordially responded to. When the evening came, it proved to be a time which many cannot fail to remember with profit.

Dear Mr. Toye rejoiced the hearts and strengthened the faith of those present, by recounting the Lord's gracious dealings with him and the dear children under his fatherly care. With great simplicity and much feeling we were reminded of that scene of distress, at Millwall, which first prompted Mr. Toye to ask guidance from God concerning the destitute children whose parents had died; how, also, that remarkable Scripture was pressed upon his heart, in answer to his prayer, "Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee."

The Lord made that Scripture to be an effectual and abiding lesson. It has led His servant to cast all his care, and the care of the Orphan Home, entirely upon God. From the day that he took the Lord at His word in this matter, and commenced using such things as he had for the purpose of providing a home for the fatherless, Mr. Toye has seen the good hand of God providing needful things for all those children under his guardianship. The work began by transforming some old timber and empty flour-bags into cots for the children to sleep upon. Then a lot of old letters were torn into shreds by the children, and stuffed into large canvas bags, to serve as beds. Even to this day, Mr. Toye makes all the cots for the little ones who come under his roof. Recently he has built an additional dormitory, to receive twenty more boys. When last we visited the Home, the new room was scarcely finished; we saw, however, in a corner, a pile of neatly shaped posts ready to be made up into miniature bedsteads. Evidently the building and the cots had been growing simultaneously.

Mr. Toye told us some deeply interesting incidents, in which our gracious God and Father had given direct answers to prayer. Each cottage now occupied by the children had been secured one by one, in spite of much disinclination expressed by the owners to let them for the purpose required. But the Lord removed every obstacle out of the way, and made the work of His servant to prosper in the face of all opposition.

Behind the cottages, when they were first taken for the Orphan Home, there was a large cart-shed and stables. The men who occupied these occasioned great trouble and anxiety, as they used to carry on their work on Sundays, and were continually uttering bad language. Our brother inquired whether they could be got rid of, but was assured there was no chance of that, as the man who rented those premises had obtained a twenty-one-years lease of them. Mr.

Toye, however, had learnt to trust in One whose power is far above any mortal hindrance. He went to God in prayer; and very soon after he received a letter from the landlord, informing him that his tenant, for some reason, was compelled to relinquish his holding, and that therefore the cart-house and stables were at our brother's disposal if he saw well to rent them. He gladly accepted the offer, and soon, with his own hands, assisted by some of the strongest of his boys, converted those old outhouses into a large schoolroom. He closed up the front, which was quite open, inserting suitable windows, and lined it throughout with boards, which are well laid and varnished, so transforming it into a most convenient and lofty hall. In this the children receive instruction, and it also serves as a play-room during inclement weather.

Profound was the attention of the audience, and deep the sympathy felt, as Mr. Toye told of the many trials of faith, and the numerous answers to prayer with which the Lord had favoured him. Sometimes the children needed more clothing. In answer to prayer, the clothes were always supplied; food also, and all other necessaries. He and his co-workers had abundantly proved the verity of the promise given by our Lord Jesus Christ to His disciples, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you."

Sometimes, however, it pleased God to put the faith of His servants to severe proof. The children had never been allowed to go without a dinner. Sometimes they might be reduced to bread-and-butter, but they had never been brought to dry bread. On one occasion, however, there was nothing in the house for the children's dinner, nor any money to buy it. What could they do? "Wait upon the Lord in prayer!" There was much earnest cry to God that morning—for loving hearts could not bear to see the little ones want—yet the dinner-hour drew near, but no help came. Prayer still went up to the "God of all grace," to the "Father of mercies," in the precious name of Jesus. It wanted now but a few minutes of dinner-time; yet there was no supply. Had God forgotten to be gracious? If money, or unprepared food, had now been sent, the supply would be too late for the proper dinner-time. The Lord would answer the prayer of His servants in an unusual way. A knock came at the door, and on opening it there stood two servants with baskets containing meat pies—one for each of the children. A Christian lady at Blackheath had sent them. "Our God knew," said Mr. Toye, "that there was not time for us to cook food, so sent it already prepared."

No such present had ever before been sent, nor has it been repeated.

The emergency was singular, and so was the supply. The good hand of God was in it all, and, faith having been tried, the Lord was glorified in much thanksgiving through Jesus Christ.

Mr. Toye's narrative was simple and unaffected, and all who heard him must have been deeply impressed with the reality and power of faith, and with the faithfulness of our Father and God in sustaining this good work of His servant.

We should be rejoiced if other assemblies of God's saints would make similar efforts in fellowship with the Lewisham Road Orphanage. Are not many poor orphans and destitute children around us, objects such as would have called forth the sympathy and help of "the good Samaritan." Surely he would care for the fatherless as well as for the wounded wayfarer whom he found at the point of death. Truly God wrought in the heart of the Samaritan, and still works in the heart of Henry Toye and in many others, who in these days minister to the fatherless and widows. May the Word of the Lord also still move many hearts! "Go, and do thou likewise."

PRESBYTEROS.

#### TWENTY-FIVE YEARS' WORK OF THE "OPEN AIR MISSION."

(BY JOHN MACGREGOR, M.A.)

"PREACHING in the open air is the oldest way of telling God's message to man. In the Garden of Eden God proclaimed Himself, and His Law, and His Gospel. Noah and Moses preached in the open air. Our blessed Lord preached thus on the hill-side and from the fisher's boat, and, following Him, the Apostles and martyrs spoke to the people in the open air.

"The practice of 'going out' to the many has been always continued in England, while the few who 'come in' are also instructed in Gospel truth; for God has sanctioned both these means of good, whatever man may say or do in the matter. We preach thus now, and so it will be until Jesus comes again to gather a great multitude which no man can number.

"Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20).

"The object of this paper is to describe an effort to organize, nurture, and improve open-air preaching—and to record some general features of its progress during the last quarter of a century."

The foregoing extract is from an "Occasional Paper" issued by the Society known as *The Open Air Mission*, having offices at 14, Duke-street, Adelphi.

Our admiration has often been drawn out by this Society's indefatigable travelling Secretary, Mr. Gawin Kirkham. We have been impressed with his sound spiritual judgment, as well as his zeal. These qualities seem also to characterise the other leading evangelists and co-workers. We confess to a fear about organizations generally, but can quite believe the *Open Air Mission* is able to offer important help and guidance to Christian young men who are willing to preach the glorious Gospel of the Grace of God in the name of Jesus Christ. The Lord grant, through His stewards, all needed help in the way of funds, and grace on the part of all concerned, that the Gospel of Jesus Christ may be proclaimed in its purity and simplicity. We cordially recommend a perusal of the Occasional Paper referred to, copies of which may be had on application to the Secretary.

#### A PURGED CONSCIENCE.

WHAT a glorious discovery is that which is made to the soul that trusts in Jesus when for the first time it is perceived that pardon and peace has been freely given! With wonder and delight the believer recognizes the reality of salvation accomplished for him by the all-sufficient sacrifice of Jesus Christ. The heart is filled with joy and peace in believing, and sings songs of salvation which it never could sing before. As yet, however, the new-born soul has realized but a portion of its blessing, and there are heights and depths as yet unexplored. Searching the Scriptures, the delighted child of God drinks in the precious truth concerning his justification and cleansing through the blood of Christ. The sinner is not only pardoned, but is made free from guilt. Formerly he had a bad conscience, and feared the presence of God. Now he hears the Word of the Lord say to him, "Draw near with a true heart, in full assurance of faith, having the heart sprinkled from an evil conscience." He turns to Eph. i. 4, and finds that God has chosen that we "should be holy and blameless before Him in love." He is led to Heb. iv. 12, 13, and reads, without dismay, "The Word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and of spirit, both joints and marrow, and is a discerner of the thoughts and ideas of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and lying open unto the eyes of Him with whom we have to do." A momentary fear may arise as to whether he can always endure this scrutiny, for many are the naughty ways of the flesh which still work in the believer. He sees himself to be truly imperfect in

his walk, though he be perfect in his standing before God. He becomes reassured, however, on reading, 1 John i. 7—9. So now, in simple faith, and knowing himself to have the Spirit of Christ (Rom. viii. 9), he can appropriate the language of the 139th Psalm:—

O \*Jehovah, thou hast SEARCHED me and KNOWN me. Thou knowest my down-sitting and mine uprising, Thou understandest my thought afar-off. Thou winnowest my path and my lying-down, And art acquainted with all my ways. For not a word in my tongue, *But* lo, O \*Jehovah, thou knowest it altogether. Thou hast beset me behind and before, And laid thine hand upon me. Knowledge too wonderful for me. It is high, I cannot attain unto it. Whither shall I go from thy SPIRIT? Or whither shall I flee from thy PRESENCE? If I ascend up into heaven, thou art there. If I make my bed in Sheol, behold thou art there. If I take wings of morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, "Surely darkness shall cover me;" Even night shall be light about me. Yea, darkness hideth not from thee; But night shineth as the day; The darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully, WONDERFULLY MADE: Marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, *And* curiously wrought in lowest parts of earth. Thine eye did see my unformed substance, yet being unperfect, And in thy book all my members were written, Which in continuance were fashioned, when as yet there was none of them.

How PRECIOUS also are thy thoughts unto me, O †God! How mighty is the sum of them! If I should count them, they are more in number than sand: When I awake I am still with thee.

Surely Thou wilt slay the lawless one, O †God: Depart from me therefore, ye bloody men. For they speak against thee wickedly, thine enemies take thy name in vain. Do not I hate them, O \*Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies.

SEARCH me, O †God, and know my heart: try me and know my thoughts: And see if there be any grievous way in me, And lead me in the way everlasting."

The Lord Jesus alone could stand this scrutiny as to what He was and is in Himself. But the believer, also, can endure this searching ordeal with reference to his standing in Christ. As to the old man and his

deeds, all that has been crucified with Christ, and is to be so reckoned by faith.

In the Psalm as given above we have inserted a few marginal renderings from "The Englishman's Hebrew Bible." The words given in capitals for emphasis, also the pointing, and the variation of the names of the Deity are from the same source.

#### A BRUISED HEART, NOW FREE FROM PAIN.

SADNESS comes over us when we hear of kindred spirits passing away, and this we feel more keenly if any difference of judgment has kept us apart. Intelligence has reached us of one recently fallen asleep in whom we felt great interest. Mrs. W— was probably approaching sixty years of age, but many sorrows had wrought upon her frame more than the number of her days. She was an earnest Christian, and no one could be long in her society without learning that she was on the Lord's side. We well remember the time when she was first brought to know the Lord Jesus as her Saviour. Some twelve years have passed since. She had an only daughter, who, at that time, was on a bed of sickness. The anxious mother sought our ministry in the Gospel for her loved one, thinking her life to be in danger. Of course, we gladly visited the sick daughter, and opened up the Scriptures to her—as God gave us ability—making known to her the love of God in the gift of His Son Jesus Christ, and inviting her to put her trust in that blessed and only Saviour of sinners. The message, however, which was intended for the daughter, was received by the mother. The daughter found peace in Jesus years afterwards, but Mrs. W— was at that time brought into the joy of God's salvation. She trusted in Jesus with a whole heart, and confessed Him as her Lord. Shortly afterwards she was baptized, and took her place at the Lord's Table. Much sweet fellowship she enjoyed with the little company of believers whose meeting place was near where she resided. After a while, however, she removed to Tottenham, and began to visit the meetings of the Exclusive Brethren in that place. They soon persuaded her to believe that monstrous doctrine that the Lord's Table is with them only, and, as she informed us, prevailed upon her to make a promise that she would never break bread again with those who had brought her to know the Lord! She kept her promise to the close of her days, because she considered she had put herself under solemn obligation to do so. But oh, what keen sorrow it occasioned her! We forgive those dear brethren—we are bound

\* Jehovah: He that is, and that was, and that is to come.

† El: God, singular.

‡ Eloah: singular of Elohim. God is sometimes spoken of in the singular number and sometimes in the plural. "God is one." He is also the Triune God, if that expression may be allowed. This is indeed a great mystery, yet the disciples of Jesus are privileged to know God as the Father, and the Son, and the Holy Spirit.

to do so, as commanded by our Master—but it is cruel to separate Christians, and thus dreadfully mar the unity of the Spirit, which all ought to endeavour to keep in the bond of peace.

Many were the spiritual sorrows the dear departed one experienced through taking that fatal step. Troubles, too, in her family affairs, and in the circumstances in which she was placed, followed her through the years which have passed. What a joy to know she is at rest now! Far away from wearisome London, surrounded by friends who loved her well, she quietly fell asleep in Jesus, bearing bright testimony to the all-sufficiency of His precious blood, and of His unchanging faithfulness and love. Our God knows how to bring sweet strains of music out of the stricken heart. Many will remember her as a true disciple of Jesus, and where she dwelt she has left a sweet savour of Christ. Her mortal tenement lies buried in a country cemetery, by the side of one in whose conversion the Lord had used her as an instrument.

Soon we shall meet again, where divisions and sorrows can never come. And, oh! that, in hope of that day, dear Christians may seek to banish all differences now.

#### ETERNITY.

THE following lines were suggested by a remark found in the writings of Origen, by which he endeavoured to help the mind to a better understanding of eternity. He supposed a process by which time might be lengthened out to an incalculable extent; yet this would be as nothing in comparison with eternity:—

Were this great globe one ball of sand  
Its vast circumference around,  
No rolling seas or fertile land,  
But sand alone on it be found;—  
Now let it for a thousand years  
In silent desolation stay,  
When, lo! a little bird appears  
And bears a single grain away:  
As each succeeding thousand years  
Are scor'd by Time's unerring hand,  
Again the little bird appears,  
Again it takes a grain of sand:  
And onward, while the ages roll,  
It toils and toils with endless pains,  
Until it has removed the whole,  
And not a single speck remains:  
Count up the years! how vain the thought!  
Yet shall they hurry swiftly by,  
And dwindle into less than nought,  
Compared to vast Eternity.

J.

#### AMUSEMENTS.

It is important that Christians should be able to furnish intelligent reasons for refraining from participation in the world's amusements.

Why should believers absent themselves from the ball-room and the concert, to say nothing about resorts of a more questionable character?

Dancing and music are not sinful in themselves. The Scriptures afford abundant evidence that such diversions might, in former times, be indulged in without blame. How, therefore, can that be wrong now which was right then? If the Jews could pipe and dance, why should not Christians also?

The answer is to be found in the fact that the Christian calling is of quite a different character to that of God's chosen people Israel.

These latter, having received promises of earthly blessing, when they came into the land of their inheritance, could righteously manifest their happiness in music and dancing.

With respect to the followers of Christ, on the other hand, the fulfilment of the exceeding great and precious promises they have received is yet future. Their inheritance is in heaven, where, at God's right hand they will find pleasures—real pleasures—for evermore. While waiting to enter upon possession of those eternal joys which their Saviour and Lord has gone to prepare, they are warned against the world and all its passing vanities. "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust (or desire) thereof: but he that doeth the will of God abideth for ever" (1 John ii. 15—17).

Thus are Christians admonished respecting the things that naturally occupy the carnal mind.

But not only so. The disciples of Jesus Christ are really in an enemy's country. Satan is declared to be both *the prince* and *the god* of this world (see John xiv. 30 and Cor. iv. 4).

Moreover, it is said, "Know ye not that the friendship of the world is enmity with God?" (James iv. 4.)

Then we have the words of another Apostle, saying, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts [or desires] which war against the soul" (1 Peter ii. 11).

Again, it is said, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service" (Rom. xii. 1).

And again, "Ye are not your own, for ye are

bought with a price; therefore, glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 19, 20).

Nor is it only a question of comparison between God's earthly people of old, and His heavenly people of the present dispensation. The rejection of the Son of God, by the world, left mankind no longer in a probationary state. The Cross of Christ testifies against both Jews and Gentiles that they hate God.

Yet that same Cross of Christ also bears witness of God's love towards the world; it makes that which was accomplished thereon the only possible means of reconciliation between man and his Maker. Jesus said, "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" (John iii. 14, 15).

The awful time of His lifting came; and the pure, the blameless, the obedient Jesus, though the Almighty Son of God, permitted Himself to be "led as a sheep to the slaughter."

In what relationship does this rebel world consequently stand towards God, who created all things that He might be glorified in them?

It stands in the solemn position of a convicted traitor before his sovereign Lord.

Yet a little while the gospel of mercy continues to be proclaimed. "The Lord is . . . long-suffering towards us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, &c." (2 Peter iii. 9, 10).

God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all, in that He hath raised Him from the dead" (Acts xvii. 31).

Thus the judgment of God is already pronounced upon the world. The day of its doom is fixed, and the Judge is appointed, even Jesus, the once despised and rejected of men.

Here then we see the crowning reason why true Christians cannot participate in the world's pastimes.

The unconverted do not believe that Christ will come in judgment; and they, therefore, go on with sins, their levities, and their amusements.

But how can believers, who know of a certainty that all will be accomplished which is written in God's Word, take part in the piping and dancing of Satan's slaves? "Wherefore come ye out from among them, and be separated, saith the Lord, and touch not anything unclean; and I will receive you. And I will be unto you a Father, and ye shall be unto me sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18).—*Our High Calling.*

LUKE xii. 58, 59.—"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him," &c. Who is this adversary? In John's Gospel Jesus tells those who "will not come to Him that they might have life" that "there is one that accuseth them to the Father, even Moses." Now Moses is the representative of the law, from which we may infer that this adversary is the law of God: we have made it our adversary by violating its precepts. How beautifully does the parable thus unfold itself! How accurate the description of the sinner's course—"going with him to the magistrate." God's broken law going with him day by day, ever bringing him nearer and nearer to where we must all go, to the magistrate—even death, who will hale him to the Judge. Note, deliverance must be sought *while on this journey*, "while in the way;" for once haled before the Judge, condemnation is inevitable, and once in, as Matthew says, we can by *no means* get out until we have paid the uttermost farthing; therefore how necessary and important for us while still in "the way" to give diligence. And see here the wondrous depth and beauty of Divine truth. Jesus does not say, Be diligent to deliver *thyself*—that could not be—but *that thou mayest be delivered*. The disciples could not then understand this, but we, living under fuller light of the Spirit, can see how Jesus—by His death having satisfied all the demands of the adversary—can deliver all those who, while in the way, trust in Him. By trusting in Him we are delivered and justified; and not only so, but through this deliverance we are also sanctified, made friends, "*agree* with our adversary," as Matthew has it in a very similar parable. Observe, too, the sovereignty of grace, "that thou mayest be *delivered*;" the responsibility and agency of man, "*be diligent*." Is not this the meaning of the passage?—N. O.—*Bible-Reader's Journal.*

### Answers to Correspondents.

PHŒBE.—The silence required on the part of women in the assembly by no means implies inferiority. We have only to regard what is said in the Scriptures—all will then be seen in the perfection which God Himself has established. It would be wrong to say that Eve was inferior to Adam. Yet headship belonged to the man. "A man indeed ought not to cover the head, forasmuch as he is image and glory of God: but woman is glory of man. For man is not of woman, but woman of man. [Adam was first created, then Eve was formed from one of his ribs.] Neither was man created for the woman, but woman for the man. . . . Nevertheless, neither is man without woman, neither woman without man, in



the Lord. For as the woman is of the man, so the man also by the woman; but all things of God" (1 Cor. xi. 7-12).

Sin came in through the woman taking an independent course. She listened to the serpent, and acted apart from Adam; it was thus the tempter succeeded. "Adam was not deceived, but the woman, being taken by deceit, hath become a transgressor" (1 Tim. ii. 14).

Adam was also a transgressor—perhaps the most culpable, according to our judgment—but he was not deceived; he sinned wilfully. The lesson pressed is, that it is always dangerous for woman to take a place other than that assigned to her by God.

The Church, as the woman (see Eph. v. 23-27), has erred most grievously in this very thing—she has acted according to her own judgment, and sin and shame has resulted continually.

H. M., LEWISHAM.—We have carefully considered your suggestion that the injunction against women speaking in the assembly may apply to married women only.

A close attention to the wording of 1 Cor. xi. 3 will, we think, remove every doubt as to there being room for distinction between married and unmarried women in this connexion. This Scripture furnishes the *principle* upon which the injunction is based which enjoins silence upon women in the assembly. "*I would have you to know that the head of every man is the Christ; and head of woman, the man; and head of Christ, God.*"

In accordance with this, it seems to us evident that, if the Lord Jesus were to show Himself in the assembly, He alone would teach, He alone would lead the saints in prayer and praise. Men would cease speaking, as well as women. As, however, He is not visibly present, headship rests upon man, and silence is enjoined to woman. And this is all beautiful in its way. It is Divine order. We have only to look at it from a heavenly standpoint, and the attitude of the woman is quite as lovely as that of the man.

C. S. T.—We are glad you coincide with our remarks on what transpired at Kilburn Hall last Bank Holiday. As you say, "A very large majority of Christians are quite unfitted for the work of the Gospel, which requires great tact and wisdom." We are much encouraged by your expressions of Christian fellowship, and by your prayers on our behalf.

R. W. T. B.—You are quite right respecting baptism. Those who are assured of the Lord's will cannot be too urgent in pressing upon their fellow-disciples the loving claim of the Master to their unquestioning obedience. Undoubtedly every true believer should be baptized "into the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

PORT ELIZABETH. — Your kind contribution has been duly forwarded to Mr. Toye, at the Orphan Home. We feel sure he will be touched with this manifestation of Christian sympathy on the part of those who are so far away. However small the amount may be, such expressions of fellowship greatly help

the servants of God in their difficult and trying path. No doubt many dear Christians in South Africa have no conception of the deep poverty and distress into which many children are born in this country, and when left as orphans—as, alas! many are—a life of degradation and wickedness becomes too often their portion, unless some such protection be found for them as that afforded by Mr. Toye and other suchlike benevolent Christians. The Lord direct and prosper you in any effort you may be led to make in inviting contributions from those who are willing-hearted.

J., ISLINGTON.—Exclusivism is essentially wrong. No system ever introduced in Christendom more flagrantly exercises human authority than this. Self-judgment on the part of believers is the one pre-requisite for a place at the Lord's Table. It is wonderful to find Christian men exercising lordship rights there with reference to their brethren. There is one thing the Lord ordained, which should precede the "breaking of bread," as a manifestation of faithfulness on the part of each disciple, and that is baptism. If any kind of exclusivism could be justifiable, surely it would be that which presses for the recognition of Divine order as given in the Scriptures—namely, faith, baptism, apostolic teaching, fellowship, breaking of the bread, and prayer (Acts xi. 41, 42). Throughout the active testimony of The Acts, confession of the Lord Jesus is ever followed by water baptism, before other manifestations of discipleship, such as partaking of the Lord's Supper, &c. But, while there can be no mistake concerning the Lord's will as thus revealed in the Scriptures, we have no power to enforce its observance. Any authority exercised even here must necessarily be assumed, and therefore cannot be right. The Word of God must be pressed upon believers—that is a Word of power rightly used—and must be allowed to work the work of God. The exercise of mere human judgment, however apparently sound, and of man's authority, however seemingly right, does in fact operate to scatter the flock of God, instead of effecting unity. There is no real power in anything short of "Thus saith the Lord."

NOTICE TO RESIDENTS IN SOUTH AFRICA.—THE MASTER'S WILL may be obtained from Mr. John Vigis, of Port Elizabeth.

#### NOTICE.

The Editor will be glad to arrange with any Christians in the Colonies and abroad to become agents for THE MASTER'S WILL. Address the Editor of THE MASTER'S WILL, 10, St. Paul's Road, Canonbury, N.

#### Notice to Correspondents.

All communications must be addressed to the EDITOR, 10, St. Paul's Road, Canonbury, N.

## DREADFUL FAMINE IN THE PROVINCE OF SHAN-SI, CHINA.

"THE famine now raging in the province of Shan-si is attracting much notice.

"When we entered the province last spring (March, 1877), we were delighted with the apparent fertility of the country, but we soon found that this was confined to a very small district. The people in other parts were then [more than twelve months ago] suffering from famine. We were told that for three years no heavy rains had fallen, and of course each year the crops were more scanty than the last, and the poverty and suffering increased.

"As the year rolled on, incessant prayer was made for rain; day and night the people cried to their gods for that which alone could save them from death. I heard them groan out their prayers as they passed along the road. Much of the grain that was sown never sprang up, and that which did appear above the surface was withered by the scorching sun. During the summer, famine-fever worked sad havoc among the ill-fed population of the towns and villages.

"In the autumn the distress became so great that whole families committed suicide, rather than face the hardships of the approaching winter.

"The sufferings of the poor people during that winter were too dreadful to be described.

"We left the capital, Tai-yüen Fu, on the 28th of November; and after travelling southward about 300 miles we crossed the Yellow River on the 8th or 9th of December. During that journey we witnessed scenes which have left an indelible impression of horror upon my mind. Many of the cities are crowded with a ragged, homeless herd of starving people. The great road, which was so busy in the spring, is nearly deserted. The fields are barren. There is no grass, no early wheat above the surface, for the people are dispirited; their crops have failed so often that those who *have* grain are afraid to put it into the ground. Many of the trees are destitute of bark: it has long since been stripped off and eaten. *The poor have nothing to eat: they are literally starving.*

"We saw men, who were once strong and well-clothed, staggering along the frozen ground with only a few rags to shield them from the piercing wind. Their feeble steps, emaciated bodies, and wild looks told, only too plainly, that they were about to *spend their last night upon earth.* In the early morning, as we passed along the road, we saw the victims of the preceding night lying dead and stiff where they fell. Upon that road we saw men writhing in the agonies of death. No one pitied them, no one cared for them; for the sight of death had long since become common in that region. There were hundreds of corpses lying upon the roads. As we approached we saw hungry dogs prowling about, only waiting for one bolder than the rest to commence the attack. Many of the corpses were fearful to behold. The birds and dogs had been feasting upon them, and the soft parts of the body were all devoured. Others were mere skeletons, with here and there a piece of bleeding flesh upon them. Men, women, and children were among the victims. Out-

side some of the cities we observed a heap of skulls, bones, rags, and pieces of human flesh; and very often away on the open country we saw a number of corpses lying together, evidently the remains of wanderers, who, exhausted by their weary search after food, had huddled together to die. Families have been broken up, the wife sold, the children sold, or cast out upon the mountain side to perish, while the men have wandered about in the vain search for food. The whole district through which we passed was suffering, and is still in the same condition.

"After crossing the Yellow River, we passed through the province of Ho-nan (which is also suffering from famine), and arrived at Han-kow, an open port in the province of Hu-peh, on the 22nd January, 1878. We have since heard that Mr. Richard, of the Baptist Missionary Society, has gone to Tai-yüen Fu. He is still in Shan-si, ready to distribute any aid that may be sent for the relief of the sufferers. He needs assistance in this work. Mr. James is too weak to return at present; but I hope to do so early in March, in company with Mr. Hill, of the Wesleyan Mission. Other missionaries may also join us in the work.

"The latest news from Mr. Richard is, that children are being boiled and eaten by the starving people. Dear friends, will you not do something for the sufferers? In the name of the perishing ones, we appeal to you. For the sake of the innocent children who will be sacrificed during the current year, if food be not given—for the sake of the women who will be torn from their homes and sold to a life of degradation—for the sake of the thousands of despairing ones *who this night are looking forward to nothing but death*—we plead, asking you to give according to your ability for their relief.

"Let me enlist your sympathy on behalf of the unsaved millions among whom we labour. No earthly language can picture the darkness of the night that has settled upon this land. It is a darkness that can be felt—a darkness that fills the missionary's heart with dismay. Truly Satan's seat is here! No love lights up the homes of the people. There *is* no home, in the happy English sense of the word. The husband sells his wife for a few pieces of money. The mother devotes her child to an early death. Many end their earthly misery by a dose of poison; and thousands are now dying the lingering death of starvation, *for God's curse is upon the land*, and it will not yield its increase. The people are dying, and they are *dying in sin.*

"You pity them? It is not enough. I know that in England the Chinese are regarded with a feeling of dislike. They are a dirty, lying, proud, ignorant, cruel, unlovely people. They are unlovely beyond all description; but Jesus has loved ones wandering in the darkness of this land. *They must be sought and saved.* Blessed be God, they *must* be saved!

OH, PRAY! not a mere passing prayer, but pray continually, that God would send forth more labourers into the province of Shan-si."

The above is extracted from a letter written by Mr. Turner, and printed for general circulation by Mr. J. Hudson Taylor of the Inland China Mission, by whom subscriptions will be thankfully received and forwarded to the scene of distress. We urgently entreat all Christians to assist. Address Mr. J. Hudson Taylor, 6, Pyrland Road, Highbury, N.

*Complete in One Vol., cloth, price 21s.*

# THE ENGLISHMAN'S HEBREW BIBLE;

SHOWING MANY OF THE  
HIDDEN BEAUTIES & DIVINE PERFECTIONS OF THE INSPIRED ORIGINAL  
ON THE PAGE OF  
THE AUTHORIZED VERSION.

BY THOMAS NEWBERRY.

*Names of Subscribers and Post Office Orders may be sent to MR. THOMAS NEWBERRY, Abbey Street  
Crewkerne, Somerset.*

## THE NEW TESTAMENT, WITH ANALYSIS, NOTES, AND EMPHATIC READINGS.

In paragraphs, with the subject of each paragraph given in the margin; and with suggestions for improved renderings, with proofs. Altered tenses of verbs restored. Indications of the presence or absence of the Greek article. Emphatic pronouns marked. Revised references; and other features.

"This handsome volume deserves a special notice. It does all that a clear form of printing can do to put the English reader into the position of an intelligent student of the original Greek."—*Freeman*

This work is now offered at the following greatly reduced prices:—

In Cloth boards Quarto	...	...	...	...	...	5s. 6d.
Extra Cloth, gilt edges	...	...	...	...	...	7s. 6d.
Half-bound Calf	...	...	...	...	...	10s. 6d.
Half-bound Morocco	...	...	...	...	...	15s. 6d.

May be ordered of MESSRS. S. BAGSTER & SONS, 15, PATERNOSTER ROW; MESSRS. S. W. PARTRIDGE & CO.,  
9, PATERNOSTER ROW, LONDON; or of

MR. THOMAS NEWBERRY, ABBEY STREET, CREWKERNE, SOMERSET.

LONDON: Printed by J. ANDREWS & Co., No. 84, St. John Street, in the Parish of St. Sepulchre Without, in the County of Middlesex; and  
Published by W. H. GUEST, 20, Warwick Lane, Paternoster Row, in the City of London.

# THE MASTER'S WILL.

“Our Saviour, even God, who willeth all men to be saved and to come unto the certain knowledge of the truth.”—1 Tim. ii. 3, 4 (*Alford*).

No. 7.]

JULY, 1878.

[ MONTHLY—  
ONE PENNY.

## “THE NAME.”

THE name of Jesus was sent from heaven, even as He also Himself came from thence. That name He bore in suffering and shame—that same name He bears in glory. The believer looks forward in hope of a new name. Among the promised rewards to be given to him that overcometh, *i.e.*, each one who holds fast the name of Jesus, the Lord says He “will give a white stone, and on the stone a new name written, which no man knoweth, save him that receiveth it” (Rev. ii. 13, 19). Men have their crests or cyphers engraved upon the precious stones of earth, and their signet-rings have special significance to the wearers; but that white stone, speaking of purity, and the new name on it, telling of recognized faithfulness—recognized through grace divine, and in a manner which the love of Christ alone can show—who does not long to part with his old name, and become possessed of that?

God changed the names of Abram and Sarai to Abraham and Sarah, and deeply significant was the transition. Abraham was to become known as “the father of a multitude,” and Sarah as “princess.”

In Jacob's case, God gave him a new name. The name of Jacob (*a supplanter*) became unsuitable; when by faith he stood before the Lord as an overcomer, He said, “Thy name shall be called no more Jacob, but Israel [*a prince of God*], for as a prince hast thou power with God and with men.”

All this is precious, and has a voice for each true believer, whose name now is associated with remembrances of sin.

But the name of Jesus knows no change. Many a title, and other names too, belong to Him, but the name of Jesus still stands out “The name.”

Born in Bethlehem, He was Jesus; reared in Nazareth, He was Jesus; sitting in the Temple of Jerusalem at twelve years of age, filling with astonishment His learned hearers, it was Jesus; returning to Nazareth, in subjection to the claims of an earthly parentage, it was Jesus; baptized of John in Jordan, then receiving the Holy Spirit, and drawing from the heavens, opened to Him, the proclamation, “This is My beloved Son, in whom I am well pleased,” it was still Jesus. He went about doing good, known

by the name of Jesus. This Dispenser of blessings of every kind, yet Himself the Man of sorrows and acquainted with grief, His name is Jesus. This name rings like music throughout the Gospel records of His words and works, and finally it was written up over His head on the cross. When His name was yet unknown among the children of men, He being in the form of God, deemed not His equality with God a thing to grasp at, but emptied Himself, taking upon Him the form of a servant, being made in the likeness of men (Phil. ii. 6, 7).

Thus revealed, He received the name of Jesus; henceforth men could know the assurance of salvation. The praises of angels went up to God at the birth of Him who is known as the Son of the Most High, while wise men, and simple shepherds too, forthwith came forth to worship Him, “the child Jesus,” and aged Simeon was satisfied to see in Jesus the salvation of God; but Jesus came to tread a path of humiliation and suffering, and in all His wondrous ways on earth, as we have seen, He was known by that name. The inspired prophet had foretold that the Virgin's Son should be called Emmanuel (*God is with us*), and this is recognized by the Evangelist (Matt. i. 22, 23); yet “the name” in which saved sinners have been made to rejoice is the name of Jesus. By that name we trace Him still in that stoop from heavenly glory to the lower parts of the earth. “Being found in fashion as a man He humbled Himself, becoming obedient even unto death, and that the death of the cross. Wherefore God also highly exalted Him, and gave Him the name which is above every name; that in the name of Jesus every knee should bend, of beings in heaven and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. ii).

Wonderful, most wonderful, the bestowment again of the name of JESUS upon our risen and exalted Lord!

In anticipation of the fulfilment of all His Father's will, that name was given at the first, and when all had been done—the Father's commandment obeyed to its utmost stretch, now ascended up on high, and seated on the Father's throne—what name shall be given to Him? “The name,” Jesus!

"We see *not yet* all things put under Him, but we see JESUS, who was made a little lower than angels, for the suffering of death, crowned with glory and honour." Such is the triumphant language of faith, which sees things to be according to the declarations of the Scriptures. We hear the Saviour's voice from heaven saying, in answer to Saul's cry, "Who art Thou, Lord?"—"I am Jesus." So also at the close of "Revelation," when all has been told of things that are, and things yet to come, to the edification and joy of such as have an ear to hear: once more our exalted Lord reports His own blessed name, saying, "I JESUS sent Mine angel to testify these things unto you in the churches" (xxii. 16).

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

"How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

## LECTURES ON THE EPISTLE TO THE ROMANS.

### VII.—NO EXCELLENCE IN JEWS OR GENTILES.

In the ninth verse of the third chapter the question propounded by the Apostle, as a Jew, is, "Do we excel them?" *i.e.*, Do the Jews excel the Gentiles? The former question, as to the advantage the Jew had, has been answered. The Scriptures abundantly testify that the Jew had many privileges, and stood in the place of preference, but did that make him better than the Gentile? Certainly not. A thief might be taken from prison and adopted as the son of a nobleman, but would that make him a better man? No. The change of circumstances would remove certain temptations, but the character of the man would be unaltered. Many of the Jews made a fatal mistake here, they confounded the two ideas of privilege and meritoriousness. They rejected the Saviour whom God had sent them, saying, "We be Abraham's seed." So, because they were descended from Abraham, and because they had circumcision and the law of Moses, they despised God's choicest gift, even His own dear Son. The very advantages which they possessed blinded them to the frightful depravity of their own hearts. Thus, while scrupulous as to the observances of the law, they meditated within themselves nothing less than the murder of Jesus. Alas! how many in our day are deceiving themselves in like manner! Religious people, exact as to external forms, moral too, and charitable, patterns of excellence

if tried only by a human standard, but like their Jewish prototypes when tested by that all-important question "What think ye of Christ?" they stand confessed as "without faith." Jesus of Nazareth is not accepted by them. They heed not His word "Ye will not come to Me that ye might have life." Such persons call themselves Christians, and are greatly offended if you say they are not; yet they neither know nor care to know anything of the spirit of Christ! Born in what is called a Christian land, and blessed with many privileges—such as the possession of the oracles of God, freedom of access to the people of God, moral culture incident to the teaching and practice of true Christians, they think themselves worthy of heaven. But they discover, sooner or later—alas! often when too late—that they have thought themselves excellent, while in fact all that seemed to be good in them simply resulted from their favorable circumstances and surroundings.

The terrible mistake of the Jews is repeated again and again—superiority of privileges is mistaken for superiority of character.

Wonderful that people should content themselves with what they never try by any certain standard. Where is the test by which the moralist and the natural religionist are willing to be proved? The answer is, "They have no standard,"—every man assumes to provide a measure for himself by which he hopes to be tested. But allow a man to be tried by the test he may have chosen, or one which some philosopher may have provided for him, what does he propose as the issue? Let him claim eternal life and happiness upon the ground of his own merits; but from whom will he obtain life and heaven? Can angels give them? Some seem foolishly to think that angels can admit them to heaven. They willingly forget that every one must give account of himself to God. The door of heaven cannot be approached until the *judgment seat* has been passed. Angels are but ministers of God to execute His commands. They act not upon their own judgment. If they carry Lazarus to Abraham's bosom it is because God has willed it so. Nothing can be more evident than that each son and daughter of Adam will occupy in eternity the place which God assigns to them. The will of God may be evaded or disobeyed now, but in the eternal state that condition of things will have ceased. "We look for new heavens and a new earth, wherein dwelleth righteousness."

In view of *that day*, the matter of first importance now is, to know and recognize the terms upon which alone God can receive us into that condition of eternal blessedness. Remembering that, as has been stated in a former part of our Epistle, God will judge *the secrets* of men by Jesus Christ, who will venture to

plead good works? Will the privileges of the Jew or of any other religionist, avail him then? Impossible. Jesus now offers Himself as Saviour to all who will put their trust in Him. To scorn or slight Him now must needs prove to be the crowning sin of the soul when standing before His judgment seat.

The great secret to be understood in this present time is, first, that man has no merit in himself; second, that God has provided merit and mercy for him in Jesus Christ.

Nothing more clearly proves the Divine inspiration of the Scriptures than the unsparing way in which the existence of sin in all mankind is insisted upon. The sacred writers make no exception of themselves—quite otherwise. Paul, who is used of God so largely in putting forth many of the later Scriptures, characterized himself as “chief of sinners” (1 Tim. i. 15), and in another place he says, “I know that in me, that is in my flesh, dwelleth no good thing.” So also the transgressions of God’s people are in the sacred writings freely exposed, as in the case of David, &c.

Had the Bible been written by men actuated by what infidels call priestcraft, they would, of course, have made themselves appear meritorious. They would also have sought their reward in this world. But, instead of this, they show themselves to be without merit, and own themselves to be indebted to the *mercy* of God entirely, both as to the provisions of this life and that which is to come. We say nothing about such persons as now use the Bible for their own mercenary purposes. It would be folly indeed to judge the Book by those who misuse it.

In our chapter we come now to that dreadful array of charges which the Apostle was led to gather up out of the Old Testament Scriptures to disprove the recognition of any excellence in the Jew any more than in the Gentile. “All under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not so much as one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it speaketh to them who are under the law; in order that every mouth may be stopped, and that all the world may be brought under the judgment of God.”

This catalogue of accusations will be found to be drawn from Psa. xiv. 1—3; Psa. v. 9; Psa. cxl. 3; Psa. x. 7; Prov. i. 16; Isa. lix. 7, 8; Psa. xxxvi. 1.

#### DEVOTEDNESS.

“HE BEING DEAD YET SPEAKETH.”

It is wonderful how much blessing, in the way of testimony, results from a life of devotedness to God. The servant of the Lord who is truly dedicated during his lifetime is indeed blessed in his work while he lives, but his memory also is prolific of fruitful results—“He being dead yet speaketh.”

This is very eminently the case with Mr. A. N. Groves, from whose memoir we have quoted in previous numbers of this paper. We earnestly recommend the volume\* to Christians generally. There are few books so calculated to impress the souls of believers with the living power of the Word of God. Yet it is hard, and perhaps needless, to draw comparisons. But in reading the life of dear Mr. Groves the spirit of Christ is so evident, and the literal precepts of the Lord Jesus are so thoroughly accepted and acted upon, that believers are led sympathetically to break away from every tradition which tends to weaken the manifestations of that Christ-life which God has breathed into them. How evidently true is that word of the Lord to His disciples, “I have chosen you and appointed you, that ye should go and bear fruit, and that your fruit should remain.” Sometimes we seem to think it enough to bring forth fruit in season, and then regard it as past and done with. Not so the Master. He will have the vine branches to bring forth fruit indeed, but, moreover, He will make their fruit-bearing a permanent thing; their fruit shall remain.

Thank God for the precious ones whom He raises up from time to time, as followers of His Son Jesus Christ, men who count, as Paul did, the present life as a thing to be used only to the glory of God! Truly “He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.”

Dear Mr. Groves in his day learned the reality of this; and earnest-hearted Christians who read the memoir of him may well enter into the spirit of that word of the Master, if never understood before.

We resume the narrative at the point when Mr. and Mrs. Groves were about to leave England on that service in the Gospel of Jesus Christ to which they had devoted their lives and all that they possessed:—

\* Published by J. E. Hawkins, 12, Paternoster Square.

Though Mr. Groves's connection with the Church Missionary Society terminated in the way he has described, he did not give up, as has been seen, the idea either of missions or of going to Bagdad, for which place his sympathies had been enlisted by Mr. Bickersteth's telling him they had for *years* endeavoured, but without success, to obtain a missionary. Mrs. Caldecott has kindly furnished a letter addressed to her husband by Mrs. Groves, just before their departure, which, while it confirms all Mr. Groves had said, both of her, and of the way God had led them, forms an interesting link between the period at which his autobiography terminates and his journal as a missionary begins:—

“My dear Friend,—

“As you have kindly expressed a wish to hear from us, and my dear husband is very busy, I have much pleasure in sending you some information of our proceedings. Since we had the happiness of seeing you we seem to have been led *various* ways; but I feel quite persuaded that the Lord has led us in a *straight path*. He has made our hearts *willing* to be *guided* by Him, and will, therefore, accomplish His own designs in us. Many have offered to accompany us, and we have sometimes felt we should have a large party; a few days afterwards we have found ourselves standing alone; but our God has been very good in enabling us to feel, that, in the end, we shall have those whom He Himself had chosen for us. Our present party consists of our own little family (two boys of nine and ten, and Mr. Kitto), Mr. Groves's sister, Lydia, Miss Taylor, and Mr. Bathie, a young man who offered to go with us, when in Ireland. A day often makes great changes in our affairs; for instance, since I began this, Mr. Groves has been to call on Mrs. Taylor, wife of the British resident at Bagdad, and a native of the country, as her brother-in-law wishes Mr. Groves to take care of her and her party, on their return home, which, though a great charge, he feels happy in doing, hoping that the Lord has set up His candle in her heart. Thus we have been led, not knowing what the Lord designs for us; but having the comfortable assurance that He is leading us, although by paths we know not of, to a city of habitation. We greatly desire to hear how your heavenly Father is dealing with you; whether you are still in the furnace of affliction, or whether you have received deliverance at His hands. I trust and pray, whatever may be your case, the Lord Jesus is shining on your soul with His bright beams; and thus, although the body may almost faint, you will still be happy in the portion He has allotted you. Dear Miss Paget is in town with us.

“Believe me, very sincerely, yours

“In the bonds of the Gospel of peace,

“M. B. Groves.”

It was on Friday, June the 12th, 1829, that Mr. Groves, accompanied by the party mentioned in his wife's letter, sailed in the yacht of a private gentleman for Petersburg. This mode of conveyance was furnished for them through one of those providential interpositions by which things seemingly adverse are overruled for the good of God's people and the development of the grace given to them. Whilst in London making inquiries about a ship, Mr. Groves happened to meet at

the breakfast-table of a friend Mr. Parnell, now Lord Congleton. The voyage to Petersburg was naturally the subject of conversation, when Mr. Parnell related that he had engaged to go down to Portsmouth with his friend Mr. Puget, to dispose of a yacht, the property of that gentleman, but, mistaking the day, he was not ready when Mr. Puget called for him. Had it not been for this circumstance he should not have been with them that morning; and it now occurred to him that, before Mr. Puget sold his yacht, it would be a delightful thing to let it carry the missionary party to Petersburg, and he was sure, if circumstances would allow of Mr. Puget's going, he would be most happy to take them. With this object in view, Mr. Parnell set off the same afternoon to Portsmouth, to consult Mr. Puget, who with great inconvenience to himself, most kindly entered into the proposed plan, and, after having made the necessary preparations, brought the yacht round to Gravesend, to take in Mr. Groves and his party.

The weather being unfavourable for several days, they made little progress, but Mr. Groves was enabled to have two services daily on deck, at which the sailors attended.

After encountering a heavy storm in the Categat, in which the yacht sustained some damages, they arrived, on Saturday, June 20th, at Copenhagen, where some Christian friends, Mr. and Mrs. Browne (the former Mr. Puget's brother-in-law), entertained them for several days while the yacht was undergoing repair, and showed them much kindness.

A letter from Mr. Groves, referring to this part of the voyage, contains some interesting particulars. It was addressed to Mr. Caldecott:—

“Gulf of Finland, June 29th.

“My very dear Brother,—

“Not knowing what opportunities, or time, may be afforded me in Petersburg, I avail myself of the present moment to write you a line or two, when within about two hundred miles of the completion of our first voyage, and to tell you how very gracious the Lord has been to us since we left England. With His good hand upon us, we reached the Christian and most hospitable habitation of Mr. Peter Browne, his country house midway between Elsinore and Copenhagen.

“We know not how long we may be on the water, but our Lord does, and may His will be done, and His purposes stand! Hitherto the voyage has been most delightful, as far as the weather is concerned, but much more so as it relates to our internal comfort. Nothing can surpass the kindness of Mr. Puget and Mr. Parnell; their watchfulness, their kind consideration, has exceeded all we could have hoped. May the Lord stir you up to think much of us, and pray much for us, and to send us your pledge of counsel and love. Should you have anything to send me, the Church Missionary Society will forward it by the first ship, if it be not larger than an octavo volume. I take this most kindly at their hands.

“After many years of reflection about the work of a missionary, I am now actually on my way. Home has been left, friends who were as one's own soul have been

parted from, and we shall soon now have everything new to seek; but still the hand of the Lord is strong upon us all, enabling us to hope in His mercy, and believe in His promises. I never had very strong expectations of what we were to do being *manifestly* very great, but that we shall answer a purpose in God's plans I have no doubt. My source of enjoyment and happiness, therefore, for the future I expect to arise much more out of the realisation of Christ in my own soul to be my Christ than from anything in my external prospects. Elijah fully fulfilled God's purpose; yet he does not appear to have made more than one convert (Elisha) to the Lord his God, though there were some he knew not who had not bowed the knee to Baal. Nor did Noah make one convert; yet he fulfilled the Lord's purpose in his preaching; so before the Lord comes again, 'as in the days of Noah,' we shall, I expect, have to stretch forth our hands without many regarding; but let it be our concern, that we do, as individuals, and as a mission, preach Christ faithfully, and love Him truly. May the Lord, of His great mercy, keep among us the spirit of love and brotherly union; this is a very earnest prayer of mine, for it is so lovely to see brethren dwell together in unity."

When at last they sailed from Copenhagen, the light winds which prevailed prevented their reaching Peterburgh as soon as they had anticipated. During this time, however, they had the happiness of Christian fellowship with Mr. Puget and Mr. Parnell, of whose kind attention Mr. Groves thus writes in his journal:—

"The kindness of Mr. Parnell and Mr. Puget can only be of the Lord; it is so true, so unaffected, so adequate to all our present wants from man. Ah, what return can we make to the Lord for this His great kindness to us! May He bless these friends out of His treasures, and make even this voyage a sensible blessing to them! We have nothing to give them; but Thou, Lord, hast, therefore to Thee we come, who art our Father, for their recompense."

*(To be continued, if the Lord will.)*

HIS NAME SHALL BE CALLED

WONDERFUL, COUNSELLOR, THE MIGHTY  
GOD, THE EVERLASTING FATHER, THE  
PRINCE OF PEACE.

FAITH, guided by the Word of God, looks in upon that lowly scene in Bethlehem described by the Evangelist Matthew. Joseph is there, with Mary, his espoused wife. They have gone thither to be enrolled, or registered, in obedience to the decree of Cæsar Augustus. Their registration must be made in the city of David, because Joseph was of the house and lineage of David. Singular contrasts meet us here. At the behest of a pagan potentate, a son

of the royal house of David is in Bethlehem. Yet he is but an obscure man, a carpenter from Nazareth! He is in the city of his great father David, and is there with his espoused wife, the Virgin, of whom the prophet Isaiah had written, "Behold, the Virgin shall conceive, and shall bear a Son, and shall call His name Immanuel." Yet are they so disregarded and uncared for that, though the Virgin is great with child, no hospitality is extended to them—no, not even at the inn! "And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in the manger, because there was no room for them in the inn!"

If the scene and the circumstances thus set forth are calculated to fill us with amazement, how much more the sacred records concerning the dignity and character of that infant Child in the manger! Behold in that Son of the Virgin the one of whom Isaiah had spoken in joyful strain, "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. Of the increase of His government and peace no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

Is that His name, and such His office?—the name and dignity of that firstborn Son of Mary, so lowly then, so little thought of—ushered into the world in an outhouse of an over-crowded inn, and cradled in a manger? Even so!

As I meditate this wondrous mystery I seem to stand, with head uncovered and feet unshod, and gaze with mingled sorrow and delight upon the inmates of that stable in Bethlehem. No heart that really knows the value of the name of Jesus but must feel sorrow that the "Son of the Highest" should have been so slighted, even from His birth. But here also faith triumphs and finds occasion for joy, in that God's appointments were fulfilled, though the nation to whom that Son was given regarded Him not.

Nor was that *more than royal* infant without kingly honors, though the Jewish people "received Him not." "Born King of the Jews," but disowned by them, wise men from the east, divinely taught, and led by a star in the heavens, bring royal gifts to that wonderful Child. More than that, indeed, for they said, "We have seen His star in the east, and are come to worship Him." "And when they were come into the house, they saw the



Though Mr. Groves's connection with the Church Missionary Society terminated in the way he has described, he did not give up, as has been seen, the idea either of missions or of going to Bagdad, for which place his sympathies had been enlisted by Mr. Bickersteth's telling him they had for *years* endeavoured, but without success, to obtain a missionary. Mrs. Caldecott has kindly furnished a letter addressed to her husband by Mrs. Groves, just before their departure, which, while it confirms all Mr. Groves had said, both of her, and of the way God had led them, forms an interesting link between the period at which his autobiography terminates and his journal as a missionary begins:—

“ My dear Friend,—

“As you have kindly expressed a wish to hear from us, and my dear husband is very busy, I have much pleasure in sending you some information of our proceedings. Since we had the happiness of seeing you we seem to have been led *various* ways; but I feel quite persuaded that the Lord has led us in a *straight path*. He has made our hearts *willing* to be *guided* by Him, and will, therefore, accomplish His own designs in us. Many have offered to accompany us, and we have sometimes felt we should have a large party; a few days afterwards we have found ourselves standing alone; but our God has been very good in enabling us to feel, that, in the end, we shall have those whom He Himself had chosen for us. Our present party consists of our own little family (two boys of nine and ten, and Mr. Kitto), Mr. Groves's sister, Lydia, Miss Taylor, and Mr. Bathie, a young man who offered to go with us, when in Ireland. A day often makes great changes in our affairs; for instance, since I began this, Mr. Groves has been to call on Mrs. Taylor, wife of the British resident at Bagdad, and a native of the country, as her brother-in-law wishes Mr. Groves to take care of her and her party, on their return home, which, though a great charge, he feels happy in doing, hoping that the Lord has set up His candle in her heart. Thus we have been led, not knowing what the Lord designs for us; but having the comfortable assurance that He is leading us, although by paths we know not of, to a city of habitation. We greatly desire to hear how your heavenly Father is dealing with you; whether you are still in the furnace of affliction, or whether you have received deliverance at His hands. I trust and pray, whatever may be your case, the Lord Jesus is shining on your soul with His bright beams; and thus, although the body may almost faint, you will still be happy in the portion He has allotted you. Dear Miss Paget is in town with us.

“ Believe me, very sincerely, yours

“ In the bonds of the Gospel of peace,

“ M. B. Groves.”

It was on Friday, June the 12th, 1829, that Mr. Groves, accompanied by the party mentioned in his wife's letter, sailed in the yacht of a private gentleman for Petersburg. This mode of conveyance was furnished for them through one of those providential interpositions by which things seemingly adverse are overruled for the good of God's people and the development of the grace given to them. Whilst in London making inquiries about a ship, Mr. Groves happened to meet at

the breakfast-table of a friend Mr. Parnell, now Lord Congleton. The voyage to Petersburg was naturally the subject of conversation, when Mr. Parnell related that he had engaged to go down to Portsmouth with his friend Mr. Puget, to dispose of a yacht, the property of that gentleman, but, mistaking the day, he was not ready when Mr. Puget called for him. Had it not been for this circumstance he should not have been with them that morning; and it now occurred to him that, before Mr. Puget sold his yacht, it would be a delightful thing to let it carry the missionary party to Petersburg, and he was sure, if circumstances would allow of Mr. Puget's going, he would be most happy to take them. With this object in view, Mr. Parnell set off the same afternoon to Portsmouth, to consult Mr. Puget, who with great inconvenience to himself, most kindly entered into the proposed plan, and, after having made the necessary preparations, brought the yacht round to Gravesend, to take in Mr. Groves and his party.

The weather being unfavourable for several days, they made little progress, but Mr. Groves was enabled to have two services daily on deck, at which the sailors attended.

After encountering a heavy storm in the Categat, in which the yacht sustained some damages, they arrived, on Saturday, June 20th, at Copenhagen, where some Christian friends, Mr. and Mrs. Browne (the former Mr. Puget's brother-in-law), entertained them for several days while the yacht was undergoing repair, and showed them much kindness.

A letter from Mr. Groves, referring to this part of the voyage, contains some interesting particulars. It was addressed to Mr. Caldecott:—

“ Gulf of Finland, June 29th.

“ My very dear Brother,—

“ Not knowing what opportunities, or time, may be afforded me in Petersburg, I avail myself of the present moment to write you a line or two, when within about two hundred miles of the completion of our first voyage, and to tell you how very gracious the Lord has been to us since we left England. With His good hand upon us, we reached the Christian and most hospitable habitation of Mr. Peter Browne, his country house midway between Elsinore and Copenhagen.

“ We know not how long we may be on the water, but our Lord does, and may His will be done, and His purposes stand! Hitherto the voyage has been most delightful, as far as the weather is concerned, but much more so as it relates to our internal comfort. Nothing can surpass the kindness of Mr. Puget and Mr. Parnell; their watchfulness, their kind consideration, has exceeded all we could have hoped. May the Lord stir you up to think much of us, and pray much for us, and to send us your pledge of counsel and love. Should you have anything to send me, the Church Missionary Society will forward it by the first ship, if it be not larger than an octavo volume. I take this most kindly at their hands.

“After many years of reflection about the work of a missionary, I am now actually on my way. Home has been left, friends who were as one's own soul have been

parted from, and we shall soon now have everything new to seek; but still the hand of the Lord is strong upon us all, enabling us to hope in His mercy, and believe in His promises. I never had very strong expectations of what we were to do being *manifestly* very great, but that we shall answer a purpose in God's plans I have no doubt. My source of enjoyment and happiness, therefore, for the future I expect to arise much more out of the realisation of Christ in my own soul to be my Christ than from anything in my external prospects. Elijah fully fulfilled God's purpose; yet he does not appear to have made more than one convert (Elisha) to the Lord his God, though there were some he knew not who had not bowed the knee to Baal. Nor did Noah make one convert; yet he fulfilled the Lord's purpose in his preaching; so before the Lord comes again, 'as in the days of Noah,' we shall, I expect, have to stretch forth our hands without many regarding; but let it be our concern, that we do, as individuals, and as a mission, preach Christ faithfully, and love Him truly. May the Lord, of His great mercy, keep among us the spirit of love and brotherly union; this is a very earnest prayer of mine, for it is so lovely to see brethren dwell together in unity."

When at last they sailed from Copenhagen, the light winds which prevailed prevented their reaching Petersburg as soon as they had anticipated. During this time, however, they had the happiness of Christian fellowship with Mr. Puget and Mr. Parnell, of whose kind attention Mr. Groves thus writes in his journal:—

"The kindness of Mr. Parnell and Mr. Puget can only be of the Lord; it is so true, so unaffected, so adequate to all our present wants from man. Ah, what return can we make to the Lord for this His great kindness to us! May He bless these friends out of His treasures, and make even this voyage a sensible blessing to them! We have nothing to give them; but Thou, Lord, hast, therefore to Thee we come, who art our Father, for their recompense."

*(To be continued, if the Lord will.)*

#### HIS NAME SHALL BE CALLED

WONDERFUL, COUNSELLOR, THE MIGHTY  
GOD, THE EVERLASTING FATHER, THE  
PRINCE OF PEACE.

FAITH, guided by the Word of God, looks in upon that lowly scene in Bethlehem described by the Evangelist Matthew. Joseph is there, with Mary, his espoused wife. They have gone thither to be enrolled, or registered, in obedience to the decree of Cæsar Augustus. Their registration must be made in the city of David, because Joseph was of the house and lineage of David. Singular contrasts meet us here. At the behest of a pagan potentate, a son

of the royal house of David is in Bethlehem. Yet he is but an obscure man, a carpenter from Nazareth! He is in the city of his great father David, and is there with his espoused wife, the Virgin, of whom the prophet Isaiah had written, "Behold, the Virgin shall conceive, and shall bear a Son, and shall call His name Immanuel." Yet are they so disregarded and uncared for that, though the Virgin is great with child, no hospitality is extended to them—no, not even at the inn! "And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in the manger, because there was no room for them in the inn!"

If the scene and the circumstances thus set forth are calculated to fill us with amazement, how much more the sacred records concerning the dignity and character of that infant Child in the manger! Behold in that Son of the Virgin the one of whom Isaiah had spoken in joyful strain, "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. Of the increase of His government and peace no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

Is that His name, and such His office?—the name and dignity of that firstborn Son of Mary, so lowly then, so little thought of—ushered into the world in an outhouse of an over-crowded inn, and cradled in a manger? Even so!

As I meditate this wondrous mystery I seem to stand, with head uncovered and feet unshod, and gaze with mingled sorrow and delight upon the inmates of that stable in Bethlehem. No heart that really knows the value of the name of Jesus but must feel sorrow that the "Son of the Highest" should have been so slighted, even from His birth. But here also faith triumphs and finds occasion for joy, in that God's appointments were fulfilled, though the nation to whom that Son was given regarded Him not.

Nor was that *more than royal* infant without kingly honors, though the Jewish people "received Him not." "Born King of the Jews," but disowned by them, wise men from the east, divinely taught, and led by a star in the heavens, bring royal gifts to that wonderful Child. More than that, indeed, for they said, "We have seen His star in the east, and are come to worship Him." "And when they were come into the house, they saw the

young Child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh."

How great a mystery! How inscrutable these events, save as the Holy Spirit of God throws light upon them!

It has been well said, "There never was but One who was born a King." "Where is He," said the magi, "that is born King of the Jews?" Kings of the earth have sons who are by birth princes. They in turn inherit the thrones of their fathers—they become kings. But He of whom we speak came from God with a commission to reign. "Art thou a king then?" said Pilate, and Jesus affirmed that it was even so (John xviii. 37). The kingdom was His by Divine title. In vain Satan tempted our blessed Lord with present possession of all the kingdoms of the world and the glory of them. Jesus knew that they were all His own, yet He would wait the Father's time, and receive the inheritance from His hand alone. How could the heir of all things accept dominion from Satan? The tempter little understood the spirit of that Blessed One whom he was seeking to seduce from the path of faith and obedience. To any of the fallen sons of Adam the temptation might have seemed great. Such a one would reflect that it was the devil and his work which stood between the Christ of God and the kingdom which was rightfully His! Would Satan resign his prey, and yield the kingdoms to their rightful Lord? Might the shameful death of the cross be thus avoided? Yet even fallen humanity might well see the subtlety of the tempter. For how could the Son of God stoop and worship Satan and yet reign in righteousness? If Jesus must reign—and reign He must in due time—it could only be after He had *destroyed* the works of the devil—aye, and had conquered Satan too!

A time came when even the Jewish people thought to take Jesus by force and make Him a king. But He hid Himself from them. They were as powerless to force the kingdom upon Him, as Satan had been to seduce Him to accept it.

The blessed Saviour had come to suffer. Presently He will come to reign. His varied titles are not now universally acknowledged—"We see not yet all things put under Him." But true Christians discover—believing all the Word of God—that the blessed Jesus, once of Bethlehem, Nazareth, Gethsemane, Golgotha, and the sepulchre—now seated on the Father's throne—is the true inheritor of those titles, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Yea, not only so; true believers know Him, by faith,

in those varied characters, and are, moreover, free to avail themselves of all the blessedness therein provided for them. "For it pleased the Father that in Him should all fulness dwell."

---

#### A SHORT MEDITATION ON THE LORD JESUS CHRIST.

THE Lord Jesus is variously presented in the Gospels. We see Him God and Man in one Person, and yet without confusion of the natures. One in eternal glory with the Father, and yet as truly the Son of Mary, "made of a woman," His body formed in the Virgin's womb. We see Him the Son in the bosom of the Father, the Word made flesh declaring God, the Son of God, the Christ, the Son of man, the Son of David, Jesus of Nazareth, the Servant, the sent One, the sanctified One, the given One, the sealed One, the Lamb, and then the risen, the ascended, the glorified One

In such titles and characters we read of Him.

Various also in conditions and circumstances is He seen by us. Very chequered surely was His daily life. He was always a Stranger, a solitary One, and yet none so accessible. He was in continual collision with the rulers; teaching the people; counselling, warning, enlightening the disciples that followed Him; in nearer fellowship with the Twelve; or dealing still more closely and lovingly with individual souls. He knew the tempers of Pharisees, Sadducees, and Herodians, and had words in season for each. All manner of persons He had to answer, all manner of diseases to heal, all kinds of need and infirmity to relieve; cases of all sorts making demands on Him continually, and, as we say, unexpectedly. His whole life was ever holding out an invitation to the burthened, afflicted world around Him.

In these different connections we see the Lord.

At times, likewise, He is scorned and slighted, watched and hated; retiring, as if to save His life from the attempts of the enemy.

At times He is weak, followed only by the poorest of the people, wearied and hungry, ministered to by some loving women, who knew themselves to be His debtors.

At times He is in all gentleness, compassionating the multitudes, or companying with His disciples.

At times He is in strength, doing wonders, or letting out some rays of glory, the realms of death and the powers of unseen worlds being subject to Him.

Thus and thus is He again before us, as we read the Evangelists. He that descended is the same

also that ascended," surely we may say in this sense. He will ask for a cup of water at the hand of a stranger because He is weary with His journey, though He will turn water into wine for the use of others. He will ask the loan of a boat from a fisherman, when the people press on Him and throng Him; He will pass on as a traveller that would go further, and not enter unbidden the dwelling of others; and yet, when occasions demanded it, He would claim a beast from the *owner* of it, as having the title of the *Lord* to it, or let it be known that the right hand of power in the highest was His seat and the clouds His chariot.

The world would not contain the books that would be written if all were told; but what is told is told for our blessing, that we may know Him, and live by that knowledge, and love Him, and trust Him.

His glories are threefold—personal, official, and moral. His personal glory He veiled, save when faith discovered it, or any occasion demanded it. His official glory He veiled likewise. He did not walk through the land as either the Divine Son in the bosom of the Father, or as the authoritative Son of David. Such glories were commonly hid, as He passed on through the circumstances of life day by day. But His moral glory could not be hid. He could not be less than perfect as He acted, or as He was seen and heard. Moral glory belonged to Him—it was Himself. From its intense excellency it was too bright for the eye of man, and man was under constant exposure and rebuke from it; but there it shone, whether man could bear it or not. It illuminates every page of the four Evangelists, as it once did every path which He Himself trod on this earth of ours.

But, beside this moral glory which ever shone in Him, we see Him going from glory to glory along the whole way from the womb to the heavens. Our Evangelists enable us thus to track Him.

At His birth, He comes forth in the glory of untainted humanity. He was "made of a woman," born in the world. He was, however, "the holy thing." And thus, in His person, the full glory of *the nature* which He had assumed is seen.

During His childhood and youth, and the whole term of His subjection to His parents at Nazareth, it was the glory of *the law* He was reflecting. Perfect under Moses, He grew in favour with God and man. Moses, in his day, bore on his face the glory of the law, but he bore it only officially or representatively. He could not reflect it essentially or personally, for he was not himself keeping it. He could not do that. Like the feeblest in the camp, he quaked as he heard it. But Jesus kept it, and thus, personally or essentially, bore the reflection of it. Of course, I mean in

spirit. He was the living type of the perfection which the law demanded.

In due time, however, He has to leave the solitudes of Nazareth. He is baptized, taking the new place to which the voice of God had called Israel. He was thus fulfilling *all* righteousness—that demanded by one call of God as well as by another.

Here, however, we may stand for a moment, and notice something peculiar. He passed away *at once* from under John. His baptism was rather *accompanied* than *succeeded* by His anointing, by His ordination, as we may call it, His commission from the Father and endowment by the Holy Ghost; for we read, "And Jesus, when He was baptized, went up *straightway* out of the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

This is peculiar. Jesus was not kept one moment under John's baptism. He could not stay there. No fruit of repentance could be looked for from One who had been already perfect under the law. He *went* under this baptism because He would fulfil all righteousness; He was not *kept* under it, because no fruit of it, no "fruit meet for repentance," could be demanded of Him. As He came up out of the water, the heavens opened upon Him, the Spirit descended, and the voice said, "This is My beloved Son, in whom I am well pleased." This was His glory, as I may say, under *John*—peculiar, indeed, and perfect in its generation.

Then, as anointed and commissioned, He comes forth into action. It is no longer Nazareth merely, but the whole land. And He comes forth to manifest the Divine character. The perfectly obedient One still, honouring the law in every jot and tittle, His business now is to manifest the Father, and Divine glories, amid the miseries and need of a self-ruined world. The glory of the *image of the Father* now shone in Him, in the ministry He had come forth to fulfil.

It was not merely as perfect under the law He showed Himself to the world. He kept the law Himself, but He did not bring it forth to others. Had He done that, He would have been a lawgiver, as Moses had been. But, while the law was given by Moses, it was "grace and truth" that came by Jesus Christ. In retirement at Nazareth He bore on Him the glory of the Father, displaying the Divine character in the behalf of need and wretchedness, though still the obedient One, and as perfect under the law as before. But He that saw Him saw the Father that sent Him.

Such was the living, active, ministering Jesus.—*Bellell.*

## Answers to Correspondents.

To the Editor of THE MASTER'S WILL.

J. —, FURNESS.—I thank you for the tracts, &c., and Alford's Testament, also the copies of THE MASTER'S WILL. I gave the latter away where I think they will be valued. Many Christian people now are not satisfied with a paper unless it contains something exciting, or what is called interesting. And I remember very well when it was so with me. To my mind it is a scandal to see how some Christian papers lend their aid to impostors (and I might call some advertisers by worse names) for the mere sake of making money. I wonder where they would draw the line. Some put in stories quite sensational. I am very glad to have Alford's Testament; his renderings of some texts seem to make matters plain very often, though I am no judge of their correctness. I enclose a P.O.O. for one pound. After paying for what you sent me you will have a few shillings left, which please give with best wishes to Mr. Toye, for his Orphan Home. It ought to be better known.

Answer to J. —, FURNESS.—Your contribution to Mr. Toye's Orphan Home has been duly forwarded. The Orphanage at Lewisham Road is wonderfully carried on, very much through small donations, and none should withhold the little they can give, however small the amount. No doubt "widows' mites" effect marvellous things in carrying on the Lord's work. We quite endorse your remarks concerning the advertising and the sensational novels and trash which abound in religious papers. It is such reading that leads people into infidelity. Christians should in every way discountenance such publications.

LEWISHAM.—Your donation for the China Inland Mission, has been duly forwarded to Mr. J. Hudson Taylor. We take the opportunity to say the dreadful famine still prevails in China. The public papers state the most heart-rending particulars concerning it. Murder and cannibalism have become frightfully common there, and death in every form. We earnestly entreat all who can in any way assist to send contributions to Mr. J. Hudson Taylor, 6, Pyrland Road, Canonbury, N. Funds sent through that channel will be used most effectually and with the utmost fidelity.

M.—I met our brother E— some ti meago; he continues to go on with two or three in a private house, and, I gathered, not very happily. I cannot but feel myself, where there are saints meeting simply in the name of the Lord and in an open manner, it is better to associate oneself with such, and try to be "fellow-helpers to the truth," even though we may see things we do not like. Members of the Body cannot afford to be independent one of another, and fellowship helps to clear away strained or even false views we often get, when alone, on many things. Surely if largeness of heart is wanted anywhere, it is in the Church of God—not, however, liberalism, but grace and truth. Surely 1 Cor. xiii. is little understood by the Lord's children; it is the very heart of God unveiled; and can you find that God ever passes over a fault? Never. But why?—that we may be partakers of His holiness.

Answer.—We quite agree with you. Selfishness, which is at the root of exclusiveness, is in manifest opposition to the Spirit of Christ. The special word for our time is, "Let us hold forth the confession of the hope without wavering, . . . and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching" (Heb. x. 24. 25).

Many disappointments we must needs encounter in connection with the assembly. Alas! we are apt to demand perfection in our brethren, though conscious of falling far short of the mark ourselves.

May each dear Christian get inscribed on the heart that precious Scripture you refer to! Truly, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things"! May our aim be nothing short of this, however much we have failed in the past.

## Notice to Correspondents.

All communications must be addressed to the EDITOR, 10, St. Paul's Road, Canonbury, N.

## NOTICE.

We have been induced to return to the size and price as at the commencement of this little paper—namely, eight pages, one penny. One great advantage of this is that THE MASTER'S WILL may be more freely circulated.

The six numbers of THE MASTER'S WILL, 1 to 6, January to June, may now be had, stitched in blue cover, forming a very presentable book, price 8d. W. H. Guest, 20, Warwick Lane, Paternoster Row.

The Editor will be glad to arrange with any Christians in the Colonies and abroad to become agents for THE MASTER'S WILL. Address the Editor of THE MASTER'S WILL, 10, St. Paul's Road, Canonbury, N.

Complete in One Vol., cloth, price 21s.

## THE ENGLISHMAN'S HEBREW BIBLE,

Showing many of the Hidden Beauties and Divine Perfections of the Inspired Original on the page of the Authorized Version.

By THOMAS NEWBERRY.

Names of Subscribers and Post Office Orders may be sent to MR. THOMAS NEWBERRY, Abbey Street, Crewkerne, Somerset.

LONDON: Printed by J. ANDREWS & Co., No. 24, St. John Street, in the Parish of St. Sepulchre Without, in the County of Middlesex; Published by W. H. GUEST, 20, Warwick Lane, Paternoster Row, in the City of London.











