

FOOD

FOR CHRIST'S FLOCK.

"FEED MY LAMBS FEED MY SHEEP."

CONTAINING,

AMONG VARIOUS OTHER PAPERS,

REMARKS ON THE APOCALYPSE;

AND ALSO ON

THE BOOK OF ZECHARIAH.

WITH ORIGINAL POETRY.

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J. K. CAMPBELL, HIGH HOLBORN.

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I N D E X .

Apocalypse (The), 6, 19, 25, 39, 51.

Anointings (The), 95.

Blood of Sprinkling (The), 33.

Baptism and the Lord's Supper, 34.

Correspondence, 78.

Christ's Footstool, 86.

Christ must be all in all, 92, 99.

Church's Failure (The), 109.

Death and the Lord's Coming, 59.

Extracts from "Present Testimony," 60.

Extracts from "Experience," 61.

Entrance into the Holiest, and the assembling of ourselves
together, 97.

Foolishness of God (The), 17.

Few words on the Holiness and Sufferings of Christ, 65.

Gospel of the Grace of God (The), 2.

History (Short) of Theroigne de Mericourt, Voltaire, Thomas
Paine, and the Earl of Rochester, 37.

Harmony of the Divine Perfections, 49.

iv.

Hypocrites, 101.

Introductory Remarks, 1.

John xiv. 22 ; 76.

Job, 102.

"I thank God that I baptized none of you but Crispus and
Gaius," 108.

Jacob, 117.

Law of Progression (The), 13.

Liberty of Ministry and its abuses, 72.

Laodicea and Babylon, 75.

"My people love to have it so," 74.

Notice, 81.

Nadab and Abihu, 89.

Poetry (Sacred), 12, 24, 36, 48, 64, 79, 80, 88, 96, 103, 104, 111,
112, 119, 120, 130, 131, 132.

Seven Utterances of Jesus on the Cross, 4.

Two Baptizers (The), 45.

Tomb of Mahomet (The), 62.

Worship and Testimony, 70.

"Watch," 82.

"Whoso offereth praise glorifieth Me," 115.

"Yet a little while," 58.

"Ye are gods," 95.

Zechariah (Remarks on), 105, 113, 121.

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"Feed my lambs . . . Feed my sheep."—John xxi. 15, 16,

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CONTENTS :

INTRODUCTORY REMARKS.

THE GOSPEL OF THE GRACE OF GOD.

THE SEVEN UTTERANCES OF JESUS
ON THE CROSS.

THE APOCALYPSE.—I. THE THINGS
WHICH JOHN HAD SEEN. II. THE
THINGS WHICH ARE.

SACRED POETRY—ORIGINAL AND SE-
LECT.—"TIME IS SHORT."

INTRODUCTORY REMARKS.

THE object of this Publication is, from time to time, as the Lord may give supplies, to comfort and edify His people by *the truth*.

Its pages are open to any Christian, sound in the faith, who may have it in his heart to help his fellow-pilgrims, according to the ability which God has given.

Questions, also, by those who are really seeking truth, might be asked ; and contributions, written as concisely as possible, will be gladly received, whether the truth conveyed be *doctrinal*, *practical*, or *prophetical*.

Above all, beloved in the Lord, "pray for us, that the word of the Lord may have free course, and be glorified."

THE GOSPEL OF THE GRACE OF GOD.

THE RISEN SAVIOUR'S COMMAND.—“*Go ye into all the world, and preach the gospel to every creature.*”

GOD the Holy Ghost says in the Scriptures, “If any”—an apostle or an angel from heaven—“preach any other gospel, *let him be accursed.*” Many other gospels have been preached; but, the *only true one* is the Gospel of God's GRACE; or, as it is elsewhere called, “The glorious gospel of the blessed God.”

1. *What is this Gospel?*

Real *good news*, or *glad tidings*, as the word signifies, viz:—That there is for poor lost sinners a full and free forgiveness of all sins through the precious blood of Jesus Christ the Saviour.

2. *How can a sinner be forgiven “through the blood” of Jesus Christ? One would think if he repented and wrought good works, that would secure his salvation.*

When a *sinner* vainly thinks he can make himself *righteous*, and thus deserve God's favour, he takes a proud position in which God can have no dealings with him, except in judgment; and then his boasted righteousness will be found, at the very best, but “filthy rags,” and only help to condemn him. Self-righteousness will be the condemnation of thousands. Mark this important truth:—All mankind, from Adam downwards, “*have sinned,*” proving thus their state by nature; yet God has pity and compassion on poor sinners; having “no pleasure in the death of the wicked;” “waiting to be gracious;” really “beseeching,” (mark that,) “beseeching” poor sinners to be “reconciled” to Himself:—And Christ Jesus, who is the living expression of God's grace, “came into the world *to save sinners.*”

THE GOSPEL OF THE GRACE OF GOD.

3

Directly a man or woman lays claim to righteousness, they thus declare that the Gospel of God's GRACE is not for them, for it only suits poor lost *sinner*s.

3. *But I know that I am a sinner ; and could I know that my sins were pardoned it would remove all my fear of death and judgment : but do tell me how it is that the forgiveness of sins is "through the blood" of Jesus Christ.*

God laid our iniquities upon Jesus Christ. (Isa. liii. 6.) He, the holy and perfectly righteous Jesus, stood *once* on Calvary before God, having other men's innumerable sins laid to His charge; and He bore all the wrath and just judgment which those sins deserved:—God forsook Him; and He, the blessed Jesus, made a full and complete atonement for those sins by the shedding of His own "precious blood." "Behold the Lamb of God which beareth away the *sin* of the world."

4. *Now I see ! My many sins deserved the just punishment of a holy God ; but that good and compassionate God, in His love to me, laid those sins on Jesus Christ ; who willingly bore the filthy load, and shed His blood in my stead. He died for ME.*

Yes ! and God hath raised Jesus from the dead, which at once proves that His blood entirely washed away *all* the guilt; for had there remained but one single sin on Jesus unatoned for, He could not have stood before the holy God.

5. *Then I can now apply to myself this sweet verse in Ephesians, "In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of God's grace."*

Happy soul ! God hath indeed blessed to you the gospel of His grace. You are a *believer* now. Hearken to your amazingly great privileges:—"He that believeth *hath* everlasting life." Observe, you *have got* eternal life, and "shall never perish." Again, "As many as received Him, (Jesus,) to them gave He the privilege to become the *sons*

of God." "Beloved, now are we the *sons* of God." Observe, believers *are* God's *children*; Jesus "is not ashamed to call them *brethren*." Again, Jesus said to His Father, "The glory which thou hast given me, I have given them, that they may be *one*, even as we are one." Observe, the very same glory which God gave to Him, His beloved Son, He gives to those who believe on Him. The Holy Ghost says by Paul, that when Christ comes again, as He has promised, to take us unto Himself, (John xiv. 3,) the saints who have fallen asleep shall be raised first, then we, if we are alive at that time, shall be changed, and caught up to meet the Lord, to be "for ever *with* Him." (1 Cor. xv. 51—55; 1 Thess. iv. 14—18.) The Apostle John says, "We know that when He shall *appear*, we shall be *like* Him." What a "blessed hope"! To be for ever *with* Christ and *like* Christ! Meditate, christians, on your vast privileges, and offer to God "the sacrifice of *praise* continually, that is, the fruit of your lips, *giving thanks* to His name." This is to "worship the Father;" and "the Father *seeketh such* to worship him." (John iv. 23.)

THE SEVEN UTTERANCES OF JESUS ON THE CROSS.

- I. "*Father, forgive them, for they know not what they do.*"
- II. "*Verily I say unto thee, To-day shalt thou be with me in paradise.*"
- III. To HIS MOTHER—"Woman, behold thy son."
To JOHN—"Behold thy mother."
- IV. "*My God, my God, why hast thou forsaken me?*"
- V. "*I thirst.*"
- VI. "*It is finished.*"
- VII. "*Father, into thy hands I commit my spirit.*"

I. The blessed Lord Jesus not only *taught* forgiveness to enemies, (Matt. v. 44,) but He *forgave*. His martyr Stephen was also filled with the same spirit,—“Lord, lay not *this* sin to their charge.” (Acts vii. 60.)

THE SEVEN UTTERANCES OF JESUS.

5

II. Although hanging on the cross like a malefactor, He speaks as the *Lord*: “Verily I say unto thee, To-day shalt thou be with me in paradise.” What an immediate flow of *grace* to the poor thief who had just said, “Lord, remember *me*.” Precious Saviour of poor worthless sinners! He never, never will *forget* the one who cries to Him. “Him that cometh unto me, I will not, no, I will not cast him out.”

III. How perfect, too, were the feelings of Jesus *as a man*. He thought of His mother though His soul was just entering into that awful experience of being judged by God as the sinners’ substitute. He commits her to His beloved disciple, and “from that hour” that disciple cherished her.

IV. We now behold the Saviour enduring the wrath of God as the Sin-Bearer. This was *the hour* He anticipated in Gethsemane. This was “*the hour*” for which He emphatically came into the world. (John xii. 27.) “The chastisement of our peace was upon him, and by his stripes we are healed.” (Isa. liii.)

V. The passing through this dreadful hour of suffering, dried up, as it were, His very vitals. “My strength is dried up like a potsherd, and my tongue cleaveth to my jaws.” (Ps. xxii. lxix.) And yet *man*, for whom He died, could mock His *thirst* with vinegar and gall!

VI. The sacrifice is now *completed*. The great work of redemption is now *accomplished*. The Jewish rites and ceremonies, which were *shadows* of “things to come,” are now abolished; for the *true* Lamb of God has *offered Himself*. Sweet the eternal peace and rest which are now the portion of a poor believing sinner; for there is nothing more to be done, nothing more to be added to the *finished* work of Christ.

VII. And now that Jehovah’s “waves and billows” have passed over Him—now that the holy wrath of God

against sin has been met by the perfect sacrifice of Jesus, He can say, not merely "My God,"—but "*Father, into thy hand I commend my spirit.*" And three days afterwards, "God raised him from the dead."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

THE APOCALYPSE.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

THE first step, as I believe, towards the right understanding of this book, is to mark its division into *three* parts. And, observe, this is no forced division; but it is one that is made by the Lord Himself. He says to John, "Write . . . the things which thou hast seen, and the things which are, and the things which shall be hereafter."

PART I.—THE THINGS WHICH JOHN HAD SEEN.

The apostle says, "I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man."

The seven candlesticks are spoken of (ver. 20) as "the seven churches." The Son of man is therefore seen in the midst of the *churches* or *gatherings*: for there is, in fact, but *the one church*, the "*one body*," however widely it may be *practically* denied.

The garments in which the Son of man is here seen, are *priestly garments*. But He is not seen with His face turned towards God in *intercession*:—He is seen "with eyes as a flame of fire," as *the discerner*. The office of the priest in the case of leprosy, as recorded in Lev. xiii., where it is often repeated, "The priest shall *look* on him," seems to be that which the Lord is exercising here.

THE APOCALYPSE.

7

These two parts of the priestly office of Jesus are, I believe, alluded to in Heb. iv. 12—16. 1st. A Discerner of the thoughts and intents of the heart, to whose eyes all things are naked and opened. 2ndly. The tender-hearted One, who can be touched with the feeling of our infirmities.

The person of the Lord is most blessedly described from ver. 13 to 17. His identity with “the Ancient of days” is seen by a comparison of verse 14 with Dan. vii. 9. His “feet like unto fine brass” denote, I judge, stability and purity. His voice being spoken of “as the sound of many waters,” denotes that it would make itself heard; but yet how sweet the sound to the poor weary traveller in the wilderness! The “sharp two-edged sword” out of His mouth, denotes the *piercing power* of His word. His countenance shining as the sun denotes His glory, as in the transfiguration,—“his face did shine as the sun.” (Matt. xvii. 2.) And His right hand holding “the seven stars,” which are “the angels of the seven churches,” shews that *His* ministering servants, (i.e., *His* servants who minister in the word,) are not only *His gifts*, but that He alone can *sustain* them.

This is the One “with whom we have to do.” When John, the beloved disciple, saw Him thus, he fell at His feet as dead. But immediately sweet words of grace flow from the lips of that blessed One, upon whose bosom John had often lain;—“Fear not,” He says, “I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore: Amen: and have the *keys of hades and of death*”: i.e., “I have power over the world of spirits, and I have power over the grave which contains the dead bodies.”

PART II.—THE THINGS WHICH ARE.

These things are contained in chap. ii. iii., where the churches, as gatherings on the earth, having been tried, are either admonished or exhorted.

Before we notice what the Spirit saith to the churches, let us meditate for a few moments on what the Spirit saith concerning *the church*—the *one church*.

In Eph. iii. the apostle Paul says, “By *revelation* he made known to me *the mystery*, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets *by the Spirit*.” And this *mystery*, as we are taught, was not merely the breaking down of the middle wall of partition between Jew and Gentile; but taking both Jew and Gentile into vital union with Himself; so that “*the one body*,” formed both of Jews *and* Gentiles, is taught to know itself *one with Christ*. And this is the great truth of the Ephesians. It is not, as in Hebrews, Jesus in heaven *for* me,—sweetly precious as that truth is,—but it is Christ Jesus in heaven, and His saints *in* Him. “He hath raised us up *together*, and made us sit *together*, in heavenly places *in* Christ Jesus.” “We are members of his body, of his flesh, and of his bones.” “This is *the great mystery*.”

And it is a great question in my own mind whether the *first step* in the *apostacy* was not the letting slip this truth.

Let us look at this for a moment or two.

When the apostle Paul was about to leave the Ephesian *elders*, he says to them, “I have not shunned to declare unto *you* all the *counsel* of God: take heed, *therefore*, unto yourselves, and to all the flock over the which *the Holy Ghost* hath made you overseers, to *feed* the church.” “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to *draw away disciples after them*. Therefore *watch*.”

The moment a man begins to draw away disciples after *himself*, he denies the *unity* of “the body.” And if, when the heresy or schism begins to work, he does not judge himself, and still comes to the Lord’s table, he eats and drinks unworthily; he eats and drinks judgment to him-

self, not discerning the Lord's *body*; i.e., the *one* church. "He is the *head* of the *body*, the church."

Now, when John wrote *his* epistle to the church at Ephesus, or, more properly speaking, to "the angel" there, the Spirit says, "I have somewhat against *thee*, because thou hast *left* thy first love: remember, therefore, from whence *thou art fallen*." Here, then, as I judge, was the *first step* in the *apostacy*, or *falling away*. And all the other churches, or gatherings, seem to have followed in the train of Ephesus. The *unity* of "the body," as taught by the apostle Paul seems to have been lost sight of; *one man* had got the presidency; and although the blessed Lord does (and He ever does) commend all He can, yet his apostle by the Spirit has to *reprove*.

And let us also notice this,—the apostle John *writes* that which Christ *utters*, and in each epistle we are called upon to "hear what *the Spirit* saith to the churches." Is not this in happy harmony with John xvi. 13? "Whatsoever he (the Spirit of truth) shall *hear*, that shall he *speak*."

Let us now look at these seven epistles.

I.—THE CHURCH AT EPHEBUS.

Each of these seven epistles are divided into three parts:—1. Christ reveals Himself under certain names and titles. 2. The present need of the church is met by the admonition or exhortation. 3. Some blessed word of encouragement is given "to him that overcometh."

We will briefly notice each in these three divisions.

1. The Lord speaks of Himself as the apostle saw Him, ch. i. 13—16, walking in the midst of the churches, and sustaining by His power His seven angels, or servants.

2. He commends first all He can in His servant; the works, labour, and patience; how he could not bear evil men; how he had tried the false apostles, and found them liars; and had still gone on, bearing much, having patience, labouring for *His* name's sake, and not fainting. Still there was this against him—he had left his first love; the

church was *his* candlestick; it had come to that. He is therefore called to repent and do his first works. But the Lord cannot overlook another thing which He approves,—he hates the *deeds* of the Nicolaitanes. (In the epistle to Pergamos we read of the *doctrine* of the Nicolaitanes. Bad doctrine always leads to bad practice.)

3. The encouragement “to him that overcometh” is—that as the second Adam has regained what the first Adam lost, (see Gen. iii. 24,) the overcomer shall participate in this blessing.

II.—THE CHURCH AT SMYRNA.

1. The Lord here asserts His own proper divinity, by speaking of Himself as Jehovah does in Isa. xlv. 6: “I am the first, and I am the last, and besides me there is no God.” And yet, nevertheless, man; for He adds, “who was dead, and is alive.” As God He could not die; as man He did.

2. He speaks of His servant's works, tribulation, and poverty; but tells him he is “rich”; i.e., rich in faith, rich in heavenly things. He also tells him that He *knows* the blasphemy of them which say (boastingly, no doubt) they are *Jews*, but who are really “the synagogue of Satan”; and then tells him not to fear the things he shall have to suffer; for the devil (who is always the active cause, though men may be his instruments) will raise a persecution, and some of them shall be cast into prison, that they may be tried; that this tribulation shall last ten days; and if it be unto the death, the word is, Be faithful, even “unto death, and I will give thee a *crown of life*.” This *crown* is connected with patient endurance. (See James i. 12.)

3. However dreadful the circumstances may be under which the *first* death comes, “he that overcometh” shall not be touched by “the *second* death.” This shall be the portion of the devil and his wicked agents. (See chap. xx. 14; xxi. 8.)

THE APOCALYPSE.

11

III.—THE CHURCH AT PERGAMOS.

1. The Lord speaks of Himself as having “the sharp sword with two edges.” Compare this with Isa. xlix. 1, 2: “He hath made my *mouth* like a *sharp sword*.”

2. He then says that He knows His servant's works, and *where* he *dwells*, even where Satan's seat is. He commends him for holding fast His name, and not denying His faith, even in those days wherein Antipas, a faithful saint, was martyred. But He had a few things against him, because there were some among them who held the doctrine of Balaam; i.e., teaching false things for filthy lucre's sake, and thus wickedly ensnaring God's people. And there were some also among them who held the *doctrine* of the Nicolaitanes, whose *deeds* were reprehended at Ephesus. The word therefore is, “*Repent*, or else I will come unto thee quickly, and will fight against them with the *sword* of my *mouth*.”

And here let me make a remark or two about the word “come.” We must not think that every time the words, “I will come,” are used, that they must mean either the Lord coming *for* His saints, or *with* them in judgment. In the above passage, for instance, they mean neither. It is really a coming in the power of the Spirit, through the word, to purge out false doctrine.

In *communion* He *comes* to the believer, as doth the Father also. (See John xiv. 23.) And in Rev. ii. 5, we find that in removing a church, or candlestick, from any particular place, He speaks of Himself as *coming* to that church.

(*To be continued.*)

SACRED POETRY.

ORIGINAL AND SELECT.

Lines written in an Album by a dearly beloved wife, (M. E. B.,) whose spirit
now rests with Jesus.—1 Thes. iv. 13.

“TIME IS SHORT.”

JESUS stands above, and calls thee;
Raise thine heart, and upward rise;
Linger not—see heaven before thee—
Onward press toward the skies.

Though thou art young, plead no excuses;
Say not, “Years are yet in store”;
Lest, while still thou’rt undecided,
Time itself shall be no more.

Oh! may this thy case be never!
Turn to God while still He’s near;
Then, indeed, thou’lt always find Him
Ready with His love to cheer.

WHEN mourning o’er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while—
Thou, Saviour, mark’st the tears I shed,
For Thou didst weep o’er Lazarus dead.

And oh! when I have safely passed
Through every conflict but the last,
Still, still unchanging, watch beside
My painful bed,—for thou hast died,—
Then point to realms of cloudless day,
And wipe the latest tear away.

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CONTENTS :

"THE LAW OF PROGRESSION;" OR, DEVELOPMENT.—I. MAN'S NATURAL CONDITION. II. GOD'S FREE GRACE IN SALVATION.	THE FOOLISHNESS OF GOD; OR, IN- TELLECT AND CONSCIENCE. THE APOCALYPSE. (CONTINUED.) SACRED POETRY.—(ORIGINAL.)
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"THE LAW OF PROGRESSION;" OR, DEVELOPMENT.

I.—MAN'S NATURAL CONDITION.

"*There is NONE righteous, no, not one.*" "*ALL have sinned.*"
"*The HEART is deceitful above all things, and desperately
wicked.*" "*By NATURE*" (not merely by practice) "*we are
the children of wrath.*"—(Rom. iii., Jer. xvii., Eph. ii.)

THE law of progression in a fallen being is not from bad to good, but from bad to worse. To look upon humanity as getting better and better is a mere philosophical fallacy, and quite opposed both to Scripture and fact. Things got worse and worse from Adam's fall to the deluge. Then things got worse and worse till Israel was delivered by the mighty hand of God. And, even with Israel, things got worse and worse, slaying God's prophets, &c., till His wrath arose against them, and there was no remedy. (2 Chron. xxxvi. 16.) And after their restoration from

captivity, things got worse and worse, till they murdered the Son of God, and resisted the Holy Ghost—then wrath came upon them to the uttermost. (1 Thess. ii. 15, 16.) And so with that which is called the Church. So far from being put under *the law of* PROGRESSION, when miracles, &c., had passed away, it gradually DECLINED, till darkness that might be felt (even the darkness of *Popery*) spread over nearly all the people. And from the time of the Reformation, (though God in His mercy still checks the *decaying progress* by occasional revivals, as in the case of Israel under the Judges,) yet we find that Puseyism is insidiously creeping on and on; and false doctrine with many intellectual champions vaunting itself. Alas! Alas! for those who think that man is getting *better* because he is more *refined*. The HEART, the INSIDE, is the great thing, not the *outside*. (Matt. xxiii. 25, &c.)

2 Tim. iii.—“This know also that in *the last days* perilous times shall come, for men shall be *lovers of their own selves*, covetous, boasters, . . . having a *form of godliness*, but denying the *power* thereof;”—i.e., unbelievably slighting the work and energy of the Holy Ghost, the only true source of life and power in the Church. The close of this dispensation is *judgment on evil*, (and judgment *begins* at the house of God,) as it ever has been in all past dispensations.

II.—GOD'S FREE GRACE IN SALVATION.

“*By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast . . . Therefore it is of faith that it might be by grace.*” “*He that believeth on me HATH everlasting life.*”—(Eph. ii., Rom. iv., John vi.)

It is incorrect to say—man is merely surrounded by good influences, by yielding to which he secures his own salvation. There is an absolute necessity that he should

be "*born again*." (John iii.) Conversion cannot be *advance*; it must be *new creation*. For if a man in nature makes *advance*, it is only in evil, EVEN IF HE BECOMES RELIGIOUS; for the religion of the natural man only makes him a self-righteous Pharisee. Cain was *religious* in his way; but he brought an offering without *blood*; he had no love to God in his heart; and the issue was, he slew his brother. The Pharisees were *religious*, making long prayers, &c.; but they and the chief priests were the great enemies of the Son of God. The natural man may love a God of his own; but he does not either know or love *the only true God*, the God of the scriptures, for "it is life eternal to know Him." (John xvii. 3.) And there is no saving knowledge of God except we know Him as the HOLY One as well as the GRACIOUS One; and He can only be known thus in Jesus Christ our Lord.

The moment I know God as the *Holy* God, I find myself condemned; not merely because of what I have *done*, but because of what I *AM*. I *am* a *sinner*; sin is in me; it may not have shewn so much bad fruit in my practice as in others, but I *am* a corrupt tree—that is my natural condition. And the corrupt tree can only bring forth corrupt fruit, even though it be improperly taken into the Church of Christ. (Matt. vii. 15—20.) Therefore the remedy, the only remedy, is—make the tree *good*. And this is effected, not by education, or good influences, but by a positive act of regeneration, which the *most moral* man requires ere he is fit for heaven, as much as the poor publican and harlot. Without this work in the soul, there is no real love to God, or faith in Christ. For regarding Christ as a teacher merely is valueless, though He certainly did teach. The great point is, "He came into the world *to save sinners*." And this He did by dying for them. "He bare our sins in his own body on the tree;" and shed His precious blood to make a full atonement. "It is *the blood* that maketh an atonement for the soul." A religion without the atoning blood of Christ is Pharisaism at the best.

And no matter *how young* the sinner may be when converted to God, he is *saved as a sinner* by the *atonement* of the Lord Jesus. Indeed, that *atonement* is the ground of salvation for all who die in infancy. There will not be one in heaven who cannot say, "Worthy is the Lamb that was *slain*."

How the Apostles gloried in *the finished work of Christ*! "He hath put away sin by the *sacrifice* of himself." He has gone into heaven as our interceding Priest, "*having obtained* eternal redemption for us." "Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory for ever and ever." This is the way their souls rejoiced in the Christ of God. Oh, that our hearts may thus rejoice also! and then, we shall not only enjoy *settled peace* ourselves, but be able to *preach*, in our measure, "Christ crucified"—"the power of God and the wisdom of God."

When a man is "born again," there is progression, there is growth. This is plainly declared. "*Grow in grace*," &c. And God is glorified by our increased fruitfulness in every good word and work. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit." But, remember, "Without me ye can do nothing . . . Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (John xv.)

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. v., vi.)

THE FOOLISHNESS OF GOD;

OR, INTELLECT AND CONSCIENCE.

"The foolishness of God is wiser than men." (1 Cor. i. 25.)

ANIMALS have instinct; Man has intellect; God has wisdom. The two first have a certain range prescribed them; the latter is infinite. No animal can understand "the things of man;" neither can "the natural man receive the things of the Spirit of God, for they are foolishness unto him." (1 Cor. ii. 2—14.) It is a less proof of ignorance to assert that mere instinct can take the same range as intellect, than it is to assert that intellect can comprehend the things of God.

Many a one whose "heart is deceitful *above all things* and desperately wicked," and whose "mind" is naturally "alienated from God," finding himself in a world where there are things beneath him, and upon which he can exercise his reasoning powers, proudly treats the great God as though a rebel mortal could comprehend Him; exhibiting thus the effects of Adam's disobedience, who gave heed to Satan's lie, "Ye shall be as gods," disbelieving his Maker who told him, "In the day thou eatest thereof thou shalt surely die."

Adam's posterity exhibit fully Adam's guilt. They hear that God has declared them sinners, and *proved* them such not only *by nature*, but *by practice*; they hear that God has had compassion on poor sinners; that He has sent Jesus Christ, the living expression of His grace, who, in obedience to God His Father, took the guilt of poor lost sinners upon Himself, suffering their iniquities to be "laid on him"; and, when nailed to the cross, bore all the righteous judgment and wrath from the holy God, which those sins deserved; they hear that God hath raised Jesus from the dead, as a proof that His atonement by blood was all-sufficient; and they hear God's

message of mercy to themselves, "Believe and be saved"; yet, like Adam their father, they credit Satan, the "father of lies," and treat the God of truth *as a liar*; for, it is written, "He that believeth not God, hath made him a liar." (1 John v. 10.)

Reader, "the preaching of the cross is *to them that perish* foolishness." Those who make a gain of preaching, mix it up with fine buildings, music, paintings, eloquence, &c., and by saying little about "*the cross of Christ*," these things attract the world; and, intellect being addressed and pleased, it is now one of the world's *fashions* to be *religious*.

If preaching does not touch the conscience, it only helps to harden the heart. The preaching of "*the cross*," which is called "the foolishness of God," does not address intellect, as though man were to sit as a judge over God and His truth; but the message touches his *conscience*, coming, as it does, *from* the One sinned against, *to* the sinning rebel; not with deserved judgment, but with mercy *through Christ's blood*.

What a blessed thing, that poor sinners of the Gentiles are treated by the God of grace in such a marvellous manner! All who believe, being not only pardoned, but raised to the glory of Christ's throne. Reader, have you "set to your seal that God is true," and found *peace* through the *blood*; and know you what a "purged conscience" is, without which none can render acceptable worship to God? Or are you still treating God as one who speaks falsely,—are you altogether disregarding Him, to your own *eternal* condemnation?

Remember, this time of grace, this "day of salvation" will close very soon; for the risen Jesus hath declared, "Behold, I come quickly."

"Even so : Come, Lord Jesus."

THE APOCALYPSE.

THE CHURCH AT PERGAMOS (CONTINUED FROM P. 11).

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.”

3. “To him that overcometh, I will give to eat of the *hidden manna*.” A portion of that self-same manna which had sustained Israel for forty years in the wilderness was laid up in the ark. (See Heb. ix. 4.) “Wherein was the golden pot that had manna.” Shewing us, that when in the glory, we shall even then delight to contemplate (because better understanding it) the *sustaining grace* of God displayed in the wilderness. The “white stone” tells me of *pardon* : and “the new name” tells not only of God’s favour, but of the peculiar manifestations of that favour towards *me* as an *individual* : “no man knoweth it, saving *he that receiveth it*.” Something of this may be seen in the *new names* given to Abraham, Jacob, &c. (Gen. xvii. 5 ; xxxii. 21.)

IV.—THE CHURCH AT THYATIRA.

1. “These things saith *the Son of God*, who hath his eyes like unto a flame of fire, and his feet like fine brass.” This description corresponds with chap. i. 14, 15, which we have already noticed.

2. The works, charity, service, faith, patience of His servant, are noticed ; and then we have “works” again which last were more than the first : that is to say, he had not grown weary in well-doing ; he had not come down from bearing sixty-fold to thirty-fold, but had borne thirty-fold first, and sixty-fold afterwards. But He had a few things against him, because, in opposition to the apostolic rule, (like the Quakers in our own day,) he suffered *a woman to teach* (Compare 1 Cor. xiv. 34 ; 1 Tim. ii. 11, 12.)

God's order is never infringed without serious loss. This woman, named Jezebel, who *called herself a prophetess*—(here was the snare, for there had been some *real* prophetesses; see Acts xxi. 9,)—she not only *teaches*, but *seduces*. Adultery was committed with her by several: space was given for repentance, but she repented not; a judgment is therefore pronounced. Some had not fallen into these “depths of Satan,” and these are exhorted to *hold fast* what they still possess.

3. The promise to him that overcometh is, that he shall share with the Lord Himself in His power over the nations; (see Ps. ii. 8, 9;) and that the Lord will give Himself to the overcomer “as the morning star,” the blessed harbinger of day. (See ch. xxii. 16.)

V.—THE CHURCH AT SARDIS.

1. There is but “*one* Spirit.” The “seven spirits of God” being spoken of here, in connection with “the seven stars,” or angels, to whom the Apocalypse was sent, denotes that there was with Christ *a full supply* of the Spirit for each.

2. Here we have no commendation to begin with. The word is, “Be *watchful*, and strengthen the things which remain that are *ready to die*: for I have *not* found thy works perfect (or sincere) before God.” The things which remained were not quite dead, though ready to die; hence the word “*hold fast*,” and “*repent*.” If not, a judgment is threatened:—the Lord's *coming* mentioned here, being, as I judge, a coming similar to that before mentioned; (Rev. ii. 5;) and not His second personal coming, which is the church's hope. There were, however, a *few* names, “even in Sardis,” which had not defiled their garments, (see Jude 23,) and the word of promise is, “They shall walk with me in white: for they are *worthy*”; i.e., not in the sense of deserving salvation, as the pride of man would like to have it; but as poor sinners, saved by grace, walking humbly with the Lord in the midst of

unfaithfulness. Precious are such in the eyes of the Lord : He, in grace, calls them *worthy*.

The moment *salvation* is the question, there is but one thought about worthiness in all heaven; and that is, "*Worthy* is the *Lamb* that was *slain*."

3. The "white raiment" is not only significant of purity, but brings before the mind the *bridal dress* of the church. (See ch. xix. 7, 8.) The second part of the promise may, I think, be read in connection with ch. xxii. 19. It does not shew, as some would have it, that one who has received eternal life may finally perish. A saint, through sin, may not only experience present misery, but miss much future honour, being *saved* as by fire; (1 Cor. iii. 15;) but he cannot be lost. This, of course, gives no unscriptural comfort to mere professors. It is not saying, "Peace, peace, where there is no peace." If a man is not sincere in his *love* to Jesus, there is but one word for him, "let him be anathema." Nor should this word discourage the feeble saint, who may be lamenting his coldness of heart towards the blessed Lord; that very feeling proves that there is *some* love. The third part of the promise speaks of the very highest *honour* which can be conferred on man *before the whole universe*. (See Luke xii. 8.) Oh! how paltry and insignificant is all the glory of the world compared with this! For the other side of the picture see Mark viii. 37, 38.

VI.—THE CHURCH AT PHILADELPHIA.

1. The Lord speaks of Himself as the *Holy* One, and the *True* One; both of them divine characteristics. "He that hath the key of David," &c.; (see Isa. xxii. 22;) i.e. the authority or power of Israel's throne. (Luke i. 32, 33.) Whether He "opens" in grace, or "shuts" in judgment, no man *can* hinder Him; and, we may truly say, no saint *would*, for He alone does *right*.

2. His servant has but "little strength," but having "kept His word, and not denied His name," the Lord tells

him that no man can shut the "door" of service which He has opened for him. Blessed encouragement this for the weak but faithful servant. Some, as at Smyrna, were opposing, boasting of their being Jews; but the Lord says, that *He* will make them reverence His servant, and to know that He loves him. He also promises him, that having kept the word of *His patience*, He will keep him in the severe hour of trial that is coming upon the world. This was, *probably*, a persecution under Domitian, A.D. 95., or Trajan in A.D. 100. The Lord then cheers him with the announcement of His speedy coming, and exhorts him to "hold fast."

3. *All* the saints form part of the *heavenly* Temple, but they will not all be "pillars." The name of God and *His* city, being written on the overcomer, would indicate that he shall be, to all eternity, a living *monument* of love and mercy.

VII.—THE CHURCH AT LAODICEA.

1. The "*Amen*" signifies, that in Christ we have God's "*so be it*" to, or ratification of, all His *promises*. (See 2 Cor. i. 20.) The next title, "*the faithful and true witness*," refers to His perfect manifestation of the mind and will of His Father. The third title, "the beginning (or, the head) of the creation of God," may be read in connection with Col. i. 15—18.

2. The state of this church was sad indeed. His servant was "lukewarm," "neither cold nor hot;" or, as we might now say, *indifferent*. As far as appearances went, there was a good deal of prosperity. It was a *rich* church, but yet *miserably poor*. Observe — "Thou sayest, I am *rich*, and increased with *goods*, and have *need of nothing*." Now, mark the Lord's judgment—"Thou art wretched, and miserable, and poor, and blind, and naked." The Lord abhors lukewarmness: He says, "Because thou art lukewarm, I will spue thee out of my mouth." Still He does not withhold counsel: "I counsel thee," He says, "to

*buy** of me gold *tried* in the *fire*”—a very different thing this from a mere profession under easy circumstances:—“and white raiment, that thou mayest be clothed, and that the *shame* of thy *nakedness* do not appear;” and yet he had said, “I have *need of nothing*.” Oh! how many are there in this our day just in this state! Boasting and glorying in the very things, of which, as Christians, they ought to be *ashamed*. Well may the Lord add, “And anoint thine eyes with eyesalve, that thou mayest *see*;” for as He had before said, “Thou art” not only “poor,” but “*blind*.” To see *all things* in the light of *God’s Word*—that is, as *He sees them*—is the only *true sight*; all else is blindness.

Honour, and worldly prosperity, are dreadful “weights” to a man who is running the Christian race. We see from Heb. xii. 1—11, that God’s *chastening*, or discipline, is really to *help* us in this heavenward course. And so in the present instance; the Lord says, “As many as I *love*, I *rebuke* and *chasten*: be *zealous* therefore, (not *lukewarm*,) and repent.” The Lord then most blessedly and graciously takes the place of one quite ready and waiting for *communion*, but kept *outside*, like the beloved in Solomon’s Song, (ch. v. 2,) through the *world* having got *in*. What a place of tender grace! Not *forsaking* His faithless, cold-hearted Church; but waiting upon her to make her happy. I am “*at the door*,” He says—not *inside*, which is my proper place; and if you will but “*open the door*,” I will “*come in*;” and not only so, “I will *sup with you*,” and thus prove that I am still the unchanged loving One.

3. As the blessed Lord overcame and sat down “at the right hand of the throne of God,” (Heb. xii. 2,) so surely shall the overcomer sit down with *Him* on *His* throne. “And this is the victory that *overcometh* the world, even our *faith*.”

“*He that hath an ear, let him hear what the Spirit saith unto the churches.*”

(*To be continued.*)

* The way in which the Lord *sells*, is beautifully noticed in Isa. lv. 1.

SACRED POETRY.

ORIGINAL AND SELECT.

(ORIGINAL.)

Oh, blessed, blessed Saviour!
I only cling to Thee;
For, ah! Thy love and favour
Is all of heaven to me.

E'er since the happy hour
I tasted first Thy love,
No earthly charms have power
My longing heart to move.

What is the world's caressing,
And what its fancied joy,
To that far dearer blessing
Which now my thoughts employ?

Though from Thy breast I
wander,
My swift returns declare
I'm only sad when absent,
And only happy there.

Then draw me closer to Thee,
That I may never stray;
And let no wile of Satan
Lead my young heart away.

Not e'en Thine own loved
people,
Though very dear to me;
Oh, do not let them sever
My heart, loved Lord, from
Thee!

For, ah! when I am weary,
They cannot give me rest;
And when my path is dreary
They cannot soothe my breast.

Then still, beloved Saviour!
My all of heaven be,
While spending on Thy people
The joy I drink from Thee.

On let me go to meet Thee,
My toil will soon be o'er,
Once pillowed on thy bosom,
I then shall weep no more.

TO CORRESPONDENTS.

The Editor returns his thanks to the writers of "original verses" and "The Blood of Sprinkling" for their kind contributions.

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FOOD FOR CHRIST'S FLOCK.

“Feed my lambs Feed my sheep.”—John xxi. 15, 16.

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TO BE CONTINUED EVERY FORTNIGHT, IF THE LORD WILL.

C O N T E N T S :

THE APOCALYPSE (CONTINUED)

PART III.—THE THINGS WHICH
SHALL BE HEREAFTER.

THE BLOOD OF SPRINKLING.

BAPTISM AND THE LORD'S SUPPER.

SACRED POETRY.—LINES WRITTEN

AFTER A SEVERE ILLNESS.

THE APOCALYPSE.

(CONTINUED FROM p. 23.)

“*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.*”

PART III. THE THINGS WHICH SHALL BE HEREAFTER.

This third part commences at chap. iv. “Come up hither, and I will shew thee *things which must be hereafter.*”

The throne of God is seen with the *rainbow* round it, shewing us that although God was about to *judge the earth*, (which judgment is denoted by the “lightnings, and thunderings, and voices,”) yet He remembers His covenant with Noah, that He will not destroy the earth with *water*. (Gen. ix. 12—16.)

Around this throne are "four and twenty *thrones*," (not merely "seats,") and on them are seated "the four and twenty elders," who represent, as I fully believe, *the Church*. Their *clothing*, ("white raiment,") their *title*, ("kings and priests,") their *song*, (redemption by *blood*, see also chap. i. 5, 6,) and their *number*, ("twenty-four,") all prove this.

For, observe: their song *in heaven*, chap. v. 9, 10, (which corresponds exactly with the Church's song *on earth*, chap. i. 5, 6,) runs thus:—"Thou hast redeemed us to God by thy *blood* out of *every* kindred, and tongue, and people, and nation;" which is precisely the eclectic character of *the Church*; and proves, moreover, that the *real* number must be considerably more than "twenty-four."

Taken as a *symbolical* number it is easy. *Twelve*, in scripture, is a *perfect* number. Here, then, we have *two* twelves: or, in other words, a *perfect number* from the *Jews*, and a *perfect number* from the *Gentiles*, of which "*twain*" the "*one new man*" is formed. (See Eph. ii. 15, 16.)

With reference to the "four *living creatures*," (*beasts* is not so good a translation,) I have no doubt at all that they are the "*seraphim*," an order of angelic beings somewhat similar to "*cherubim*."

I am aware that some suppose *the Church* to be symbolized by the "elders and living creatures" *together*. But the Word of God, as I believe, does not confirm that at all.

Let us, for a moment, compare the description of these "living creatures" in Rev. iv. 7, 8, with the "*cherubim*," of Ezek. i. 5—10; and Ezek. x.; and with the "*seraphim*" of Isa. vi.

In Rev. iv., each "living creature" has but *one* face; "the first like a lion, the second like a calf," &c. But in Ezek. i., it says distinctly, "every one had *four* faces."

Again, in Rev. iv., it is said, "each had *six* wings." But in Ezek. i., it says, "every one had *four* wings."

THE APOCALYPSE.

27

Now, in Isa. vi., of the "*seraphim*" it is said, "each one had *six wings*," corresponding with the description in Rev. iv. And then, which to my own mind stamps the identity, in Rev. iv., it is said, "they rest not day and night, saying, *Holy, holy, holy*, Lord God Almighty," and in Isa. vi., the "*seraphim*" cry, "*Holy, holy, holy* is the Lord of hosts."

The elders, then, all through the book of Revelation, represent, as we believe, *the Church*:—and "the four living creatures" are the "*seraphim*."

These chapters, the fourth and fifth, give us much light upon the whole book. For instance, they shew us the Church no longer on earth waiting for Jesus, but taken up into heaven.

The whole of chap. iv., to chap. v. 11, should be read, I judge, together. The eleventh verse of chap. v., to the end of the chapter comes in, apparently, as a parenthesis. And chap. vi., it is clear, connects itself with verse 8 of the previous chapter.

Observe this: in chap. v. 8., the Lamb takes the book out of the right hand of Him who sat upon the throne: when He takes the book they sing a new song in heaven, saying, "Thou art worthy to take the book, and to *open* the seals thereof;" and chap. vi. begins thus,—"*I saw when the Lamb opened one of the seals.*" Now it seems to me an unanswerable argument, that, if the Church is in heaven, singing "Thou art worthy," when the Lamb *takes* the sealed book, she must surely be there when the Lamb *opens* it. Therefore, I believe that from chap. vi., we have revealed to us important events which will happen on earth *after* the Church has been taken away, or "caught up;" (see 1 Thess. iv. 16, 17;) but *before* the Lord brings her back again in glory, as in chap. xix., for when He thus comes to *judge*, it is, clearly, "*with all His saints.*" (See Jude 14, 15.)

But, besides the unfolding of events *on earth*, there are occasional breaks, or parenthetical passages, in these

middle chapters of the Apocalypse, (vi.—xix.,) which reveal to us certain things "*in heaven.*" These passages are easily distinguished; for in each place it is clearly stated that the things are either *heard* or *seen* "*in heaven.*" (See chap. vii. 9; xi. 15; xii. 1; xv. 1; xix. 1.)

We will now turn to the seven seals, which are opened successively.

FIRST SEAL. CHAP. VI. 1, 2.

The four first seals are similar in this respect; in each of them we see a horse and rider, denoting a power, (not divine, though *permitted* of God,) going forth in chastisement because of evil.

The rider on the "white horse" has a "bow," the emblem of war, (see Ps. xlv. 9,) and a "crown," denoting authority, is given him: he goes forth "*conquering and to conquer.*"

SECOND SEAL. VER. 3, 4.

Another horse and rider; the horse "*red;*" denoting, not conquest simply, but, bloody war,—anarchy. "A great sword" is given to him, and power to "*take peace from the earth, and that they should kill one another.*"

THIRD SEAL. VER. 5, 6.

Then follows, what might be called, the natural result of all this anarchy. "A black horse," and the rider with "*a pair of balances in his hand;*" and a voice heard, saying, "*A measure of wheat for a penny,*" &c., denoting *famine.*

FOURTH SEAL. VER. 7, 8.

The next judgment is still more severe. "A pale horse" is seen, the name of his rider "*death.*" "And power was given to him over the *fourth part* of the earth, to kill with *sword*, and with *hunger*, and with *death*, (or *pestilence*,) and with the *beasts of the earth.*" In Ezek. xiv. 21, these are called the Lord's "*four sore judgments.*"

FIFTH SEAL, VER. 9, 10, 11.

Here we are shewn that some of God's people suffer for His sake during these awful times. They do not intercede, in grace, like Stephen; but rather appeal to the righteous vengeance of God, which is characteristic of many of the Psalms.

They are told to rest for a little season, till their fellow-servants and brethren should be killed likewise.

These saints have *heavenly* glory, I doubt not; and are sharers in "*the first resurrection*;" (Rev. xx. 4;) but they do not form part of *the Church*; that, as we have seen, having been "*caught up*" into heaven, or *translated*, (like Enoch was,) before any of these judgments come to pass.

SIXTH SEAL, CHAP. VI. 12, &c., ch. VII.

When the sixth seal is opened, there is "a great earthquake," the sun becomes black, and the moon as blood, the stars of heaven fall, the heavens are rolled together as a scroll, (see Isa. xxxiv. 4,) and every mountain and island are moved out of their places.

This is evidently the commencement of the signs in the heavens spoken of in Matt. xxiv. and elsewhere. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." See also Acts ii. 19—21. Terror seizes hold of the kings, the great and rich men, &c.; they hide themselves in the dens and rocks, saying, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?"

Observe, *they* say these words. And observe further, although it be true that "the great day of His wrath is come," yet the *Lord Himself does not come*. These are only *the signs* of His coming. When He does really come, as in ch. xix., He finds things in a very different state. Instead of

kings and men hiding themselves, they are gathered together with the beast, (Antichrist,) to make war with Him.

These "signs," I judge, are not for a few hours, or for a few days even; they extend, I believe, over a long period of time. ("The Lord is slow to anger.") Men's hearts are failing them for fear, not only because of what they *have* seen, but for looking after those things which *are coming* on the earth, for the powers of heaven shall be shaken. (See Luke xxi. 25, 26.)

The great shaking, too, of *all* things; for "I shake not the earth only, but also heaven," (Heb. xii. 26,) would not necessarily be an instantaneous work; and so we find here, (ver. 14,) as to the earth, "Every mountain and island were *moved out of their places.*" Observe the words in italics. Further on in the book, after other things have happened, we read, (ch. xvi. 20,) "Every island *fled away*, and the mountains *were not found.*" This latter is a greater shaking than the former.

The first verse of ch. vii., proves what has been advanced as to the Lord Himself not coming, for "after these things," it is written, (*i.e.* after these signs and the alarm of men consequent thereon,) "After these things, I saw four angels," &c.; to them it was given to hurt the earth and sea; they are commanded, by another angel, not to do so *till* the servants of God were sealed in their foreheads.

"One hundred forty and four thousand of all the tribes of the children of Israel" are sealed. And, during the after course of events, they are recognized clearly as being on the earth; for, when the fifth trumpet is sounded, and the locusts come upon the earth, they are commanded to hurt neither the grass, nor any green thing, but only those men which *have not* the seal of God in their foreheads; denoting, plainly, that there were some who had.

John then sees "a great multitude, which no man could number, of all nations, and kindreds, and people, and

THE APOCALYPSE.

31

tongues." This is a body of redeemed ones, whose robes are washed in the blood of the Lamb; but quite distinct from the Church, or crowned elders. This "great multitude" have come out of "*the great tribulation*:" *all* of them, I believe. This would shew that what took place under the previous seals, formed the elements of the great tribulation; but there is yet much to come.

SEVENTH SEAL, CHAP. VIII. 1, ETC.

"When he opened the seventh seal there was silence in heaven, about the space of half an hour. And I saw the seven angels which stood before God, and to them were given seven trumpets." Observe this: the seventh seal introduces the seven trumpets, the last three of which are connected with the three woes. See ch. viii. 13. ("Woe, Woe, Woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the *three* angels which are *yet to sound*!") And then, after this, there are the seven vials, containing "*the seven last plagues*," ch. xv. xvi.

Nothing can be more marked than the orderly or successive course of these things.

But now to trace them a little. The seventh seal is opened, and the seven angels have seven trumpets given to them. Another Angel comes to the altar with a golden censer; *much incense is given to him*, that he should offer, *with the prayers of saints*, upon the golden altar before the throne. "And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand." Is not this Jesus acting as the Angel of the covenant?

We then read, "the angel took the censer, and filled it with fire of the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

"And the seven angels, which had the seven trumpets, prepared themselves to sound."

FIRST TRUMPET, CHAP. VIII. 7.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." This judgment needs no comment.

SECOND TRUMPET, VER. 8, 9.

"As it were, a great mountain was cast into the sea, and the third part of the sea became blood," &c. I believe that the third part of the sea becoming blood, will be as literally a plague, as that on the rivers of Egypt, recorded in Exod. vii. 17, &c. So again with the third part of creatures in the sea, and the third part of the ships being destroyed.

THIRD TRUMPET, VER. 10, 11.

A great star falls from heaven, burning as a lamp—the name of it is called Wormwood; falling upon the third part of the rivers and fountains of waters, they become as wormwood; "and many men died of the waters, because they were made bitter."

FOURTH TRUMPET, VER. 12, 13.

"The fourth angel sounded, and the third part of the sun," &c, "was smitten; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Bishop Newton, who regards all these things as *past*, says here—"The third part of the sun, moon, and stars, that is, the great lights of the Roman empire, are eclipsed and darkened, and remain in darkness for some time." My own judgment is, not only that it is *future*, but that it will be as literally a *plague of darkness* as that recorded in Exod. x. 21, or the darkness spoken of in Matt. xxvii. 45. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, Woe, Woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the *three* angels, which are *yet to sound!*"

(*To be continued.*)

“THE BLOOD OF SPRINKLING.”

GOD does not now call poor sinners “to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.” He once did this at mount Sinai in the wilderness. “There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled.” “And so terrible was the sight, that Moses said, I exceedingly fear and quake.” And there was a voice of words so awful, that they which heard “intreated that the word might not be spoken to them any more.” Here God gave the law, by which we were proved guilty, and by which all were condemned.

But the scene has changed. The thunders and the lightnings are over. Look now towards mount Calvary. Behold one hanging there on a tree, bearing the curse. It is “the Lamb of God which taketh away the sin of the world.” He is lifted up from the earth that He might draw all men unto Him. Listen to that gentle “voice of words,”—“Father, *forgive them*, for they know not what they do.” And when all is accomplished, and the travail of His soul is over, He cries, “It is finished.” “But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.” Here is “*the blood of sprinkling.*”

To this all lost sinners are freely invited. Without it there is no remission. God calls you to “*the blood of sprinkling.*” He has smitten the Shepherd. His Son is slain. The “precious blood” is shed. The one last Lamb has been led to the slaughter—the Lamb which God Himself provided. He led Him to the altar, the one perfect and only sacrifice for sins for ever. “And the blood of Jesus

Christ His Son cleanseth us from all sin." "There remaineth no more sacrifice for sins." And that soul is lost for ever and ever, which comes not to "THE BLOOD OF SPRINKLING."

BAPTISM AND THE LORD'S SUPPER.

ORDINANCES are important in their place; but they are not *Christ*. Many, alas! make them so to their soul's destruction. The poor Papist thus abuses the Lord's Supper; and the poor Campbellite thus abuses baptism. The one thinks he is saved because his priest has given him what he falsely calls the real body of Christ; and the other thinks he is sure of salvation because he has been immersed in water. Similar to this is the Church of England heresy of baptismal regeneration; declaring as she does in her Prayer-Book that all infants sprinkled by her ministers are "children of God, members of Christ, and inheritors of the kingdom of heaven."

There are two very solemn cases, and one very blessed case, in the Scriptures, to which I would invite attention, as proving the non-efficacy of ordinances, but shewing the real efficacy of Christ's *blood*.

Judas partook of the Lord's Supper, and was lost. (Luke xxii. 19—22.) Simon Magus was baptized, and was lost. (Acts viii. 13—24.) The thief upon the cross partook not of the Lord's Supper, nor was he ever baptized, but he believed in the Lord Jesus and was saved. (Luke xxiii. 39—43.)

Faith is the God-honoring, soul-saving principle. Unbelief is the sin which condemns a man for ever.

Christ and His Apostles say—"Believe and be baptized." "Repent and be baptized." But *faith* and *repentance*

are the evidences of divine life, not baptism. (See Acts x. 43; xvii. 30, 31.)

"What doth hinder me to be baptized?" "*If thou believest with all thine heart, thou mayest.*" (Acts viii. 36, 37.)

"If ye *love* me, keep my commandments." Do you love Him? "We love him, *because he first loved us.*" Then, "*Do this* in remembrance of me." Do what? Break bread and drink wine *together*, in remembrance of the broken body and shed blood of Jesus, as well as to shew forth the Church's *unity*. (1 Cor. x. 17.) But when? How often? Once a month? Once a year? "On the first day of *the week* the disciples met together *to break bread.*" (Acts xx. 7.) The Corinthians (though disorderly, and needing severe rebuke because of their disorder) rightly *came together* "to eat the Lord's Supper," or, in other words, "to break bread." (1 Cor. xi.) This was their object in meeting together. And this is the true business of *disciples* on the first day of *the week* as a *body*.

The Lord Jesus *always* loved Peter, even when he was self-confident. *He warned him in love*: but Peter fell. The good Shepherd was faithful. And, observe: it was after Peter had known, not only *saving grace*, but *restoring mercy*, that the Lord said to him, "Feed my sheep Feed my lambs." (Read 1 Pet. v. 1—11; Ps. xxiii.)

Truth and error, light and darkness, God and Satan, are for ever opposed the one to the other. Satan, the liar, is a "false accuser"; so are those who are led by him. (2 Tim. iii. 3.) Contention "for the faith" is a holy thing. A soldier of Christ must fight *for his Captain*. Michael the archangel both *contended* and *disputed* with the devil about the body of Moses; but he did not bring against him "a railing accusation." (Jude 9.)

SACRED POETRY.

ORIGINAL AND SELECT.

Lines written in an Album by a dearly beloved wife, (M. E. B.,) whose spirit
now rests with Jesus.—1 Thess. iv. 13.

LINES WRITTEN AFTER A SEVERE ILLNESS.

And shall a sinful worm complain
Of weary days and nights of pain?
Dare I arraign the will of God,
Who bought me with His precious blood?

Are not my times within His hand?
Are not these pains at His command?
Do not I hear Him sweetly say,
“Strength shall be equal to thy day”?

Oh! may these light afflictions prove
Means to increase my faith and love!
And may I meekly bear the cross,
In mercy sent to purge my dross!

And am not I His purchased one;
A burning brand from Satan won?
Have I a grief He does not share;
A pang He helps me not to bear?

Oh, no! Immanuel guards my bed;
His arm of love supports my head;
Like John, I lean upon His breast,
And find in Him a perfect rest.

Then welcome trials! welcome pains!
While Jesus thus my soul sustains;
He will receive my parting breath,
And guide me through the vale of death.

PUBLISHED BY J. K. CAMPBELL, HIGH HOLBORN,
(FACING GRAY'S INN LANE,)

Where all communications to the Editor are to be addressed.

FOOD FOR CHRIST'S FLOCK.

"Feed my lambs Feed my sheep."—John xxi. 15, 16.

No. 4] FRIDAY, FEBRUARY 15th, 1850. [Price 1d.

TO BE CONTINUED EVERY FORTNIGHT, IF THE LORD WILL.

C O N T E N T S :

A SHORT HISTORY OF THEROIGNE DE
MERICOURT, VOLTAIRE, THOMAS
PAINE, AND THE EARL OF ROCHESTER.

THE APOCALYPSE (CONTINUED)
THE TWO BAPTIZERS.
SACRED POETRY (ORIGINAL).

A SHORT HISTORY OF THEROIGNE DE MERICOURT, VOLTAIRE, THOMAS PAINE, AND THE EARL OF ROCHESTER.

WHEN France was the scene of that dreadful revolution in which, according to Prudhomme, 1,022,351 human beings were slaughtered, Theroigne de Mericourt was the woman who was exhibited as "the goddess of reason." Voltaire, who wrote for the stage, with his associates, D'Alembert, Diderot, and Marmontel, spent many years in writing and speaking against the Scriptures. Thomas Paine, who wrote "The Age of Reason," after having lost several excellent situations for misdemeanours, and having been imprisoned for debt, went to France, "where he was drunk every day, and filthy in his person," writes his biographer; he then sailed to America accompanied by a woman, whom he had seduced from her husband, and whom he afterwards shamefully ill-treated. John, Earl of

Rochester, advocated Atheism, lived for many years a famed debauchee, and satirized religion. (We will speak a little more about these people presently.)

Why all this mockery of the Bible? They foolishly supposed, as many do at the present day, that Christianity was what *man's systems* make it, and so wrote against it. This is *the* important question,—How can the holy and merciful One accept man, who has rebelled against Him in thought, word, and action? By becoming, in the infinity of His love, “manifest in the flesh”:—such was Jesus Christ, the co-equal, co-eternal Son of God, “who bore our sins in His own body *on the tree*”; dying willingly *in our stead*. The proof of that atonement's all-sufficiency is the resurrection of Jesus. God's holiness, which was our dread, being thus our comfort; for, as Christ *hath* borne the punishment of sin once, will “*a just God*” visit in wrath the believer? No! His own faithful word assures us not:—“There is now *no condemnation* to them that are in Christ Jesus.” THIS IS CHRISTIANITY. “Believe and be saved.” Human aids only disgrace it. Where shall we find forms of prayer, surplices, pictures, music, colleges, and livings, in the New Testament? * We will just look at the last days of these people we have mentioned. Theroigne de Mericourt, “the goddess of reason,” was for twenty years *bereft of reason*; (a righteous retribution!) In her lucid intervals she deeply repented, and uttered the most heart-rending lamentations. Voltaire, affrighted when he thought he was dying, sent for the Abbé Gualtier,

* Infidels are “without excuse,” because the word of God is plain. “It is impossible but that offences will come, but woe unto that man by whom the offence (or stumbling-block) cometh.” (Matt. xviii. 7.) To hundreds of God's people, and to thousands who falsely bear the name of Christ, it may be said, in the language of the apostle, “The name of God is blasphemed *through you*.” (Rom. ii. 24.) “*False teachers*” have ensnared “*many*,”—“by reason of *whom* the way of truth is *evil spoken of*.” (2 Pet. ii. 1, 2.) “*Their* damnation slumbereth not.” But, I repeat it, infidels are “without excuse.” The “*word*” of God is that which will “judge men at the last day,” whether they be infidels, or whether they be mere professors,

and, in the presence of two witnesses, signed a paper declaring that he died in the faith of the Romish Church, in which he was born—received the sacrament, though in health he had denied Christ;—but died, cursing and blaspheming; the Mareschal de Richelieu, hastening from the bed-side, declaring it to be a sight too terrible to be sustained. Thomas Paine died (as he had lived, for the most part of his life) drunk. These are the apostles of infidelity. The Earl of Rochester, convinced of sin by the Holy Spirit, and penitent, when sick unto death, uttered these words —“Shall the unspeakable joys of heaven be conferred on me? Oh, mighty Saviour, never but through thine infinite love and satisfaction! never but by the purchase of thy blood! I am assured of God’s mercy to me through Jesus Christ! Oh, how I long to die, and to be with my Saviour!”

My dear reader, young or old, which of these exclamations do you join in, “Let me die the death of the righteous;” or, “Let me die the death of Voltaire and Paine?” You know not what may happen on the morrow. Then, “*To day* if ye will hear his voice, harden not your hearts.”

THE APOCALYPSE.

(CONTINUED FROM p. 32.)

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

FIRST WOE. FIFTH TRUMPET, CHAP. IX. 1—12.

One is seen coming to the earth as a star falling from heaven; and to him was given the key of the bottomless pit. This place must be distinguished from the lake of fire. Satan is bound herein, during the thousand years; his

final doom is to be cast into the lake of fire, and tormented day and night, for ever and ever. (Ch. xx. 3—10.)

When the bottomless pit is opened, smoke arises, as from a great furnace, and out of the smoke come locusts upon the earth, and to them was given power, as the scorpions of the earth have power. They are commanded not to hurt the grass, &c., but only those men who have not the seal of God in their foreheads; and these men are not to be killed by them, but "tormented five months;" their torment will be as the torment of a scorpion. "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Their shape is then described; and it is repeated, "their power was to hurt men five months." This is the first woe. "Behold, there come two woes hereafter."

SECOND WOE. SIXTH TRUMPET, CH. IX. 13, TO XI. 14.

Four angels are loosed, to slay the third part of men; and a most fearful judgment it is! The third part of men are killed by fire, smoke, and brimstone; and yet we read, "The rest of the men that were not killed by *these plagues*, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Another mighty angel comes down from heaven, having in his right hand a little book open. "He cried with a loud voice, as a lion roareth; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven,

and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time (or delay) no longer. *But* in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God shall be *finished*, as he hath declared to his servants the prophets." *

This "mystery of God" is not the same as "the great mystery" of the Ephesians; that being the *union* of the Church with Christ as "members of his body, flesh, and bones," and which was "*hid* from ages and from generations," being revealed especially to the Apostle Paul, (Eph. iii. 3,) and communicated by him to the other apostles, and to the Church at large.—The mystery spoken of Rev. x. 7, was, it is said, "declared to his servants the prophets;" and is, I believe, in connection with Rom. xi. 25—having to do with the grafting again of Israel into their "*own* olive tree," which will be to the *world* as "life from the dead." "Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii.)

But to pursue the chapter. John is then told to take the little book from the angel, and eat it. He does so, and finds it sweet to his mouth, and bitter to his belly. A servant of God knows what that means, when, in obedience to his God, he has to testify of terrible judgments, because of evil. Sweet to the mouth, and to the belly too, is the testimony of *grace*; but bitter to the belly (or, inmost feelings) is the testimony of coming judgment.

John is then told to measure the temple and altar, &c., but not the court, "for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." In this eleventh chapter it is clear that *Jerusalem*

* The seventh trumpet includes all that remains to be fulfilled; hence, directly the seventh angel sounds, (ch. xi. 15,) voices "in heaven" are heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever;" whereas, in point of fact, the third woe, which had been announced as coming quickly, does not come till ch. xii. 12, where the devil is cast down to earth, knowing that he hath but a short time.

is spoken of, it being called "the holy city," as in Dan. ix. 24, and Matt. iv. 5; and again, *the city* "*where our Lord was crucified.*" (ver. 8.) Two witnesses are sent to them, who, in clothing of sackcloth, prophesy a thousand, two hundred and threescore days. They have power (as Elijah had) to shut heaven; and they have power (as Moses had) to turn the waters into blood, and smite the earth with plagues. "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed." When their testimony is finished, the beast (Antichrist) kills them, and their dead bodies lie in the midst of Jerusalem, the people, &c., not suffering their bodies to be put in graves; but making merry and rejoicing over them, "because these two prophets tormented them that dwelt upon the earth."

After three days and a half, the spirit of life from God enters into them, and they are caught up into heaven, their enemies beholding them. The same hour there is a great earthquake—the tenth part of the city falls, and in the earthquake seven thousand are slain. The remnant are affrighted, and give glory to the God of heaven.

"The second woe is past: behold, the third woe cometh quickly."

THIRD WOE, CH. XII. 12. SEVENTH TRUMPET, CH. XI. 15.—xii.

Directly the seventh angel sounds, there is a celebration "*in heaven*" of certain things, some of which, as to actual fulfilment, will not take place for more than a thousand years.

Observe verses 17, 18. "Thou hast taken to thee thy great power, and *hast reigned*. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," &c. This carries us forward to the great white throne, which is not set till after "the thousand years."

We will now turn to what John *saw*. The temple of God

is opened *in heaven*, and a great sign is seen ; *a woman clothed with the sun*, (i.e. Jerusalem,) and travailing in birth ; and a great red *dragon*, (Satan,) whose tail draws and casts down to the earth the third part of the stars of heaven, standing before the woman to devour her child, as soon as it is born. She brings forth a man-child, (i.e. Christ, who “was of the *seed of David*, according to the flesh,”) who is to *rule all nations with a rod of iron* ; (Ps. ii. ;) and her child is caught up to God and His throne. The woman flees into the wilderness, to a place prepared, and is fed there for 1260 days. (See Matt. xxiv. 16.)

“The third woe,” which is identified with the seventh trumpet, is now spoken of. There is war in heaven. This means the “heavens” to which Satan has access, because of man’s sin ; (see Job i. ii. ;) he is cast out by “*Michael and his angels*,” which I believe to be the Son of God, as “head of all principality and power,” the meaning of the name of Michael being, “who is as God.” *

Satan’s casting down is at once celebrated *in heaven* ; “The accuser of our brethren is cast down ;” and those that dwell in the heavens are told to rejoice. But “*Woe* to the inhabitants of the earth, and of the sea ! for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time,” As we saw, he persecutes the woman, who flees into the wilderness, and is nourished there ; he then makes war with the remnant of her seed, who have the testimony of Jesus Christ.

The 1260 days of the sixth trumpet, and the 1260 days of the seventh trumpet, (the two half weeks of years,) make up, as I believe, the last *week*, or seven years, of Dan. ix. 27.

* I would desire to refer the reader to Dan. x.—xii. where “Michael” is spoken of as “the first, or chief Prince,” as “Michael *your* Prince,” and “the Great Prince, which standeth up for the children of *thy* people.” Jesus is emphatically Israel’s “Prince” as well as “Saviour.” See Acts v. 31 ; compare, also, Jude 9 with Zech. iii. 2, where we shall see that, “*The Lord rebuke thee*,” is *Jehovah’s* word against Satan.

CHAPTER XIII.

This chapter takes us back to describe the rise of Antichrist, the beast who kills the two witnesses, *at the close of the first half week, or 1260 days.* (chap. xi. 7.) This verse just referred to, and the whole of the chapter we are now considering, shews that the thing is devilish from first to last. The beast "ascendeth out of the bottomless pit." The dragon gives him his power, and his seat, and great authority. All the world wonders after the beast; they worship the dragon, and they worship the beast, who blasphemes God, and "them that dwell in heaven." He makes war with the saints (the remnant of the woman's seed) and overcomes them.

A second beast, the false prophet, is seen also; (ver. 11;) he "exerciseth all the power of the first beast. He does great wonders, making fire come down from heaven, deceiving them that dwell on the earth by the miracles. (Read 2 Thess. ii. 9—12.) He persuades them to make *an image* to the first beast, and he has power to give life to *the image*, so that it speaks. This, I believe, is the abomination of desolation spoken of in Matt. xxiv. 15.

Rich and poor, small and great, are then all marked; for without the mark, or the name of the beast, or the number of his name, no man might buy or sell.

CHAPTER XIV.

"An hundred forty and four thousand" redeemed ones are seen with the Lamb on Mount Zion. I believe them to be identical with the 144,000, sealed in chap. vii. 4. They *follow* the Lamb whithersoever he goeth, and are the "first-fruits unto God, and to the Lamb."

An angel is then seen *flying in the midst of heaven*, (or the heavens) with "the everlasting gospel," to preach to every nation, kindred, and people. I see no reason to doubt that this message from God, just ere judgment falls,

should be sent literally *by an angel*, as He has oftentimes sent angels with messages to this world heretofore

Another angel follows, (see verse 8,) saying, "Babylon is fallen." We shall find the details of this fall further on, in chap. xviii.

A third angel follows, denouncing judgment on any man who worships the beast, or his image, or receives his mark.

Compare verse 12, with chap. xiii. 10.

It is sweet, amid all this, to hear "a voice from heaven" recognizing a faithful few—"Blessed are the dead which die in the Lord that they may rest from their labours, and their works do follow them."

The remaining verses of this fourteenth chapter (14—20) carry us forward, I believe, to the same time as chap. xix. 11, &c., only with this important difference; in chap. xiv. 15, &c., we have revealed to us some actions of the Lord, which precede the treading of the winepress. He appears with His "sickle" to *reap*; and He gathers His *wheat* into the garner. When the Lord reaps it is only for blessing. (See Matt. iii. 12; xiii. 30.)

An angel then reaps, or gathers in, "the vine of the earth;" this is "cast into the great winepress of the wrath of God. *And the winepress was trodden without the city.*" With the light I have at present, I read this in connection with chap. xix. 15; and Isa. lxiii. 2, 3.

(*To be continued.*)

THE TWO BAPTIZERS.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matt. iii. 11.)

"JOHN truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." So spake the risen Jesus to His disciples. Accordingly, "when the

day of Pentecost was fully come, they were all with one accord in one place : and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, . . . and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This is *the great baptism* : the Holy Ghost sent down from heaven, consequent upon the resurrection and ascension of the Lord Jesus.

This is what the blessed Lord said it was expedient for Him to go away for. (John xvi. 7.) This it is which makes the Church on earth unlike any *previous* assemblage of God's people. For, quickened as they all undoubtedly were by the same Spirit, they were not "*builded together* for an habitation of God through the Spirit." (Eph. ii. 21, 22.)

Believers are not merely, as individuals, "*temples of the Holy Ghost*;" (1 Cor. vi. 19 ;) but, *unitedly*, they form God's "*temple*;" they, as a *body*, are God's habitation, or dwelling-place. (See 1 Cor. iii. 16, 17.) It is with reference to this latter "*temple*," composed of "*living stones*," that the Spirit of God says, "If any man *mar* that temple, God will *mar* him." (See *Greek*.)

All believers are "baptized by the one Spirit into the one body." (1 Cor. xii. 13.) Nothing can alter that truth. The responsibility on all who are thus blessed is, that they *endeavour* "to keep the *unity of the Spirit* in the bond of peace." (Eph. iv. 3.) Anything that grieves the Spirit hinders this. Hence, the necessity for *self-judgment*, (1 Cor. xi. 31,) with regard to one's visible association with others, (as well as one's private walk,) lest we discern not the Lord's "*body*."

We now turn to the *lesser baptism*, even John's.

He came "in the way of righteousness." He came calling upon the Jews to repent. He came as the forerunner of the Messiah.

It is all-important to see the very distinct place which

THE TWO BAPTIZERS.

47

John held with regard to Christ, and with regard to the Jews. As "the voice of one crying in the wilderness," he heralded the blessed Saviour as that Great One coming after him, whose very shoe-latchets he was not worthy to unloose. But to the Jews his message was, "Repent, for the kingdom of heaven is at hand." "And all Jerusalem, and all Judea, were baptized of him in Jordan, *confessing their sins.*"

How blessedly we ever see the Holy One of God, "separate from sinners." Yea, even on the cross, when bearing sin, He was "separate from sinners," though their substitute. His perfect separateness, indeed, was that which qualified Him to be their substitute. The Lamb to make atonement must be without a blemish. And the precious Lord was such: "Holy, harmless, undefiled, separate from sinners."

When this Great Baptizer came to John, His herald recognized in Him, at once, not a Jew coming confessing his sins, but the *Saviour* and the *Judge*. "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now," was the reply, "for thus it becometh us to fulfil all righteousness. Then he suffered him." Immediately the Holy Spirit descended upon Him. He was thus "anointed with the Holy Ghost and with power;" and a voice from the heavens declared, "This is my beloved Son, *in whom I am well pleased.*"

The baptism of "fire," I regard as judgment. John recognized in Jesus, as I have said, both the *Saviour* and the *Judge*. "He will gather *his wheat* into the garner; but he will burn up *the chaff* with unquenchable *fire.*"

Those who believe in Jesus, are baptized "with the Holy Ghost;" those who reject Him will be baptized "with fire."

SACRED POETRY.

ORIGINAL AND SELECT.

(ORIGINAL.)

Roll on, roll on, ye waves of sorrow, roll!
A Father's hand supports my fainting head:
Each heavy tide brings nearer to the goal,
And known to God is every tear I shed.
Calmly on Jesu's bosom I recline—
All heaven and earth are mine.

Smile on, smile on, thou vain, deceitful world!
Ah! what to me is thine unhallowed mirth?
I've seen the banner of *the cross* unfurled;
Weighed in *its* scales the precious things of earth.
Farewell, false world! I love "the crucified,"
And *here* He groaned and died.

Whirl on, whirl on, ye giddy, glittering rounds!
Wealth! honour! pleasure! what are you to me?
Far beyond all that mortal vision bounds,
The "Lamb of God" upon the throne I see.
Ah! to an eye lit up by glory's beams,
Things *here* are fading dreams.

Frown on, frown on, thou bitter, bitter foe!
I do not fear thy power, or hellish art:
Thou canst not break the oath of God: ah, no!
Nor canst thou tear me from a Saviour's heart.
Safe in His arms, "the Shepherd" bears me home,
And I *must* overcome.

Glide on, glide on, ye days, and months, and years!
Father! I ask but to be spent for Thee.
What though I sojourn in a vale of tears;
To live is Christ, to die is gain to me.
Oh, God! at what a price Thou purchased'st this
Full, boundless cup of bliss!

* * * To CORRESPONDENTS.—The Editor has received "The Harmony of Divine Perfections," and "Yet a little while"; for which he thanks the writers.

PUBLISHED BY J. K. CAMPBELL, HIGH HOLBORN,
(FACING GRAY'S INN LANE,)

Where all communications to the Editor are to be addressed.

FOOD FOR CHRIST'S FLOCK.

"Feed my lambs Feed my sheep."—John xxi. 15, 16.

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TO BE CONTINUED MONTHLY IN FUTURE, (IF THE LORD WILL,)
ENLARGED TO SIXTEEN PAGES.

C O N T E N T S :

THE HARMONY OF THE DIVINE PER-
FECTIONS DISPLAYED IN SALVATION.
THE APOCALYPSE (CONTINUED).
"YET A LITTLE WHILE."
DEATH, AND THE LORD'S COMING.

EXTRACTS FROM "PRESENT TESTI-
MONY."
EXTRACTS FROM "EXPERIENCE."
THE TOMB OF MAHOMET.
SACRED POETRY (ORIGINAL).

THE HARMONY OF THE DIVINE PERFEC- TIONS DISPLAYED IN SALVATION.

*"Mercy and truth are met together ; righteousness and peace
have kissed each other."*—Ps. lxxxv. 10.

THIS psalm, composed no doubt in commemoration of
of some signal deliverance of the Jews, as a nation, from
captivity, evidently points to an event of greater moment.
The circumstances under which it was penned are, doubt-
less, used by the psalmist to set forth that one deliverance
and salvation, of which our Lord Jesus Christ is the Alpha
and the Omega. The inspired penman seems to look
beyond mere temporal captivity, and mere temporal de-
liverance, to the thralldom in which, by the first transgres-
sion, all mankind were involved, and the great act of
mercy which places its objects in a far better position than

they could possibly have been in, had sin never entered the world.

There are four attributes mentioned in the above passage, the brief consideration of which is calculated to shew the greatness of redeeming love, as also the harmony of the divine perfections, which could never have been exemplified but in the incarnation, sufferings, death, resurrection, and ascension of the only mediator between God and man, the man Christ Jesus. The two first of these attributes are "mercy and truth"; and they are here represented as harmonising together. "Mercy and truth have met together." The eternal law of truth requires the most implicit obedience to all the divine commands; and imposes an infinite penalty in the event of what would appear, to human and short-sighted reason, the slightest disobedience; and not only so, but it ordains that in payment of this infinite penalty, infinite satisfaction must be rendered to the law thus outraged. Here then, is the attribute of truth, making these requirements; but inasmuch as the finite cannot grasp with the infinite, "mercy" comes forth on behalf of the poor sinner, and says, "Deliver him from going down into the pit, I have found a ransom." This ransom is the Lord Christ. It is in Him in whom "mercy and truth have met together"; for of Him the beloved disciple thus writes: "And the Word was made flesh, and dwelt among us, full of *grace* and *truth*." Solomon, in taking a far off view of the effects of these two attributes thus harmonizing together, exclaims, "By *mercy* and *truth* iniquity is purged." By the eye of faith he was enabled to look through the vista of time, and thus behold the blessings of salvation.

The other two perfections here mentioned are, "Righteousness and peace." Of the great captain of our salvation it may be said, he is both one and the other. He is "The Lord our *righteousness*," as well as our "*peace*." These two perfections are part and parcel of Himself. As our "*righteousness*," he must be so in two ways;

namely, by imputation and impartation. We must not only be covered with the robe of righteousness, as an act of justification; but we must also be partakers of that indwelling righteousness which distinguishes the christian from the worldling; (Rom. viii. 4;) and which, moreover, proclaims that great truth, "He (Jesus) shall save his people *from their sins*."

It is, however, evident that the term "righteousness" is not here used to set forth one of the graces of the Spirit, thus designated, but rather the attribute of Jehovah called by that name; this we learn from the connection in which it is placed with "peace." So that, it clearly appears to represent the immutable and unvarying holiness of God, as going hand in hand with "peace," of which Jesus is the Prince. Peace is that which not only proclaims reconciliation to the conscience awakened by the Spirit of God; but which also makes the salvation of the sinner, and the uncompromising holiness of God, sweetly coincide. Peace is one of the chief features in the gospel message: "Glory to God in the highest, and on earth PEACE, good will towards men."

I. R.

THE APOCALYPSE.

(CONTINUED FROM p. 45.)

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

CHAPTER XV.—"THE SEVEN LAST PLAGUES."

The seven last plagues appear to extend over a period of time, beginning when men receive the mark of the Beast, and ending, in one sense, with the fall of Babylon; though, as to result, the unclean spirits who go forth from

Satan when the *sixth* vial is poured forth, gather the kings of the whole world together to "the battle of that great day of God Almighty," when the Lord Jesus, as "King of kings, and Lord of lords," breaks in pieces the whole confederacy, by coming forth "*with* His saints" in judgment.

First of all, in ch. xv, John sees the seven angels with the seven last plagues, "in them is filled up the wrath of God." He then sees, as it were, "a sea of glass," and those who had gotten the victory over the Beast, and his image, &c., are standing thereon, singing "the song of Moses."

"The temple of the tabernacle of the testimony* in heaven" is opened, and the seven angels come forth, having seven vials full of the wrath of God. A voice from the temple is heard, "Go your ways, and pour out the vials of the wrath of God upon the earth."

FIRST VIAL, CHAPTER XVI. 2.

A noisome and grievous sore falls upon the men who had the mark of the Beast, and on them which worshipped his image.

SECOND VIAL, VER. 3.

The sea becomes as blood, and all therein dies.

THIRD VIAL, VER. 4, 7.

The rivers and fountains become blood. "Thou art righteous, O Lord . . . for they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy."

* In connection with that expression, "the temple," &c, "in heaven," I would just call the attention of brethren in the Lord, to Heb. viii. 1, 5; ix. 23, 24, where the tabernacle in the wilderness is spoken of as the pattern of "*things*" in the heavens. "Things" cannot mean *Christ*. And observe further, these heavenly "*things*" are said to have been purified by Christ's blood. Here is our proper place of worship as "priests," even "the true tabernacle."

THE APOCALYPSE.

53

FOURTH VIAL, VER. 8, 9.

Men are burned with a great heat from the sun ; they blaspheme the name of God, and repent not.

FIFTH VIAL, VER. 10, 11.

The kingdom of the Beast full of darkness ; men gnawing their tongues for pain. Still further blasphemy, and no repentance.

SIXTH VIAL, VER. 12, 16.

The water of the great river Euphrates, dried to make way for the Kings from the East. Three unclean spirits from the Dragon, the Beast, and the False Prophet, (the second Beast,) go forth with miraculous power to gather the kings of the earth, and of the whole world, to battle ; against Jerusalem it would appear, from Zech. xii. 3, xiv. 1, 5. Amid all this, there are still some to whom the Lord can say, "Behold, I come as a thief ; blessed is he that watcheth."

SEVENTH VIAL, VER. 17, 21

"A great earthquake, such as was not since men were upon the earth."

The "great *city*" is divided into three parts ; the cities of the nations fall ; great *Babylon* comes into remembrance before God, to give unto her the *cup* of the fierceness of His *wrath*.

The mountains and islands are now not only "moved out of their places," (ch. vi. 14,) but the islands "*flee away*," and the mountains are "*not found* ;" so great is the shaking of all things. A great hail also falls upon men : and they blaspheme God because of the plague.

CHAPTERS XVII, XVIII.

In this chapter (xvii.) we have "the *judgment* of the great whore that sitteth upon many waters." She is seen sitting on a scarlet-coloured beast, which has "seven heads

and ten horns ;"—she is arrayed in purple and scarlet, and decked with gold and pearls ; she has a cup in her hand full of abominations ; and she is drunken with the blood of the saints, and the martyrs of Jesus.

The beast I believe to be Antichrist, the last head of the fourth monarchy. Compare verse 8, with ch. xi. 7, xiii. 1.—The woman,—&c., are thus explained :—" *the woman* is that *great city* which reigneth over the kings of the earth."—" *the waters* where *the whore* sitteth, are peoples, and multitudes, and nations, and tongues." The true Church is called "a chaste virgin" ; and her position in this world is that of a *stranger* and *pilgrim*. But the corrupt, professing church is called "whore ;" and, having found its *rest* and *settlement* in the world, is likewise called a "great city."

The name "Babylon" means *confusion* ; indicating the mixing or confounding together of *worldly* things with *divine*, a thing quite contrary to the mind of Christ, who said of His people that "they were not of the world, even as He was not of the world." Hence, God's word to *all* His saints, in such unholy confederacy, is,—“Come out of her, my people.”

“The seven heads are *seven mountains* on which the woman sitteth.” Here we have Rome distinctly.

“The ten horns are ten kings,” who receive power as kings one hour with the Beast. They have one mind, and give their power and strength to the Beast. These, ultimately, (see ch. xix. 19,) “make war with the Lamb, but the Lamb shall overcome them, for He is Lord of lords, and King of kings.”

The eighteenth chapter then describes the fall of Babylon, as a direct judgment from God ; “she shall be utterly burned with fire, for strong is the Lord God who judgeth her.” It appears from ch. xvii. 16, 17, that He uses instrumentally “the ten kings” to make her *desolate* ; “for God hath put in their hearts to fulfil His will.”

It is sudden judgment, for “her plagues come *in one day* :”—and again, “*in one hour* is thy judgment come.”

The worldly character of the corrupt Church is clear, for "the *merchants* of the earth weep and mourn over her," and they say, "Alas, that great *city* . . . in one hour so *great riches* is come to *nought*." "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, what *city* is like unto this *great city*!"

This is a judgment from God, before the Lord Jesus comes forth from heaven *with* His saints. Antichrist, (the Beast,) and the false prophet, (the second Beast,) who works miracles before him, are not yet judged; but it comes quickly, as we shall see.

CHAPTER XIX.

We are here refreshed by another *heavenly* scene; one of those breaks which come in so blessedly, from time to time, through this book.

"Much people *in heaven*" praise God for having "judged the great whore," for, "true and righteous are his judgments." The elders, and the living creatures, worship God, saying, "Amen: Hallelujah!" And then, in joyful anticipation, the "great multitude," with a voice, as of "mighty thunders," shout "Hallelujah!" for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honour to Him: for the *marriage* of the Lamb is come, and his *wife* hath made herself ready.

She is arrayed in "fine linen, clean and bright;" and a voice says, "Write, Blessed are they which are called unto the marriage supper of the Lamb."

The heavens now open, and the Lord Jesus Christ, "*with* all His saints," comes forth, crowned with "many crowns," to smite the nations, and to tread the winepress. "Behold, He cometh with clouds; and every eye shall see Him; and they also which pierced Him; and all the tribes of the land shall wail because of Him." Observe, He comes as "the King of kings, and Lord of lords;" treading the

"winepress of *the fierceness and wrath* of Almighty God." (Isaiah lxiii.)

"The Beast, and the kings of the earth, and their armies," are gathered together against Him; (see Psalm ii. ;) and the results of His coming are thus expressed;—"the Beast (Antichrist) was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshipped his image. These both were cast alive into a lake of fire burning with brimstone; and the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth: and the fowls were filled with the flesh."

Then follow the events of chapter xx. Satan is bound for "a thousand years;" during which period Christ and *all* those who have "part in the first resurrection" reign. This "first resurrection" includes not only "*the Church*," but *all* the faithful ones *from the beginning*; and those who had not bowed the knee to Antichrist or his image. See verse 4.*

When the thousand years are expired Satan is loosed; he goes forth to deceive the nations, and gathers them together to battle:† they go and compass the camp of

* The 1000 years' reign has not that full character of blessing in which God can *rest*. Satan is then bound, it is true, but the *flesh* is unchanged. And thus, directly Satan is loosed again, hundreds and thousands of those on the earth are deceived by him, and put themselves in array against God. In the 1000 years, Christ, as "Head of the heathen," has "feigned obedience" rendered unto Him by many. (Psalm xviii. 43, 44. margin.) "He must reign till He hath put all *enemies* under His feet. The last enemy that shall be destroyed is death." [This is done when the Great White Throne is set. Rev. xx. 14. In the "*new earth*," it is said, "There shall be no more death." Rev. xxi. 4.] "And when all things shall be subdued unto Him; then shall the Son" (*as Son of man*) "also himself be subject unto Him that put all things under Him, that God" (*Father, Son, and Holy Ghost*), "may be **ALL IN ALL**." (1 Cor. xv. 25, &c.)

† "Gog and Magog," as we learn from Ezek. xxxviii., are *northern* nations, (Russia, &c.) though other countries are "*with them*." (See ver. 5, &c.) The difference to be marked is this—"Gog and Magog" are overthrown in Ezekiel *before* the Millennium—"The house of Israel shall know that I am the Lord

the saints about, and the beloved city; (*i.e.* the earthly Jerusalem;) fire comes down from God out of heaven and devours them. The devil is then cast into the lake of fire and brimstone, to be tormented day and night for ever and ever.

The Great White Throne is then set, and the dead, small and great, are judged. Death and Hades are cast into the lake of fire, and all who are not found written in the Book of life. This is the second death.

All evil being now cleared away, God introduces the eternal state, in which He finds His rest.

“A new heaven and a new earth,” (the former having passed away when the Great White Throne was set,) are now seen. Observe, “a new *earth*”—“there was no more *sea*.”

The “holy city, New Jerusalem,” now descends as the abode of the heavenly family; and *the nations* of them that are saved, walk in the light of it. There is “no more death,”—“no more curse,”—“the former things are passed away.” God has made “all things *new*.”

The perpetuity of Israel's blessings in the “new earth,” is most distinctly stated in Scripture. See Isa. lxvi, 22: “As the *new* heavens and the *new* earth, which I will make, shall *remain* before me, saith the Lord, so shall your seed and your name *remain*.”

“I heard a great voice out of heaven, saying, *Behold the tabernacle of God is WITH MEN, and He will dwell WITH THEM, and they shall be His people, and God Himself shall be with them, their God.*”

And this is never-ending blessedness; for it is *God's own rest*.

“They shall reign FOR EVER AND EVER.” (Rev. xxii. 5.)

their God from that day and forward.” (Chap. xxxix. 22.) But the “Gog and Magog” of the Apocalypse are the enemies of Israel and of God “*after* the thousand years are expired.” (Rev. xx. 7, 8.) Still, I believe them to be the same *nations*, though *not* the same *persons*; “a thousand years” coming in between the *two* battles of chap. xix. and chap. xx.

Here the Book closes. Some important words are added as to its truth, and the sin of adding to or taking from it is declared. The Lord three times announces, "I COME QUICKLY." And the Church takes her place with the response—"Even so, *come*, Lord Jesus." Till then, as having the gospel of *eternal life* committed to her, she stands in the world with the gracious invitation, "Let him that is athirst come: and whosoever will, let him take the Water of Life *freely . . . without money and without price.*"

May we more and more realize the blessedness of our position, beloved.

"The *grace* of our Lord Jesus Christ be with you all. Amen."

B.

"YET A LITTLE WHILE."

"*Yet a little while, and he that shall come, will come, and will not tarry.*"—Heb. x. 37.

THESE words, beloved, are only sweet to those who are longing to see their Jesu's lovely face. It is when the eyes are dim with weeping, and the heart is sad because of trials by the way, that these precious words come with power to our souls. "Yet a little while"—yea, beloved, it is the only hope we have left now, of ever enjoying true happiness. Brethren have failed; the Church has become a ruined, shattered thing in itself; but, yet a very little while, and the restorer of all things shall come—And we know that when He doth appear, we shall be like Him, for we shall see Him as He is—Our eyes shall behold for themselves and not another—And every one that hath this hope in him purifieth himself, even as He is pure. It is this precious truth that purges our thoughts and hearts, that yet a little while and all shall be over; for these eyes that are now so often dimmed with *weeping*, shall then behold His glorious face, and be a partaker with Him in

DEATH AND THE LORD'S COMING.

59

His glory. And, beloved, we shall enjoy *eternal* peace. To you, therefore, my beloved brethren (or sisters) who are bowed down because of sorrow, is this promise sent, that ye might lift up your heads in hope of His appearing.

Some may be weeping because of departed friends ; but, beloved, "them which sleep in Jesus will God bring with Him." (1 Thess. iv. 14.) Yes, we shall meet them all in One ! It is, indeed, a comfort now to know that they are gone to be with Jesus ; but oh, what joy it gives to the soul, to know that when He doth appear, they will appear with Him. Gird up the loins of your mind, therefore, and hope to the end—For yet a little while, and He that shall come will come, and will not tarry.

"A little while"—He'll come again,—
Let us the precious hours redeem,—
Our only grief to give Him pain,
Our joy to serve and follow Him ;
Watching and ready may we be,
As those that long their Lord to see.

JOHN.

DEATH, AND THE LORD'S COMING.

"*All things are yours : whether LIFE or DEATH ; things present, or things to come.*"—1 Cor. iii. 22.

WE are prone to be like little children, to whom a kind father has given, first, one pearl, and then, another ; but who, instead of thankfully receiving both, think they must put aside one, in order to retain the other.

This may be observed, for instance, with regard to the precious truth of the Lord's coming. This "blessed hope" may be held in such a manner, as that all which the New Testament so blessedly reveals about "death," may be put aside as interfering with the expectation of the Lord's return. But, as it has been very truly observed by others, truth ought to be held in its due proportions.

Concerning "death," I would refer the reader to the following New Testament scriptures:—

2 Cor. v. 8. "Absent from the body, present with the Lord."

Phil. i. 21, 23. "To die is gain. . . . To depart and to be with Christ, is far better."

Luke xxiii. 43. "To-day shalt thou be with Me in Paradise."

2 Cor. xii. 4. "Caught up into Paradise, and heard unspeakable words, which it is not possible for a man to utter."

Heb. xii. 23. "The spirits of just men made perfect."

Rev. xiv. 13. "Blessed are the dead, which die in the Lord."

One would not on any account give up the preciousness of these Scriptures, either as touching one's self as a believer; or, with regard to those dear to us, who have fallen asleep. (Acts vii. 59, 60; 1 Thess. iv. 13.) But, it is nevertheless true, whatever blessedness and rest awaits us if we die, that our proper position is—"to wait for the Son of God from heaven;" for, "we shall not *all* die; but, *we* shall *all* be *changed*." (See 1 Thess. i. 10; 1 Cor. xv. 51, 52; Titus ii. 13.)

EXTRACTS FROM "PRESENT TESTIMONY."

"In the end, this death-defiled world will be wholly dissolved—not *annihilated*, I say, but *dissolved*—yes, and in the very act of dissolving, (so at least to me it appears,) unable to hide them from the all-searching eye of their Judge, it will give up its dead to be finally punished, to be cast into the lake of fire for ever. After which, out of identically the same materials, those atoms of which it was formed at first, now thoroughly purged from the least trace of mortality, even to a dead leaf or an insect, the

new everlasting earth will be formed. This, I believe to be an exposition of Rev. xx. 11, &c.”—*Baptism over the Dead*, p. 60.

“‘A little leaven leaveneth the whole lump.’ . . . The two passages where it occurs in the word. In the first, (1 Cor. v. 6,) it is in respect to evil walking; in the second, (Gal. v. 9,) it is evil doctrine. And what is said of the one will clearly apply to the other.” p. 87.

“Ahab meets the prophet Elijah (1 Kings xviii. 17) with the question, ‘Art thou he that troubleth Israel?’ Alas! it is always thus. In the estimate of the doers and upholders of evil—yea, and of the connivers at it too—they who witness and protest against it are the troublers. ‘I have not troubled Israel,’ is the prophet’s answer.”

History of Ahab. “Present Testimony.” Vol. ii. p. 96.

“‘The faith’ was assailed on every side, and from the most opposite quarters. It was equally endangered by Jewish ordinances and Gentile philosophy, slothful ignorance, and prying curiosity. The saints, for the most part, were not alive to the importance of contending for ‘the faith.’ They did not perceive that by so doing they were favouring the ‘righteous cause’ of Christ.’ (Ps. xxxv. 27.) *The Three Crowns*, p. 73.

EXTRACTS FROM A TRACT ON “EXPERIENCE.”

SOLD BY J. K. CAMPBELL, HIGH HOLBORN.

“The glory of God and the Christian’s joy are inseparable—neglect the one, and you lose the other. ‘If thine eye be single, thy whole body shall be full of light.’—*Page 4.*

“Observe what John writes in his third Epistle: “I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.” Here was a state of things very similar to what we now see around us; indeed, it is most gracious that the Lord should have allowed all that evil to be met in the Apostle’s time, which has become more manifest of late. And what is the exhortation hereupon? Does he say, as many do now, forsake not the church or the gathering, although there is allowed evil? On the contrary, “Beloved, follow not that which is evil, but that which is good.” As a parallel to this, hear the Spirit by Paul, “In the last days perilous times shall come; for men shall be lovers of their own selves; *having a form of godliness, but denying the power thereof; from such turn away.*” (2 Tim. iii. 1 &c.) “Cease to do evil;” and then, “learn to do well.”

“If you are disobedient in this matter, how can you expect a joyful experience, as it is called; or, as it is expressed in Scripture, “joy in the Holy Ghost.” The Holy Ghost is the only power of joy; grieve Him, and your joy is gone.” p. 5.

THE TOMB OF MAHOMET.

HUNDREDS and thousands of men and women travel very many miles to visit this tomb at Mecca, in Arabia. It is a part of their religion to perform this pilgrimage. What a sad delusion! Just as though the journey to the tomb of a dead man were of such immense importance. And, oh, how many Roman Catholics, who call themselves Christians, are quite as superstitious about the graves and the relics of dead men and women. For even allowing them to be *saints*, (which many of them were *not*, though they are canonized,) yet what is a saint but a poor sinner saved by the grace of God from condemnation?

Dear reader, I ask you to reflect on these facts, and then I desire to direct your attention to another tomb. The tomb of Mahomet, or Mohammed, held in such gross superstition as it is, simply tells this great truth—the *sinner must die*. By *sin* came *death*. “*Death* passed upon all men, *for* that all have *sinned*.” Mahomet, like all other men, was *a sinner*, (truly, a great one,) and he reaped “the wages of *sin*”—“*DEATH*.”

There was One from God who “*did no sin*,” but was *perfect*. He died for others; but death could not hold Him. Think on *His* tomb, reader. Not the tomb of Mohammed, or the tomb of any other mortal man; but the *empty tomb* of Jesus, the Son of God, who vanquished death by dying. Not His own sin, for He was spotless; but the guilt of poor sinners which in grace He bore, brought Him to the grave. He died for sin once: He lives for evermore. “I am He that liveth, and was dead; and, behold, I am alive for evermore.”

In Him *alone* is salvation. God hath given no other Saviour. Nothing but His atoning *blood*, which was “shed for many,” can wash your sins away. Trust then in Him, and you are eternally saved:—reject Him, and your portion will be with “the Beast and the false prophet,* in the lake which burneth with fire and brimstone.” (Rev. xx.)

* It can be seen from page 44 of this publication, that it is not thought that Mohammed is “*the* false prophet” spoken of in the Apocalypse; but it is very clear that he was “*a* false prophet.”

“In Psalm lxxiii. we find a soul looking abroad upon the world and reasoning upon what he saw there,—reasoning to such an extent that he was almost tempted to say it was in vain to serve the Lord at all. In Psalm lxxvii. we find a soul looking *inward*, and reasoning upon what he saw *within*,—reasoning to such an extent as to question the continuance of God’s grace. What was the remedy in both cases? ‘*The sanctuary*.’ ‘I went into the sanctuary of God; and then understood.’”—“*The prospect*.” Vol. ii. page 25.

SACRED POETRY.

ORIGINAL AND SELECT.

(ORIGINAL.)

Hark! in what rich, what melting
 praise;
 Angels their thrilling voices raise,
 And strike the golden lyre;
 Millions prolong the blissful strains,
 Which swell through heaven's vast
 domains,
 From the angelic choir.

Lord! Thou hast taught *me* too to sing;
 But how can any praise I bring
 With those blest sounds compare?
 Fain would I still Thy praise prolong,
 And sing a nobler, sweeter song
 Than any seraph there.

Yet say, amid th' angelic band,
 Which round Thy throne for ever stand,
 And sing of power divine,
 Is there a soul which beats so high,
 In memory of Calvary;
 A heart that loves like mine?

Thy power and wisdom they may trace;
 But there are *deeper* thoughts of *grace*,
 Angels can never see.
 "Worthy the Lamb that died," their
 lay;
 But only sinners saved can say,
 "The Lamb that died for *me*."

Jesus! the heart alone can know
 Its cup of bitterness and woe—
 It weeps, and weeps alone;
 And with the joy that crowns its lot
 A stranger intermeddleth not—
 The secret is its own.

But, Lord! when from Thy Father's
 hand,
 Thou did'st receive the chosen band,
 And claimed the Church as Thine;
 Then the deep tide of human woe,
 Which none but those who bear it
 know,
 Was known by love divine.

Oh, happy thought! but, sweeter far,
 We claim Thee as "the Morning Star,"
 And gladly, gladly own,
 The joy the Father has in Thee
 Is ours by union, Lord, with Thee;
 Thy joy in *Him*, our own.

Thus, blest beyond angelic thought,
 Who, when to Thee in glory brought,
 Shall with my joy compare?
 Then shall I still Thy praise prolong,
 And sing a nobler, sweeter song,
 Than any seraph there.

TO CORRESPONDENTS.—"A few words on the holiness and sufferings of Christ," have been received. The Editor thanks the writer, but would feel glad to have his name; (and also the name of the writer of "Yet a little while";) not to publish, but merely that he may know who are really the writers. Nothing *anonymous* will be admitted.

"Ebenezer" has been received, and will be inserted. (D.V.)

PUBLISHED BY J. K. CAMPBELL, HIGH HOLBORN,
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Where all communications to the Editor are to be addressed.

FOOD FOR CHRIST'S FLOCK.

"Feed my lambs Feed my sheep."—John xxi. 15, 16.

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C O N T E N T S :

A FEW WORDS ON THE HOLINESS AND SUFFERINGS OF CHRIST., WORSHIP AND TESTIMONY. LIBERTY OF MINISTRY AND ITS ABUSES. "MY PEOPLE LOVE TO HAVE IT SO."	LAODICEA AND BABYLON. JOHN XVI. 22. CORRESPONDENCE. SACRED POETRY. (ORIGINAL.) "EBE- NEZER." "I WILL SEE YOU AGAIN."
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A FEW WORDS ON THE HOLINESS AND SUFFERINGS OF CHRIST.

THE saint's growth in grace springs from a good understanding of those things which are freely given unto us of our God, for our comfort and edification; for God's truth is all plain to him that has understanding. And, indeed, if we have not got pure and right thoughts of Christ, we can never have true and blessed communion with the Father and the Son; for to have joy in communion with them, every child of God must see the holiness, and purity, and spotlessness of Jesus,—and that not only at one certain period. From everlasting He was the delight of His Father; (Prov. viii. 30;) for the Father and the Son were workers together from all eternity, so that he who looks upon Christ looks upon God; and he who looks upon the

saint looks upon Christ, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Though He took upon Him our nature He still dwelt in the bosom of the Father; He was the only One in whom God could say He was "well pleased." Jesus was made in all things as we are; that is, He was in the same trying places as we are at times; and He was tempted in all points as we are, "yet without sin." We are *not* without sin, for we wrestle with that which Jesus never knew; that is, a "heart deceitful and desperately wicked." It is true that Jesus knew that there was such a heart in man, for as the Word of God, He was a discerner of the thoughts and intents of the heart; but He never knew it in Himself; for He was holy both in body, soul, and spirit; and He had power "in himself," for He was "God manifest in the flesh": as we read, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. ii. 6—8.) Though Jesus had power in Himself, He depended upon God also; His life, up to the cross, was one of unbroken communion with His Father, for He could do nothing without His Father; as He said Himself, "All things are delivered unto me of my Father; and again, we read in Isa. l. 4, 5: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." He came not

to do His own will, but the will of Him that sent Him. Jesus never knew a will of His own, for He ever counted it His meat and His drink to fulfil the will of His Father, and to finish the work He gave Him to do. We only find in Jesus the holy and truly obedient One; the only One who did at all times set the Lord before Him. He sought not His own honour, for He did not speak of Himself, but of the Father that sent Him. Thus, whilst we are tracing the path of Jesus, we can truly see in Him the One "blessed man": He was always shining as "the brightness of His Father's glory, and the express image of his person"; though He was still the "man of sorrows and acquainted with grief."

But now let us look a little at that part of the life of Jesus from whence all our hope and comfort springs, even the cross. For the spotless life of obedience of Jesus without His sacrifice would have been of no benefit to us without His death: "For without shedding of blood is no remission of sins." Jesus could have gone out of the world without suffering by Himself, for He had no sin in Himself; but His Church could not have gone out with Him; she would have been as far from God as ever, if Jesus had not shed the precious blood that brought her nigh. All that know the Lord know that if Jesus had not been perfect He could not have offered Himself to be acceptable to God; but He *was* perfect. And, mark this—He offers Himself up willingly for the sins of His people; but it is not till He comes to the cross that we see Him "the sin bearer"; nor did He ever lose the presence of His Father till he came to the cross. It is in the cross that promise is fulfilled which was given to Adam in Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This was only fulfilled at the cross: for when Jesus was walking as the Man of sorrow, He was meek and lowly; He did not break the bruised reed, nor quench the smoking flax. The sor-

rows of Jesus when "walking about doing good," and His agony in the garden, are two different things. In the first place, He is sorrowing for the darkness around Him and because they would not receive the things that belonged to their peace; but in the garden He is still in communion with His Father, and it is this that His soul is overwhelmed with, the thought of going out of the presence of God, for He had never been out of that presence. *We* do not feel it so much, because we do not know the value of a present God in the time of trouble, (or at any time) like Jesus did.

It is "the cup" that He prays about, which was our sins. He knew well that if He took them upon Himself, God must hide His face from Him, and forsake Him; for "God is of purer eyes than to behold iniquity": no one can stand in the presence of God with sin; no, not even His only begotten Son, in whom His soul delighted; and, oh, let us ever keep in remembrance that it was for *our* sins Jesus suffered and endured the wrath of God!

It is at the cross we see the filthiness of sin; that it should cost the all-wise God to sacrifice His only begotten Son, and pour all His wrath upon His head, for "all the billows" went over Jesus. Oh, brethren, is there any living soul than can tell the depth of those words of Jesus on the cross, "My God, my God, why hast thou forsaken me"? Mark! He feels being out of the presence of God more than what He was suffering in His body. And, once more, let us, brethren, ever keep in mind that this was all for His Church. He could have gone out free, as he told Peter in the garden, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be?" or, in other words, how shall I have the bride of my heart with me? for she was in bondage under the law, and there was none so near of kin as He is; therefore the right of redemption belonged unto Him. Thus we see that it behoved Christ

to suffer, and to enter into His glory, *with* His Church, for which He so willingly shed His precious blood, which alone set her free from the hands of justice. So we see that the holy walk and life of Jesus was very blessed; but the cross makes it more blessed; and His resurrection crowns the whole. So we see, also, that He was a perfect *Man*, as well as perfect *God*; for if He had not been a perfect Man His body could not have been an acceptable offering for sin in the sight of God, for God is holy, and what is offered to Him must be holy. And if Jesus had not been perfect God ("Manifest in the flesh") He could not have *laid down* His life for us, and have *taken it* again; neither could He have done the wonders He did, for "never *man* spake as *He* spake." May we, beloved in the Lord, enter into a closer fellowship with the sufferings of our blessed Lord; then we shall truly know more of "the power of His resurrection."

Sweet our Saviour's path to trace,
To learn His wondrous love and grace;
See how He loved and pitied us,
And left the happy realms of bliss,
To pour out His most precious blood,
To reconcile us thus to God.

C. T.

* * * In our last Number we informed "Correspondents" that their names would be desirable in all communications intended for insertion. This notice has been at once responded to by the writers of the papers which were named, of which the above (signed C. T.) was one. The brother who has addressed the letter which we have received, says—"He (C. T.) is quite deaf, and has scarcely any sight. He lives by faith. His tent is that of a cold cellar, with two bricks knocked out to admit the light."

Another paper by C. T., entitled "Watch," has been received, and will be inserted in our next, if the Lord will.

Thus, beloved, our brother from his "cold cellar" has freely ministered to us "according to the ability which God has given." If any of God's people, in return, should have their hearts disposed to minister to him, the Editor ("care of J. K. CAMPBELL") will most gladly be the channel.

WORSHIP AND TESTIMONY.

PRACTICAL TRUTH.

A FEW REASONS WHY CERTAIN BRETHREN IN CHRIST REFUSE CONSCIENTIOUSLY, EITHER TO PREACH OR TO WORSHIP IN DISSENTING CHAPELS.

"Speaking the truth in love." (Eph. iv. 15.)

THE question of the "Establishment," does not come in here, and for this plain reason: her present iron bondage renders what is called "*a change of pulpits*" totally impossible. Moreover, no sincere Christian man, who has any measure of true light as to what *Babylon* is—viz., the unholy *confusion* of worldly things with divine,—can but acknowledge that, "Come out of her, *my people*, that ye be not *partakers* of her *sins*, and that ye receive not of her plagues," is God's word to all His children there, as well as to those who may yet linger in the apostate Church of Rome.

The question before us is this, and a very important one it is:—Why do certain brethren in Christ refuse to preach or worship in dissenting chapels, whether Wesleyan, Baptist, or Independant?

1. AS TO PREACHING. The question of preaching from *a pulpit* is a very small one indeed, when it is looked at properly and simply as a mere conveniency, an elevation—merely for the sake of being distinctly heard. "Ezra, the scribe," we are told, "stood upon a *pulpit* of wood, which they had made for the purpose," (Neh. viii.) when he read the law to the congregation. But with many Christians at the present day, the "*Pulpit*" occupies, in their minds, the place which the "*Lord's table*" ought to have. In scripture we find that Christians *met together in one place* TO BREAK BREAD, or, *to eat the Lord's supper*. See Acts xx. 7, and 1 Cor. xi. 20, 23. But ever since the Reformation,—that day of faithful *testimony* to the true gospel,—the *pulpit* has been unduly brought forward by Protestants;

and the *Lord's table*, (and consequently, *worship*, for the Lord's table, is emphatically the table of *thanksgiving*,) has been very improperly made *secondary*. The very *architecture* of churches and chapels prove this. The *pulpit* and not the *Lord's table* being the *prominent* thing.

Whilst, therefore, we would earnestly contend for the scriptural prominence of the *Lord's table*, and put before the saints of God their proper path of obedience,—viz., to meet together “on the *first* day of the week,” (not on the first Sunday in the month,) “to *break bread*,” (not to *hear* this or that good man,)—we would not be thought to speak against a mere piece of wood, a convenient elevation for a speaker in a large assembly, provided that it is regarded simply as such; but we must, for the *truth's* sake, strenuously object to what is well known as the *pew-system*; and that, because it is opposed both to the spirit and the letter of the New Testament. The grand truth that believers are “all *one* in Christ Jesus;” that “in *Him* there is neither *bond* nor *free*,” is completely set aside by the *pew-system*, which virtually says, in complete opposition to James ii. 3, “Well dressed brother, sit here in a good place; poor brother, stand here, or sit under my footstool.”

In answer, then, to the question, “Why do you refuse to *preach the Gospel* in chapels where you would be welcomed?” we say, your unscriptural *pew-system* prevents us, nothing else; for we desire to acknowledge most fully the command of our Lord, “Go ye into *all the world*, and preach the gospel to *every* creature.”

Then you deny, it may be said, what the scriptures declare, that the “Lord hath *ordained* that those who preach the gospel should live of the gospel.” We reply, No: we do not deny it. What we say is this—If evangelists, or pastors, need the support of the Church, let it be a voluntary, free-will offering, as the word of God directs; and not a salary derived from *pew-rents*. There is no more scriptural authority for *pew-rents*, than there is for *church-rates*.

2. AS TO WORSHIP. The *pew-system* would be necessarily as great an obstacle here, as in the matter of *preaching* referred to above. But there is another question which arises when one is asked, Why can you not *worship* with us? The reply is, Because you do not acknowledge *subjection to the Holy Ghost*. I do not now single out a place where a form of prayer is used, or a place where the stated minister does all extempore; but I take the widest range possible, of course including these. Take the prayer meetings, or church meetings, of the most godly dissenters, against whose gospel doctrine, as to soundness, one dare not, nor would not, utter a syllable; but rather rejoice thereat, for "Charity rejoiceth *with the truth*." Now, let me ask, Is the Holy Spirit's *guidance* recognized? Certainly not. The presiding minister, deacon, or elder, guides everything; *who* is to pray; *who* is to speak; *what hymns* are to be sung, are all at his control. And what is the consequence of this? The Spirit of God is "*grieved*," and "*quenched*," in His saints, by this "order" of *man's own making*. There will be "order," in the true sense of the word, if the Spirit of God is *scripturally* owned and acknowledged; for "God is not (and never can be) the author of *confusion*." (1 Cor. xiv. 33.)

LIBERTY OF MINISTRY, AND ITS ABUSES.

It is important that the saints of God should keep in mind those blessed truths on which they have acted, in having separated themselves from various systems.

The Church of God is composed of living members; even of such as have been taught to know the sin-atoning value of the blood of Christ, through the quickening power of the Holy Ghost. Being quickened by the Spirit, they are as "living stones," then, "*built together*;" God, the Holy Ghost, not only dwelling *in* each individual member, but abiding *with* them; constituting *them* "an habitation of

God through *the Spirit*;" (Eph. ii. 22;) ruling and ordering all things among *them*, (as a collected "body,") during the absence of the Lord Jesus.

The twelfth chapter of the first epistle to the Corinthians is an all-important chapter on this subject. We have there, first, the acknowledging of Jesus as the "the Lord," as that which proves a man to be quickened by the Holy Ghost. "No man can say that Jesus is the Lord but by the Holy Ghost." We have, then, this truth taught; that "by one Spirit we are all *baptized into one body*." This "body" is composed of various members, all members not having the same office, for the Spirit *divideth to every man severally as He will*. But let not the "feeble" members say they are not "necessary;" for the Spirit of God says, and oh, it is a precious word!—"the Head (Jesus) cannot say to the feet, I have no need of you." So thoroughly has He united His people to Himself. "We are members of His body, of His flesh, and of His bones." (Eph. v. 29, 30.) This truth, as to the Spirit acting sovereignly in the body, when received in power, clears out at once all *system*, which is—*man* assuming to do that in the Church which is the office of *the Holy Ghost alone*.

The proper position of saints, then, according to the word of God, is to meet together recognizing the personal presence of the Holy Ghost, who *divideth "as He will"* to various members, and is the only Sovereign Guide, and Ruler, among the saints.

Hearty subjection to God, and subjection one to the other, in brotherly love, and the fear of God—especially of the *younger* to the *elder* brethren (1 Pet. v. 5)—is that which would ensure "all things" being done "*decently, and in order*." (1 Cor. xiv. 40.)

It is where *self-will* takes advantage of this "liberty," (see Gal. v. 13,) using it as "an occasion to the flesh," that Satan does much mischief; puffing up the one who is using himself; grieving the saints; grieving the Spirit; and dishonouring the Lord.

This is the *abuse*. Liberty of ministry may be thus abused. "How is it to be remedied?" Surely, *by waiting upon God*—happy, child-like waiting upon God. We must not "*do evil* that good may come." We must not make an "order" of our own. We know but little of the *suppressing power* that would be felt in a meeting where the saints *really waited upon God*. Then, if God were to lead a brother to say but "five words," there would be *power*, and the saints would feel it. (1 Cor. xiv. 19, 25.)

"MY PEOPLE LOVE TO HAVE IT SO."

Love to have what? If one were ignorant of the context, one might suppose that as God's people are spoken of, they would love to have things as God would have them. Instead of which, we find that Israel had gone quite away from obedience to God:—that their religious matters were all disorderly in God's esteem, however orderly and well-arranged in their own eyes:—that the prophets were doing as the people wished them, prophesying "smooth things," and, therefore, prophesying "falsely;" and that the priests were bearing rule by their means; and instead of God's people zealously vindicating God's honour amid all this confusion, they were not only quiet, but acquiescing:—"my people love to have it so."

Oh, how truly are the scriptures given for "our admonition." 'Tis even so now. God is dishonoured; the Holy Ghost virtually displaced; Christ Himself lightly esteemed; all sorts of abominations permitted in the (so-called) Church; and instead of God's saints vindicating with holy zeal their Master's honour, they patronize the evil, speak against those who protest against it, become "partakers" of the evil, and fall under the blinding power thereof, till the dreadful self-deceived Laodicean state is the result:—"Thou sayest I am rich, and increased with goods, and have need

of nothing: but knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

“A wonderful and horrible thing is committed in the land: the prophets prophecy falsely, the priests bear rule by their means: and *my people love to have it so.*” (Jer. v. 30, 31.)

LAODICEA AND BABYLON.

WHAT we get in Rev. ii., iii., is the Lord *warning the churches*. He never calls to *separation* without previous *warning*.

The worldly Laodicean state (the last of the seven) was one which called for *warning*. The Lord did *not* then call for *separation*. But what is the next state to the Laodicean? For corruption did not stop there; it still went on.

There is one more condition of *corporate failure* noticed in the Apocalypse—(for I do not now speak of *individual* faithfulness outside the failure)—and what is *that* called? **BABYLON; i. e., CONFUSION.**

And now, observe, it is no longer *warning*: it is a call for *separation*.

Testimony had been given, and rejected; the evil testified against was unjudged. This is worse than the “lukewarm” Laodicean state, bad as that was. For *good and evil, truth and error, are now deliberately confounded*,—and *that is Babylon*.

What is God’s word *now* my brethren? What is true testimony for God under *these* circumstances? “*Come out of her, my people, that ye be not partakers of her sins.*” In other words, “*Be ye separate.*”

It will be found, in the last great day, that *zeal* for Christ’s honour is the only true expression of real love to God and the brethren, whatever people may say, or think, about it now.

The lack of zeal, (under the false garb of *charity*,) which characterizes the *Laodicean* state, soon leads on to *Babylon*.

JOHN XVI. 22.

“And ye now therefore have sorrow ; but I will see you again, and your heart shall rejoice.”

'Tis this precious truth, beloved, that we shall see Him again, that enables us to pass through this vale of tears rejoicing. We indeed have sorrow now, but when we see Him, it shall all pass away as the morning dew before the sun. There shall be no sorrow then, for He himself shall wipe away all tears from our eyes ; and we shall reign with Him for ever and ever.

Beloved, we little realize the love and care that Jesus has toward us, His lovely *bride*. Yes, he cares for *His own*. There is no pain or trial that we have unknown to our Jesus ; and He, with ourselves, is longing for that happy day, when He will see us again. “The Spirit and the bride say, Come: . . . and he that testifieth these things saith, Surely I come quickly.”

And O, how sweet it is to the soul, while in sorrow and trial, to be able to muse on our heavenly home ! How dead it makes us feel to the world, and all its pleasures ! for we know that we have a better, and an enduring substance. Our path now is, indeed, a busy scene of trial and suffering :—Satan's fiery darts are continually flying around us ; all is dreary, and full of darkness. It hath seemed good in the Father's sight to take our children dear, and, in some cases, our wives, and we are left to tread alone the dreary land. Sorrow may have marked the cheek now, so that it can never be erased until we are entirely changed. But, beloved, He will see us again. “Sorrow may endure for a night, but joy cometh in the morning.” He will not lay upon us more than we are able to bear. We seldom know how to “rejoice in tribulation.” I believe, because we look at the tribulation apart from Jesus ; yea, beloved, we cannot rejoice in anything, unless He is the centre of our rejoicing. Jesus tells us that we shall have sorrow,

but *He* will see us again. As much as to say, “don’t let sorrow weigh thee down; in the world, indeed, ye shall have tribulation, but be of good cheer, I will see you again; I will not forsake thee in the time of trouble; for, lo! I am with thee always—even unto the end; I am continually watching over thee, and that for good; though thou canst not see me now with the natural eye, thou shalt see me before long, and be a partaker with me in all my glory.—And thou shalt sit down with me, and enjoy eternal peace; therefore, be of good cheer; *I will see you again*; and your joy shall endure for ever.” Yes, beloved, such precious promises are to us, however weak we may be, and full of failure. He *will* see us again. He loves the weak as much as He does the strong. He taketh the lambs in His arms, and gently leadeth those that are with young. We shall all rise *together* in that happy morning, when He comes to see us again. ’Tis true we see Him now by faith, as through a glass darkly; but then, face to face; and we shall know even as we are known. And that happy day must come, sooner or later; it must come, as surely as it is promised. And will it not make amends for all our pain and suffering? O think, beloved, the joy is to last *for ever, and ever*. Methinks, we shall look back then on our little trials we once endured, and, if we have anything to be sorry for, it will be that we did not have more to endure down here. “For I am persuaded that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us.” (Rom. viii. 18.)

“Ye are not of the world, even as I am not of the world.” “Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice.” “It is expedient for you that I go away. And if I go away, I will come again and receive you *unto myself*, that where I am there ye may be also.”

Let us gird up the loins of our mind, therefore, and hope to the end; for He is faithful, who hath promised. Stablish your hearts, for the coming of the Lord draweth

nigh. And we know that when He doth appear, we shall be like Him, for we shall see Him as He is. And now, beloved, may the Lord give us to know and taste more of His precious love to us, that we may live in the enjoyment of it here; so that we sorrow not as those that have no hope. And may we ever remember the words of Jesus, who still says to His feeble, but ever lovely flock, "Be of good cheer; fear not; I am only absent from you *a little while*; ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice."

JOHN.

CORRESPONDENCE.

EXTRACTS FROM A LETTER FROM BIRMINGHAM.

Feb. 21st, 1850.

"UPON perusing your third number, of the 1st instant, my mind was forcibly struck with some of your remarks on "Baptism, and the Lord's supper;" but particularly the latter; for, although scripture truths so well known to me, I must confess, that till I read them so simply and strikingly expressed, they never had anything like the effect they then produced; and from which, I trust, I derived spiritual benefit. I allude to these few words;—"Judas *partook of the Lord's supper*, and was *lost!* the thief on the cross *never did*, but *believed in the Lord Jesus*, and was *saved!*" To which my soul, as if taking up the blessed theme intuitively, instantly responded, in words audible, (being all alone with my maker,) 'And *it's my only hope and trust*, and *ever will be till I'm dust.*' Although there is nothing in this little matter abstractedly considered, the least deserving of note, still, as it was, I assure you, Sir, with me an affair of great moment, from a conviction that

the "non-efficacy of ordinances" had never been properly weighed in my mind, or regarded by me in the light they ought to have been. My best thanks are due to you. And God grant, that to many other hearts alike erroneously impressed, it may prove a real blessing: for I have great cause to fear that it is far more prevalent amongst Christians than it is thought to be; which circumstance, I not only deeply lament, but it is a thought to me most odious, being a sin of detraction from the *real efficacy* of the *precious blood of atonement*: for, what can be a sin more *soul-ruining*? and, in many instances, I verily believe, (as in my own case,) without the least consciousness of its existence."

S A C R E D P O E T R Y .

ORIGINAL AND SELECT.

"EBENEZER"—HITHERTO THE LORD HATH HELPED US.

(ORIGINAL.)

"Ebenezer!" Hitherto
 God, our God, hath help'd us thro';
 Thro' the mist, and thro' the night;
 Thro' the storm, and thro' the fight.

Hence, avaunt! ye pale-lipp'd fears,
 Come what may in coming years;
 Hath not Jacob's God been true?
 Hath He not help'd hitherto?

"Ebenezer!"—Raise the stone,
 Praise our God with joyous tone:
 Liars are the sons of men,
 God in Christ is yea, amen.

"Ebenezer"—Stone of help;
 Tho' the lion and his whelp
 Plant them in *to-morrow's* way,
 We will raise the pile *to-day*.

FOOD FOR CHRIST'S FLOCK.

We have found thee in the past,
Pilot wise thro' many a blast;
So in every future gust,
To thy hand the helm we trust.

And when time's last storm hath blown,
With the ransom'd round the throne,
To our Guide through this world's maze,
Ebenezer's we will raise.

"I WILL SEE YOU AGAIN."

(ORIGINAL.)

My brethren dear, says Jesus,
I know your grief and pain;
But ye, ere long, beloved,
Shall see my face again.

Tho' sorrow now besets thee,
In my love thou dost remain;
Lo, I am always with thee,
And will see you yet again.

Then never mind the sorrow,
The suffering, grief, and pain;
Ye *now* have tribulation,
But I'll see you yet again.

Then thou shalt rest for ever,
From all thy care and pain;
So, "fear not," O beloved!
I will see you yet again.

Tho' children dear be taken,
Yet *my love* doth still remain;
I never will forsake thee;—
I will see you yet again.

Thy wife, too, may be sleeping:—
But a few short days remain;
And all shall rise rejoicing,
When I see you once again.

Then cheer you up, beloved;
Let not sorrow in thee reign;
Think what endless joy will follow,
When I see you once again.

JOHN.

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"Feed my lambs Feed my sheep."—John xxi. 15, 16.

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TO BE CONTINUED AS THE LORD MAY GIVE SUPPLIES.

C O N T E N T S :

NOTICE.

"WATCH."

CHRIST'S FOOTSTOOL.

SACRED POETRY. (ORIGINAL.) THE
PROSPECT. EPH. i. 10—14.

NOTICE.

It will be remembered that, in the "Introductory remarks," we made the following statement:—

"The object of this Publication is, *from time to time, as the Lord may give supplies*, to comfort and edify His people by the truth."

He has supplied, in every sense, up to the present, so as to enable us to send forth a number, first, *fortnightly*; and then, *monthly*.

Henceforth, however, we dispense with the words "fortnightly" and "monthly," as well as with *a stated price*, (it may sometimes be 1*d.*, sometimes 1½*d.*, according to the cost of printing,) and leave it with Him, who despises not "the day of small things," to send *what* He will, and *when* He will.

“WATCH.”

“And what I say unto you, I say unto all, watch.”

Mark xiii. 37.

OUR blessed Lord, though far above all heavens, and sitting upon His Father's throne, knows well what evil we are surrounded with on every side; and He prays as much for us now, as he did when He was personally here, that we may be delivered out of all evil; and, not only prays but exhorts us, by the “still small voice” of His Spirit, to “watch,” that we may, in sincerity and in truth, be “workers together with Him.” He knows well we have strong and lively enemies both in the world and in the heavenly places; “but there is not any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of him with whom we have to do.” Then He exhorts us to “watch,” and take unto us “the whole armour of God,”—and that not at one time, beloved, but at all times,—“*standing,*” *with it upon us.*

We are not ignorant of the *devices* of Satan, though we may, and do not know their *depths*, as they speak. We cannot be too *watchful* against his movements, for many, indeed, are the snares laid by this enemy of our peace, and happiness; and the only way, I believe, for us to escape them, is to “watch,” and “walk in the light, as God is in the light,” then we shall know, to His glory, “in vain is the net spread in the sight of any bird.” We are not able, nor sufficient, to think anything “of ourselves,” and we have need to “watch,” that all our sufficiency is in Christ, “in whom are hid all the treasures of wisdom, and knowledge;” and the more dependant the saint is upon the fulness of Jesus, the more watchful he will be, and desire to “walk worthy of the Lord, unto all well-pleasing.” But, it is only those that have sound

and living faith that can keep walking humbly with their God, and keep holding Jesus the one true head. Such an one will, indeed, be most graciously preserved from the snare of the fowler. It is not the will of the Lord that any of His sheep should wander. But, alas! many of them do, through want of more watchfulness, in not looking "diligently," against the little roots of bitterness which arise up in our evil hearts at times. Oh! beloved, we cannot be too watchful against the flesh; it is very active; and we need to keep waiting upon the Lord for grace to keep it under; that all our "thoughts may be brought into captivity, to the obedience of Christ." "Without Him we can do nothing." Then *watch* that you keep "looking unto Jesus," who alone can give you that grace to help you in the time of need. He will never turn the poor and needy away empty; for He saith, "blessed are the poor in spirit." But "watch," and get "rich in faith," that your soul may be filled with the "unsearchable riches of Christ." I truly believe, that it is for the want of more simple faith in many of the beloved of the Lord, that so many of them are so poor and lean; for it is only as we are listening to the voice of the Good Shepherd, that we can "go in, and out, and find pasture." Oh! beloved, "*watch*;" and ever *listening* to that sweet still small voice, that you may say, (to His glory,) out of the abundance of a heart overflowing with His love, "The Lord is my shepherd, I shall *not want*; he maketh me to *lie down* in green pastures: and *leadeth* me beside the still waters." This, indeed, He will do to all who put their trust in Him, and hope in His mercy; for it is His delight to bless such. But we have indeed, beloved, great need, in such a dark night as the present to keep a good "watch," that we "keep ourselves in the love of God." And to do this we must see that we continually take His word as a "lamp unto our feet, and light unto our path," that we wander not from the simple path of obedience; for "blessed are they that do His commandments, that they may have right to the tree of

life, and may enter in, through the gates, into the city." "Watch," then, beloved, that you do, in deed and in truth, adorn the "doctrine of God our Saviour in all things." Let His word be your guide, and your standard, to try everything by. Then you will, indeed, "war a good warfare." "Watch" that "lukewarmness" does not come in; and that you get not puffed up by Satan that you are "something." Whether you are old or young in the school of God, you have need to "watch" that your soul be kept in the state of a "newborn babe," that is, kept depending on God's teaching, as a little child, desiring "the sincere milk of the word, that you may still grow thereby." For however old you may be, you must be as dependant as the youngest upon the teaching of the Holy Spirit. It is a blessed place to be, at all times, at Jesus' feet. If all the dear flock of Christ were there, there would not be so much sorrow among them. Oh! there is nothing so blessed as to keep clinging to Jesus, and abiding in Him. Then we shall keep in those deep waters of His love, though it is a straight and narrow way we are sailing in. We shall pass all dangers so long as we abide in Jesus. Then "watch," beloved, and "abide in Him," that you may be kept out of the quicksands of evil,—where a saint may soon get if he is *not* watchful. Yes, and a great deal sooner than he is likely to get out of them; and he may tarry there for a time, and, like Sampson, not wist that his strength is departed from him, i.e. *the power of communion*. For the God of strength will not accompany us into any snare or evil; and so will all that are in it find it sooner or later; for our God can only display His power in them that are building upon the "rock of ages." "Watch," then, beloved, that you "walk in the Spirit," and "live in the Spirit," that you may be guided and led into "*all truth*;" for the Spirit of *truth* leads us ever into the path of *holiness*. He is ever ready to reveal, to them that are subject to His teaching, the mind and ways of God: for the Spirit alone searches "the deep things of God;" and

He alone can write them deep upon “the tables of our heart,” that we may truly walk as “the epistles of Christ.” Then listen, beloved, to the Spirit’s voice, that you may get “rooted and grounded and built up in Him” (Christ) the true “rock of ages,” that you may not be “moved from the hope of the gospel.” His coming draweth very near. Watch then, that when He doth appear, you “may be found of Him in peace.” I know the saint that is growing in grace, knows that he cannot be too watchful, any more than he can be too healthy, or too strong. And if we would continually enjoy health of soul, we must “watch” that we feed, continually, upon Christ; then we shall bring forth the “fruits of the Spirit.” Again, we must “watch” that we do not put ourselves “under law,” for Jesus, the Son of the Father, has made us “*free*”; therefore we are “free indeed”; then it is our privilege to keep in “the perfect law of liberty;” for as many as are the sons of God, are led by the Spirit of God. Then “watch,” and let this blessed Spirit lead; then you will be kept, at all times, “standing with your loins girt about with truth,” and “looking for, and hasting, the coming of our Lord Jesus Christ;” which “blessed hope,” cheers our hearts with many a bright beam from our Father’s house. When there we shall have no cause to “watch;” but all will be *light* and *love*; our souls shall be truly satisfied when at the fountain-head. We shall then “hunger and thirst,” no more, “after righteousness.” Then, let us, beloved in the Lord, “watch and be sober,” that when He comes, to receive us to Himself, we may be standing as those that long to see their Lord return; and that we may be found of Him, as He would have us be, “watching.”

Blessed Saviour, keep us watching
For the day of thine appearing!
Make us teachable and mild,
Humble as “a little child.”

C. T.

CHRIST'S FOOTSTOOL.

"Sit thou on my right hand, until I make thine enemies thy footstool." Ps. cx. 1.

THIS verse has been usually interpreted as having this meaning:—That when Christ comes forth from heaven He will judge, and break in pieces, Antichrist and his confederates.

I fully believe, and have elsewhere stated,* that when Christ comes forth from heaven "*with* His saints," it is to judge; and that Antichrist (the Beast) will be the object of that judgment. But I do not see that this verse teaches that truth.

Attaching the above meaning to this verse, it has been used as determining the precise time of our Lord's coming (spoken of in 1 Thess. iv.) to take his saints to Himself. I cannot agree with this view, because in the first place, it makes no distinction between the coming of our Lord to gather up His saints,—raising the dead and changing the living,—and His coming forth from heaven *with* them to judge His foes; whereas the Book of Revelation proves that there is a considerable interval of time between these two most important events. And, in the second place, I cannot agree with that interpretation, because it makes Antichrist and his confederates Christ's "footstool."

It seems to me that Psalm cx. 1, has reference to Christ's reigning at Jerusalem as "King of the Jews," and as "Lord of the whole earth," in contrast with the present period of His rejection.

He came into this world as God's own King, born a King, of the seed of David according to the flesh; but man *rejected* Him. God exalted Him to His own throne

* Remarks on "The Apocalypse," page 27 and 56.

—"Sit thou on my right hand"; the place which He now occupies. But God hath purposed, as the reward of His humiliation, that "every tongue shall confess" to His Lordship; and this He will accomplish in His own good time.

A footstool is used by a king, not when he is in battle destroying his foes; but when he is peacefully seated on His throne. His feet *rest* there, on the *footstool*.

Now, concerning Jerusalem, it is said—"I will make the place of *my feet* glorious." In one sense, the whole earth is God's *footstool*. (See Acts vii. 49.) But in the latter-day glory, it is *Jerusalem*, the city of murderers, the place where they killed the Prince of Life—where men so openly declared they were God's "*enemies*,"—it is that very place concerning which God says, in Ezek xliii. 7, that it is "the place of my throne, the place of the *soles of my feet*, where I will dwell in the midst of *the children of Israel* for ever." It is, emphatically, His "*footstool*."

Hence, the Lord said, "*Your house* (the Jewish Temple) is left unto you desolate"; (the glory of it had been rejected;) "*ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord.*" In other words, *till* His *enemies* have become His *footstool*; then the glory returns.* (See Ezek. xliii. 2.)

* It is sweet here (as, indeed, all through the word) to see how the Divinity of Christ is proved, by a comparison of these scriptures. The rejected Messiah of Matt. xxiii. 37—39, and Ps. cx. 1, is the "God of Israel" of Ezek. xliii. 2.

* * * The Editor will still feel thankful to be the channel of communication, should others feel disposed to minister to C. T. But it is needful to correct a mistake in the statement which was made in our last No. C. T. *had* resided in the "cold cellar," for some length of time, and his health had suffered therefrom; he removed from thence to a kitchen, but thought he should be obliged to *return to the cellar*. The brother who wrote to the Editor *thought that he had returned*. But the Lord has given him faith (he writes) to believe that he shall *not* have to do so. Instead of "two bricks knocked out," read twelve bricks.

SACRED POETRY.

(ORIGINAL).

THE PROSPECT.

EPH. I. 10—14.

The prospect's before me, I sigh for possession ;
Already "the earnest " I have in my soul :
Oh haste, blessed Lord, with thine angel-procession !
I long to arrive at my heavenly goal !
I long to escape from the sin and corruption
That cleaves to my feet as I'm hasting along—
To change these vile rags for the robes of adoption ;
My sighs, and my groans, for the conqueror's song.

Oh, scenes of delightful, perennial enjoyment !
Not marred by the presence of one sinful thought !
Oh, region of happy, celestial employment,
So much to be prized, because so dearly bought !
'Twas blood—yea, the blood of Jehovah's Anointed,
That purchased the glories my faith hath descried :
'Twas Jesus who passed through the sorrows appointed—
Who willingly suffered—who willingly died !

And well may I pant for my place in the glory,
Since *my* sweet enjoyment will also be *thine* ;
For this thou art waiting, 'till thine, all before thee,
Bless'd Lord ! shall be changed to thy likeness divine.
Oh haste, then, my Jesus ! Oh, haste thine appearing ;
The night is so dreary, no longer delay ;
I've heard, with glad heart, that the Bridegroom is nearing,
And anxiously wait for the break of the day !

ALBERT.

Newport, I. W.

To Correspondents.—Communications are acknowledged,
with thanks, from F. S., S. A., W. B., Albert M., I. N.,
Spaldwick, I. M. B., and E. L.

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C O N T E N T S :

NADAB AND ABIHU.

CHRIST MUST BE ALL IN ALL.

THE ANOINTINGS.

YE ARE GODS.

SACRED POETRY. (ORIGINAL.) THE

BLESSED HOPE.

NADAB AND ABIHU.

Leviticus x.

ISRAEL, we are distinctly told in 1 Cor. x., in their failures, &c., are our "types." Their mercies and deliverances are written for "our comfort"; their failures for "our admonition."

It is striking to observe, that no sooner do we find the tabernacle in the wilderness set up, the commands given concerning the offerings, and the priests consecrated, (see Lev. i.—ix.,) than the very next thing we find (Lev. x.) is *failure in worship*.

God had commanded Moses respecting the *anointing oil* and the *incense*, (Exod. xxx. 22—38,) and had said, that if any man compounded oil like the anointing oil; or made any incense of his own, "to smell thereto," like unto that which He commanded, "he should be *cut off* from his people."

Nadab and Abihu, the sons of Aaron, committed this

last mentioned sin. They "took each of them his censer, and put fire therein, and *incense* thereon, and offered *strange fire* before the Lord, which he *commanded them not*." The result was, a fire came forth from the presence of the Lord, and devoured them both.

Nadab and Abihu had both been "consecrated" with Aaron their father. Both of them had been sprinkled with the blood, and anointed with the oil. But their failure was in *worship*:—they disobeyedly offered "strange fire."

"God is not mocked." "I will be sanctified in them that come nigh me." "Let us," says the apostle, "serve God acceptably, with reverence and godly fear; for *our* God is a consuming fire."

We have already said that Israel are "our types." And how remarkably this is seen by comparing the Church's failure with theirs.

That which in Christians corresponds to the sin of Nadab and Abihu is this,—worshipping God in *ways of their own*. In other words, *self-will in worship*.

Let us prayerfully look a little at this subject.

When the Lord came, He introduced a new order of worship. (See John iv.) It was not, as it had been heretofore, to be a worship connected with certain *places*. "Neither in *this* mountain," says the Lord to the woman of Samaria, "nor yet at *Jerusalem*." It is no question of place. It is a question of *relationship*: for as many as received Jesus became the *sons* of God; "and *the Father* seeketh *such* to worship him."

"God is a Spirit: and they that worship him, must worship him in spirit and in truth." Hence, the apostle says, "we are the circumcision, who *worship God in the spirit*, and *rejoice in Christ Jesus*, and have no confidence in *the flesh*."

Let us now enquire, 'What is worship?'

It is the thankful expression of the heart to God in acknowledgment of grace bestowed. The deeper, there

fore, the apprehension of God's grace, the more spiritual is the worship.

In the type:—the anointing oil is the *Holy Spirit*; the sweet incense, or perfume, is the fragrant excellency of *Christ*.

And this will ever test *true* worship:—Is it “in the *Spirit*?” Is it full of *Christ*?

This it is which delights *the Father*. He beholds *all* the preciousness of Christ; and “rests in his love.” We, by the Spirit, enter into somewhat of that preciousness; and express to God in thankfulness what we have thus enjoyed of Christ. *This* is worship.

Worship is not *fleshly excitement*. The poor world may dream of its being so; but, alas! it knows nothing of “the power,” *i.e.*, the Holy Ghost; it rests in “the *form*.” (2 Tim. iii. 5.)

“Do not drink wine, nor strong drink, thou, nor thy sons with thee,” said God to Aaron after the death of Nadab and Abihu, “when ye go into the tabernacle of the congregation, lest ye die and that ye may put difference between *holy and unholy*, and between *unclean and clean*.”

Fleshly excitement will not only lead men to offer to God “strange fire,” *i.e.*, other incense than the fragrance and excellency of His precious Son; but it also dims the spiritual perceptions. There is *no difference* made between “holy and unholy, unclean and clean.” And all this *confusion* (which in God's sight is *Babylon*) passes off under the false name of *charity*. But the liberalism of the human mind is *not* charity: faithfulness to God is.

To call things by their right names,—to call light, light; and darkness, darkness; and to treat them accordingly; is God's good way. To call darkness, light; and light, darkness; is man's bad way.

May the Lord graciously deliver His people in this present *evil* day, from offering the *strange fire*; and from confounding together things which He would have *separate*.

CHRIST MUST BE ALL IN ALL.

MAN by nature is a fallen creature; and, as such, he has not any power to raise himself from his lost and ruined state. It is true he may be convinced by a guilty conscience that he is a sinner; and this often leads him to reform his life; and he may be sober, moral, yea, and *very good* in the eyes of men; but “the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh at the heart.” And God can only look on “true righteousness and true holiness,” which no man on earth can give by his own deeds; for God will only accept the perfect and finished work of His own dear Son. The more a man tries to give God something by his own works, and by trying to fulfil the holy law of God,—the more he works, the more he will get into debt, for, “now to him that worketh is the reward not reckoned of grace, but of debt.” (Rom. iv. 4.) “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” (Rom. iii. 20.)

It is a blessed thing for a man to see himself a lost, ruined sinner, and to have that faith that depends on the work of Christ: how eagerly does he go forward, and touch “the golden sceptre” of God’s grace, and rejoice in “the precious blood and righteousness of Christ.” It is true it may be with “fear and trembling” he may move, but it must never be with doubt; indeed, living faith never doubts God’s love; it always honours it by trusting in it at all times; and it would ever have us at the foot of the cross to keep us mindful that “righteousness and peace have kissed each other.” It is here we get all our hope, and have nothing to do or say, but simply trust in Christ as our “all in all”; for from Him alone are all our springs of happiness and peace. We shall at *all* times have true, settled peace, if we are wholly trusting upon what Jesus has done *for us*; and living upon Him as our “all in all.” Is it not because many trust so much in their own feel-

ings that they do not have "much joy in the Lord"? It is no wonder, if any child of God is looking more to himself than to Christ, that he does not have much joy; for Jesus will be no half Saviour; the Lord our God is but one Lord; He must be "all in all" to you, or He will be nothing. There is no dividing of Christ's righteousness, for there is no seam in it: it is woven from top to bottom by Himself. When any of God's children are looking, sometimes at their fine feelings, and at other times at their coldness and weakness, is it not plain they are only making of Christ *a part Saviour*? The soul that is continually feeding upon Christ as its "all in all" is a happy soul; it knows that Jesus Christ is "the same yesterday, to-day, and for ever." Yes, dear reader, Jesus loves as much one day as another; and we must say of everything out of Christ, as Job did to his friends, "Miserable comforters are ye all"; they are "physicians of *no value*," no, none whatever; for Jesus alone is the good and skilful physician, that knows how to pour the sweet balm of consolation into every sorrowing heart; it is in Him alone we get comfort as we travel through this "valley of Baca." Oh, how happy would all God's children be, if they were, at all times, and in all places, and in all circumstances, trusting in Jesus as their "*all in all*"! We should grow more in grace, and in the knowledge of the Lord Jesus, if we were always walking in the "perfect law of liberty": it is in this path we are heard to make our boast of *Him*, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." But how often do we see, after a little while, the soul which has tasted of the good word of eternal life putting itself "under law." It is one of the greatest devices of Satan to try to get us to do that which has been done for us already; for the work is "*finished*." And if Jesus, the Son, has made us "free," we are "free indeed." All He asks of those who are "washed and sanctified" is, that they would rest in His love, and be led by His Spirit: and

"where the Spirit of the Lord is, there is liberty." Oh, beloved, it is a blessed thing to rest where God has found His rest, even in Jesus, His whole soul's "delight." Dear reader, is He thy soul's delight? If so, abide in Him that your joy in the Lord may be "full." "As thy day so shall thy strength be." But, above all things, we have need to *watch* that we "stand fast in the liberty" into which Christ has brought us; and to see that we "put on the Lord Jesus Christ" daily, as "our all in all." Now, how are we to be putting on Christ daily? Not by our own poor works, though it is true that faith will always *work by love*; but we must be careful that self-will does not come in and puff us up, and make us trust in our own works instead of Christ, which we ought no more to do than to a rotten stick; for if we were to lean upon that we should soon fall; so, too, if we trust in our own works, we shall sink, for they cannot bear us up: we should fall when the storm came: there is no strength for us but in Christ. Works in a saint are all well and acceptable to God. If we are truly "putting on Christ" as our "all in all," works will follow to His glory, as Jesus saith, "Herein is my Father glorified, that ye bring forth much fruit." But, before all this, Jesus says, "*Abide in me.*" Then, to be putting on Christ is, for us to be continually wrapping up ourselves in His lovely mantle which He has thrown over us; and, so long as this is the case, we shall desire only to stand before God as those who are "accepted *in the beloved.*" It is a very sweet and pleasant thing, for the saint that is cherishing in his soul Jesus for his "all in all," to be "growing up into him in all things," both in the knowledge of His glory, as well as of His humility; and to take His yoke upon him. All that ever bear it can say, that His "yoke is easy, and his burden light." Dear reader, have you found it so? Surely you have, if He is your "all in all." Do you know that He is "precious"? For He is all that to those who have "tasted" that He is "gracious."

To be continued.

THE ANOINTINGS.

IN Matt. xxvi. 6, &c., Mark xiv. 2, &c., John xii. 3, &c., we have, clearly, the same anointing spoken of; viz., by Mary the sister of Lazarus, in the house of Simon the leper, at Bethany, the day before He entered into Jerusalem for the last time previous to His crucifixion. But in Luke vii. 37, &c., the anointing is by a woman of the city in Simon the Pharisee's house; (at Nain most likely;) and after *this* anointing the Lord "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him." Simon the leper, and Simon the Pharisee, are not the same persons. Judas Iscariot, I judge, was the son of the former. (See John xii. 4.)

 "YE ARE GODS."

John x. 32—38.

THE lxxxii.nd Psalm, from which this quotation is made in John x. 35, presents to us God judging among the gods, or rulers, to whom He had committed *the execution of justice*. (Exod. xxii. 28.) Instead of which they were judging *unjustly*, and accepting the *persons* of the *wicked*. The word of God therefore "came to them" with severity—"ye shall die like men."

The Jews did not dispute their title as "gods," though they were thus faulty, and though the word of God came to them in judgment. But when Jesus, who, both by His *words* and *works*, had given proof of His divinity, they disputed *His* title, and called Him a *blasphemer*. And this seems to be the true force of the passage: 'you call them *gods* who were so faulty that the word of God had to come to them with rebuke, and yet you call me a blasphemer because I say that I am the Son of God, though my *words* and my *works* prove my divinity. If I do not the works of my Father believe me not; but if I do, though ye believe not *me*, believe the *works*.'

SACRED POETRY.

(ORIGINAL).

THE BLESSED HOPE.

“Looking for that blessed hope, even the glorious appearing of the great God and our Saviour, Jesus Christ.”—Titus ii. 13. “Surely I come quickly.”—Rev. xxii. 20.

Jesus, we long to see thy face,
Oh, when wilt thou appear,
And thy ascending path retrace,
Our fainting hearts to cheer?
For when thou didst ascend on high,
Bright angels, cloth'd in white,
Foretold that thou wouldst come again,
Unveil'd to mortal sight. (Acts i. 11.)
Thou, too, didst say, while here below,
“Awhile, and I'll return :”—(John xvi. 17.)
Why are thy chariot wheels so slow?
Oh, haste the cloudless morn!
Creation groans,—thine own are sad,—
All wait, O Lord, for thee;
Return, and make thy brethren glad,
Let earth keep jubilee!
But, oh! blest thought, impatient though
For that bright hour, *we* are,—
Though thus *our* longing spirits glow
To hail the “Morning Star”;—
Bless'd thought!—more anxious, Lord, *thou* art,
Thy ransom'd bride to own—
To bind her closely to thy heart—
To seat her on thy throne.
The day *will* come, the hour arrive,
The Bridegroom will appear—
The slumbering saints, and we, alive,
His voice *will surely* hear!
The fleeting hours which intervene,
This “Hope” we will retain,
And muse upon the happy theme—
“I'll quickly come again.”

Newport, I. W.

ALBERT.

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HYPOCRITES.

JOB.

SACRED POETRY :—ETERNAL LIFE.

COMMUNION.

ENTRANCE INTO THE HOLIEST, AND THE ASSEMBLING OF OURSELVES TOGETHER.

Heb. x. 19—27.

THE Spirit of God, in the above passage of Scripture, connects these two things; binding them together, so to speak, with this central link, "Let us hold fast."

Three times, therefore, we find the apostle using the words "*Let us*"—

I. "*Let us* draw near."

II. "*Let us* hold fast."

III. "*Let us* consider one another."

"*Let us draw near.*" It is not a privilege for *one* saint, but for *all*. We enter into the holiest as "*priests.*" The apostle Paul did not say, *I'll* draw near; *I'll* go in on your behalf; but he said, "*Let us* draw near." The saints of God, the weak, the strong, the babes, the fathers, were

all to "draw near" *together*. They all had the same title to do so, for it was *by* the precious blood of Jesus Christ alone. "Having therefore, *brethren*, boldness (or liberty) to enter into the holiest *by the blood of Jesus*."

To stand "afar off" is not humility, but unbelief. God says, "draw near." And He does not call us on the ground of merit, as though we were better than any other poor sinners; but He calls us to draw near to Himself as worshippers, on the ground of what the precious blood *has done*. It *has* put our sins away, and it *has* made us "nigh."

"*Let us hold fast*." For we are very apt to let these things "slip." Jewish ideas of priesthood rob the soul, and hinder true worship. And then our "profession" is a "wavering" one. God's faithfulness is forgotten, and our own unfaithfulness dwelt upon. The soul loses its strength, little fruit is the result, and the common worship of the saints together is slighted.

"*Let us consider one another*." Seeing that there is this danger, let us "consider one another, to provoke unto *love* and to *good works*." We may, (alas, we too often do,) get "weary in well-doing." Hence the need of "exhorting one another." And the apostle adds, "*so much the more* as ye see the day approaching." Now it must be obvious that we are nearer the day than the saints were then; but are we "*so much the more*" exhorting one another? Are we assembling *ourselves* together for that purpose? Not for that purpose only; but are we assembling ourselves together for the purpose, first, of worshipping God *—entering as priests into the holiest; and then, in the next place, for mutual exhortation? "The manner of

* Connected with worship there is an *act*, as well as "the fruit of our lips," expressive of our love to the Lord. I mean the *breaking of bread*. Hence, the Lord's *table* is emphatically the table of *thanksgiving*. And so we read in Acts xx., and 1 Cor. xi., that when the saints "come together," though they might exhort one another, and offer to God praise, the *act* is specially mentioned, they "came together on the first day of the week TO BREAK BREAD."

some" is to neglect these things. They do it to their own soul's loss. They have stepped into the road of "wilful sin"; and it is mercy indeed if they do not realize the dreadful experience of ver. 26, 27. I say 'dreadful experience,' because if a child of God, through disobedience, loses the sense of his acceptance, forgets that he has been "purged from his old sins," he has judgment before his mind, instead of glory and honour. And nothing but confession can bring him back to his place as a worshipper; but "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

CHRIST MUST BE ALL IN ALL.

(Continued from page 94.)

It may be, dear reader, that you are one subjected to many trials; yea, "pressed out of measure, above strength," in yourself; but "be of good courage," if you have Christ for your "all in all," He will "work all things together for good" to them that trust and rest in His love. These trials are only sent to us in order that we may cleave the closer to Christ. They will only make Jesus more precious to us, that is, if we are "*exercised*" by them, and see them sent from God for our good. Whatever the trials or sorrows we may have to go through, if we see "God *for* us," we know that nothing can be "*against* us"; for there is "all fulness" in Jesus to meet all our need. Yes, beloved, both riches and honour, strength and power—a husband, a brother, a friend,—are to be found in Jesus at all times; so that, in our weakness we can say, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Then, beloved, "trust in the Lord for ever; for in the Lord Jehovah is everlasting strength." (Isa. xxvi. 3, 4.) And, of course, beloved, we have to expect trials if we trust in Jesus, for "the

servant is not greater than his master." "In the world we must have tribulation"; but if we are, in sincerity and truth, living on Christ, we shall have "peace" that the world can never give. Very often we are tried to prove the sincerity of our love and faith, that our faith may be "found unto praise, and honour, and glory at the appearing of our Lord Jesus Christ." "For the righteous Lord trieth the hearts, and searches the reins," of all them that love Him. There may be clouds over the sun for many days together; but the sun is there for all that; it still goes its steady round daily: so does Jesus remain "*the same*," under whatever sorrows we have to go through; there is "no variableness nor shadow of turning" in Him. If He has risen on your soul with "healing in his wings," He will shine more and more until "the perfect day."

We may meet, in the path we have to tread, many rough and trying seasons; but if we have Christ for our all we shall ever find Him "a brother born for adversity"; one who is both willing and able to sustain, and to bear all our burdens. The most tried and sorrowing child of God might be kept quite calm and peaceful in his soul, if he were at all times to cast his care upon Jesus who careth for him: for if a saint is taking thought about the things of this life, he is not making Jesus his "*all*," because when Christ is our *all*, we are glad to leave all our concerns to Him, knowing that sufficient unto the day is the evil thereof. "Without Christ we can do nothing" as it ought to be done; for all our ways ought to be for God's glory; and that can only be as we are living upon God: the kingdom of God and His righteousness is all the child of God need to "seek"; our tender Father will see that all our "*need*" is supplied.

Self-will is one of our greatest enemies; it robs us of many, yea, very many blessings, for it only seeks *its* "*own*," not the things which are Jesus Christ's." The Apostle Paul had to complain much of it in his day; yea, so much so, that, out of the whole host of saints there, he had no

HYPOCRITES.

101

man so likeminded as Timothy, for *all* sought their own, and not the things of Christ. Oh, beloved, strive to live as much as possible out of self; yea, if you would have grace, *slay it altogether*; for it greatly hinders the soul from treading in that "straight and narrow way"; it is a very wandering companion, and there are few that keep it under so much as they ought; and we can only know what it is to relish Jesus as our "*all in all*," as we are letting Him have *His way* in us. If He is "the chiefest among ten thousand" to you, beloved, seek to do nothing but what is according to His mind and will. May we have grace to keep down our own will and ways, and trust not to our feelings; but rest continually in the love of Christ, looking at God's thoughts concerning us; then we shall desire to do *all things* to His glory, and shall be able to say, according to our measure of faith, with the Apostle Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." May He be seen in us as "*all in all*," that we may walk as "the epistles of Christ, known and read of all men," dead to all below; then we shall indeed find all our joy in Christ alone. Oh, reader, ever remember that Christ must be "*all in all*," for you to enjoy Him.

C. T.

HYPOCRITES.

"*One of you shall betray me Lord, is it I?*"—*Matt.*
xxvi. 21, 22.

THE presence of the traitor Judas at the Lord's table does not sanction the presence of evil there, because although the Lord knew who would betray Him, the disciples *did not*. The Church is *not* omniscient: the Lord *is*. The Church cannot search the heart of a hypocrite; the Lord does. But directly evil shews itself, the Church is bound to judge it, and put it away. (1 Cor. v.)

J O B .

“Ye have heard of the patience of Job.”

THE Book of Job is a most important portion of the divine revelation, not only as opening to us, as it does in the early chapters, the invisible realities of God and Satan in connection with man on earth; but also as shewing “the *end* of the Lord” in permitting Satan to work, as well as in acting Himself. We see both these things in Job’s case: that is, we see God permitting Satan to touch Job, first, in his circumstances; next, in his children; and then, in his own person: and we also see God Himself acting in the scene, and bringing His saint to a knowledge of his own vileness, and to a deeper acquaintance with Himself.

Everything and everybody seems displayed in this Book. Satan’s maliciousness,—man’s weakness, sin, and foolishness,—and God’s goodness and wisdom,—are all brought out; not, indeed, so fully as we behold them in the cross of Christ; but, nevertheless, brought out. The question, “Why does God suffer affliction to come upon a righteous man?” was an enigma which neither Satan nor Job’s friends could solve. Satan could say to God,—afflict him and he will curse you to the face. And Job’s friends could say to him,—you must be a hypocrite, or God would not afflict you in this way. But Satan was proved to be a liar, for Job did *not* curse God, though his wife urged him to do so. And his friends were mistaken in their thought of him, for he was “sincere and upright,” and no hypocrite. And though a great deal of “dross” did shew itself while he was *in* the furnace, yet when God *had tried* him he “came forth like gold.” “So the Lord blessed the latter end of Job more than his beginning.”

SACRED POETRY.
(ORIGINAL.)

(SENT TO THE EDITOR BY A BROTHER IN THE LORD FROM JAMAICA.)

ETERNAL LIFE.

Death is a most oppressive thought
To those whose minds can muse on nought
But the dread havoc it has wrought;
But not "eternal life."

Compared with which, the life we live,
And all the pleasures it can give,
Seem but designed to make us grieve,
And sigh for "endless life."

Our life and all its fleeting joys
Are but indeed as childish toys,
Whose full fruition tires and cloy;
Not so "eternal life."

For this, enshrined with Christ in God,
Waits till on Satan He hath trod,
And broke *for e'er* the tyrant's rod,—
This, this is "endless life."

And quickening Spirit, from heaven, He
Fountain of life to all shall be,
Who His "appearing" long to see—
Himself "eternal life."

Hail, Son of man, our hope, our faith,
Brood o'er this waste of sin and death,
And soon on it exhale the breath
Of "everlasting life."

One wide-spread Eden make this earth,
No curse to know, nor blighting dearth,
But where shall spring, in glorious birth,
Jesus, the "tree of life."

COMMUNION.

“In thy presence is fulness of joy.”—Ps. xvi. 11.

'T has gone within the veil :
No earthly mists intrude ;
All dread forebodings fail,
No depths to sound, no height to scale,
The soul is with its God.

In close communion there,
Nor time nor distance knows ;
It feeds on heav'nly fare,
It breathes a pure, a sinless air,
And loses all its woes.

Nor access *close*, alone,
But *sweet* communion, too,
Sweetness of deepest tone—
Joy, only in communion known,
Perennial, pure and true.

This all believers know,
'Tis theirs, for Christ has died—
Has laid their tyrant low ;
For by His death—death's fatal blow,
He all its powers defied !

And now He intercedes
Their great High Priest in heaven ;
Through Him the Spirit leads
The soul to God, to tell its needs—
The soul through Him forgiven.

Boldly I then “draw near”,
My right by grace divine :
Though vile, I've nought to fear ;
His precious blood has set *me* clear,
His righteousness is *mine* !

ALBERT.

Newport, I. W.

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(FACING GRAYS INN LANE.)

Where all communications to the Editor are to be addressed.

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"Feed my lambs . . . Feed my sheep,"—John xxi. 15, 16.

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GAIUS."

THE CHURCH'S FAILURE.

SACRED POETRY :—A DYING CHRIS-
TIAN.

PSALM CXXXVII. "BY THE RIVER OF
BABYLON."

A FEW REMARKS ON THE BOOK OF ZECHARIAH.

* * * These remarks on the Book of Zechariah, (like those on "the Apocalypse," contained in the first few Nos. of this little work,) are not sent forth as though they were a *full exposition* of the prophecy. They are submitted to brethren, with the hope that they may prove helpful, by one who feels himself a *learner*.

"They prospered through the prophesyings of Haggai the prophet, and Zechariah the son of Iddo; and they builded and finished."—Ezra vi. 14.

CHAPTER I.

"THE Lord hath been sore displeased with your fathers." (ver. 2.)

This was Zechariah's *first* word.

The next thing we find, is testimony to the people:—
"Thus saith the Lord of hosts, turn ye unto me
be ye not as your fathers."

This is the substance of the first commission, and an

all-important word it is for *us* to remember. The question is not whether we are acting as our "fathers" have acted, but are we walking with God? "Turn ye unto me."

The next word from the Lord to Zechariah was about three months afterwards. (ver. 7.)

He beholds, by night, a man riding upon "a *red* horse," which is the emblem, I judge, of *war*, *bloody war*, as in Rev. vi. 4. But in Zechariah the horse and rider are not seen *issuing forth*, as in Rev. vi., they are seen "standing among the myrtle trees,"—the emblems of *peace*. This is confirmed by what follows: Zechariah asks, respecting the rider and the horses, "What are these?" And the reply is, "These are they which the Lord hath sent to walk to and fro through the earth." And their own testimony is, "We *have* walked to and fro through the earth: and, behold, *all the earth sitteth still and is at rest.*"

In other words, the vision is a vision of *peace*; *war* is hushed. The *red* horse *stands* among the *myrtle trees*.

We learn from the twelfth verse that the "seventy years" captivity have expired. The angel says, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these *threescore and ten years*. And the Lord answered the angel that talked with me, with *good words and comfortable words.*" Upon this the angel says to Zechariah, "Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore, thus saith the Lord, I am returned to Jerusalem with mercies: my house *shall be built* in it The Lord shall yet comfort Zion, and shall yet choose Jerusalem." (ver. 14 to 17.)

The prophet, then, beholds another vision: four horns and four carpenters. The *four* horns symbolize the Gentile *powers*, which had scattered Israel and Judah. (See

Jer. xxxiv. 1.) “Nebuchadnezzar, king of Babylon, and all his army, and *all the kingdoms of the earth* of his dominion, and all the people, *fought against Jerusalem.*” The four carpenters, or workmen, symbolize those who afterwards sought to repair the injury which had been done to them by these “*horns of the Gentiles.*” *Four* being a *general or universal* number, one hardly expects to find that precise number of individuals employed. As the “*four horns*” meant “*all the kingdoms,*” along with Babylon, so “the four carpenters,” or repairers, may include *all* who worked for God in the rebuilding of the temple and the city. There were, however, *four* very prominent men of God in this work, viz., Ezra, Nehemiah, Zerubbabel, and Joshua. Haggai and Zechariah were the two prophets who encouraged them in the work, as we see from the verse which heads these “remarks.” (Ezra vi. 14.)

CHAPTER II.

Another vision. The prophet sees a man with a measuring line. When asked, “Whither goest thou?” he answers, “*To measure Jerusalem.*” This vision, like John’s in Rev. xi. 1, 2, speaks of the *rebuilding* of Jerusalem and the temple. Zechariah of the rebuilding under Zerubbabel; John of the rebuilding during the last week of Antichrist. This latter rebuilding has no *command* or *promise* from God for the doers thereof to rest upon; but the building of Jerusalem and the temple, under Zerubbabel, had both. “Jerusalem shall be inhabited I will be a wall of fire round about, and the glory in the midst of her.”

An important principle of truth is announced in the next few verses. Israel had been carried away captive because of their transgressions; and now, that “*grace*” (Ezra ix. 8) had been shown them, the call was, “*Deliver thyself, O Zion, that dwellest with the daughter of Babylon.*” In order to set about God’s work they must *come out* of Babylon: they could not build *there*.

Similar to this is the work of God now. His temple (the Church) has been, as it were, thrown down; and the stones scattered. And there is scarcely a system of religion, however corrupt, (characterized by the Spirit of God as "Babylon,") where there are not some of these *precious stones*; precious to God, and precious to Christ. What ought they to be doing? Still lay in Babylon? No! "Come out of her, my people," is God's word. There is no such thing as *building for God* in Babylon. "Building up yourselves, (for ye are "living stones,") in your most *holy* faith;" this is your proper privileged position. (See Jude 20—25.) But while you are identified with that which is evil, you cannot build for God.

The "temple of God," and the "tower of *Babel*," were both *buildings*. But the one was inhabited by God; and the other, which was *man's work*, called for His judgment. So with the real and the professing Church. Beloved, what are *we* building? Something that will abide, or something for the fire? (See 1 Cor. iii. 14, 15.)

The Lord takes occasion, by this "little reviving of Israel, in their bondage," to point forward to the latter-day glory, when He will "*dwell*" in the midst of them, and "*many nations shall be joined to the Lord.*"

The last verse is important, as shewing that whenever blessing comes in, whatever the measure thereof, it is not by man's "might or power:"—"Be silent, O *all flesh*, before the Lord."

(*To be continued if the Lord will.*)

**"I THANK GOD THAT I BAPTIZED NONE
OF YOU BUT CRISPUS AND GAIUS."**

1 Cor. i. 14.

THE Apostle does not thank God that the saints, at Corinth, were not baptized at all, but he thanks God that he had baptized none of them except the two he mentions, and the "household of Stephanas,"—"lest any should say

he had baptized in his *own name*;" for these Corinthian saints had become carnal, and were walking as men, some saying, "I am of Paul;" others, "I am of Apollos," &c., &c. (1 Cor. iii. 4.)

John the Baptist was "sent to baptize." Paul says, "Christ sent *me* not to baptize, but to *preach the Gospel*." That is: *baptism* was not now, as it was with John, the prominent thing; *preaching the Gospel* was Paul's mission. Not that this sets aside (as some would have it) christian baptism, any more than it sets aside the Lord's supper. The acknowledged importance of gospel-preaching ought never to set aside the *weekly breaking of bread*,—as it does in many places. Nor ought it ever to set aside christian baptism. This passage puts *baptism* on its proper, simple ground, viz., that it is not a commission granted to some one particular individual; but, as in the Lord's supper, brethren in Christ can "meet together to break bread," totally irrespective of a gifted brother, or gifted brethren, being present; so, in christian baptism, one brother in the Lord may baptize another brother, "*in the name of the Lord Jesus*," just as Ananias baptized his "brother Saul." (Acts xxii. 12—16.)

It may be well to remark, with reference to this last quoted passage, on which the Campbellites build their erroneous system, that Saul was baptized *not to make him a brother*, but because *he was a brother*,—a "child of God, through *faith* in Christ Jesus." (Gal. iii. 26.)

THE CHURCH'S FAILURE.

By comparing Paul's Epistle to the Romans with the present condition of the church of Rome, we can detect, in a moment, the awful departure from the truth, which has taken place, both as it regards *doctrine* and *practice*.

By comparing also Paul's Epistle to the Ephesians with the Apocalyptic Epistle to the same church, we see

that failure had set in ere the Apostle John was dead. The word was,—"thou art *fallen*,"—"repent."

Lastly, by comparing Paul's Epistle to the Colossians, (which might fairly be headed "Paul's Epistle to the Colossians and *Laodiceans*," see Coloss. iv. 16,) with the Epistle to the Laodiceans, (Rev. iii.,) we find sad *decline*. Worldliness, and consequent *lukewarmness*, and thorough *blindness*, amid all its vain *boasting*, is that which characterizes fallen Laodicea.

Whereabouts are *we*? Let conscience answer. Does the Lord say to us, "*repent*?" He does, most surely, if we are where *evil* is tolerated, doctrinal or practical.

If there is really a heart to "*walk* with God," there is an "open door which no man can shut." The three Epistles to the Romans, Ephesians, and Colossians, shew plainly what God's mind is concerning His Church. I mean as to her *conduct* on earth, her *doctrine*, and her *practice*. Sound doctrine and good works,—bad doctrine and bad works,—go together.

Study prayerfully, Rom. v. xii.; Eph. iv.; and Coloss. ii., iii. We are made to prove that it is God's "*truth*" which makes us "*free*," not only from Satan, in the first instance, at conversion, but from his cunning wiles afterwards, and from the craftiness of man.

The joy of our hearts, as saints, springs from the fact that our God and His Christ are unchangeable. Israel failed over and over again, but Malachi, the last prophet of the Old Testament, records,—“I am the Lord, *I change not*.” The Church, as a witness for God, has failed; but her Head, Jesus Christ, is "*the same*, yesterday, to-day, and for ever.”

S A C R E D P O E T R Y.

(ORIGINAL.)

A DYING CHRISTIAN.

I fear not death, for Christ has past
Its terrors through ;
And following Him, I mount at last
With heaven in view.

These golden arrows, tipped with love,
Affright me not :
By faith upborne I fly above ;
All else forget.

Like the free bird which springs on high,
I leave my clay,
And upward soar, with steadfast eye,
To realms of day.

To see His face, who died for me,
Whose precious blood,
Offered in love upon the tree,
Brought me to God.

Though feebly gasps my failing breath,
I feel no fear ;
I tremble not, though this be death,
For Christ is near ;

His arm of love supports my head,
He whispers peace ;
His presence cheers my dying bed,
My troubles cease.

Loosely these earthly fetters hang,
One struggle more ;
One quiv'ring gasp, one parting pang,
And all is o'er.

The soul has burst her bonds of clay,
And upward flies
To view the splendour of a day
Too bright for mortal eyes.

M. P.

PSALM CXXXVII.

"Where the river of Babylon mournfully swept,
 Remembering our Zion, we sat down and wept,
 Our harps on the willows so pensive we hung
 For broken our spirits,—and silent our tongue.
 For those, from our city who tore us away,
 Did ask of us mirth, and required a lay ;
 But, ah ! how could *we*, in the grasp of a lion,
 Sing the favourite songs of our much-beloved Zion ?
 Ah ! how could *we* strike the enrapturing string :—
 While *Judah* was weeping,—ah ! how could *we* sing ?
 Oh Zion ! dear Zion ! if e'er my thoughts leave thee,
 Of all I possess let Jehovah bereave me !
 And let my right hand, while my life-sands are running,
 Lose her power and skill, yea, forget all her cunning !
 Ah ! yes, if I turn to the north or the south,
 Let my parched tongue cleave to the roof of my mouth !
 Nor let me be happy in any employ,
 If I love not Jerusalem above my chief joy !"
 So, Lord, would I too, with thy strength to rely on,
 Remember *my* home in the heavenly Zion :
 Delight in the prospect,—so blissful and fair,—
 And long for Thy coming, its glory to share :
 When freed from the world, from its sin and temptation,
 With all Thy redeemed, I shall shout Thy salvation !
 O keep me from craving a portion on earth
 Forgetting my calling,—my heavenly birth :
 O keep me from boasting 'midst ruin so drear,
 On my soul engrave, deeply, that *rest is not here* !
 And, O, what a feeling of hallow'd delight !
 When the dawn shall break in on this region of night ;
 Shall chase all its darkness and deadness away,
 And usher my soul into regions of day :
 What a feeling of joy and delight will be mine,—
 How solid, how deep, how perennial, divine !
 Poor world ! I would through thee a pilgrim rove ;
 I'm a sojourner here, but my country's above ;—
 My harp is in heaven, and thither I'll soar,
 My Redeemer to praise, when my exile is o'er.
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ETH ME."

SACRED POETRY:—"THOSE THAT SEEK
ME EARLY SHALL FIND ME."
"BE STILL, AND KNOW THAT I AM
GOD."

A FEW REMARKS ON THE BOOK OF ZECHARIAH.

(*Continued.*)

CHAPTER III.

SATAN ever seeks to hinder the display of God's goodness. This is true, whether the object, upon which God is shewing mercy, be a poor lost sinner, or a poor weak saint in service. In the case before us, we find Joshua, the high-priest, who, with Zerubbabel, began to build the house of God, (Ezra v. 2,) *resisted* by Satan. As in Rev. xii. Satan is the "accuser,"—and Joshua, like any other poor sinner, looked at in himself, was only clothed in "filthy garments," for "all our *righteousness* is but as *filthy rags*," but "if God be *for* us, who can be *against* us?" "The Lord said unto Satan, The Lord rebuke thee, O Satan is not this a brand plucked out of the fire?" God does not say that Joshua is not a poor sinner, but He asserts His prerogative to snatch the brand from

the burning: and then adds, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The prophet, entering into the very spirit of the scene, exclaims, "Let them set a fair *mitre* upon his head." (His thoughts evidently reverting to the *garments* and *mitre* wherewith Aaron was adorned on the first rearing of the tabernacle in the wilderness.) "So they put a fair *mitre* upon his head, and clothed him with *garments*." The angel of the Lord then addresses Joshua, and tells him that, consequent upon his *obedience*, a place of honour shall be his: and then, prophetically, tells him and those who are associated with him,—all of them "men wondered at,"—that God will bring forth *His servant*, the BRANCH, of whom Joshua, the high-priest, stands as a feeble type. That this *servant* is also the STONE with "seven eyes;" i.e. Christ, the alone *foundation*, in His perfect *wisdom* and *omniscience*. When He (the "Stone,"—the "Branch,") is manifested in His glory; i.e. when He is manifested as the beauty and the stability of all that which God has formed for Himself; "*in that day*, saith the Lord of hosts, shall ye call *every man* his neighbour under the vine, and under the fig-tree." See Isa. iv. 2, &c., "In that day shall the Branch of the Lord be beautiful and glorious," &c. Christ is to Israel *now* as "a root out of a dry ground,—no form, no comeliness,—the rejected one."

CHAPTER IV.

The next vision is the golden candlestick; i.e. Israel as God's witness in the earth. And how remarkably we find here, as indeed throughout the Scriptures, that what appears weak and failing, in itself, is used of God to accomplish great ends.

The two olive trees, or sons of oil, who are the two witnesses of Rev. xi., and who are *killed* after their three years and a half of testimony,—these are the very ones who are spoken of here as the channels through which the Holy Ghost *acts* for the purpose of making Jerusalem a light and a glory. "Not by might, nor by power,

but by *my Spirit*, saith the Lord of hosts," is the great principle of this chapter; whether we look onward to what *will* take place in Jerusalem; or look back to what *did* take place under Zerubbabel, who laid the foundation of the temple, and of whom God said, "his hands shall also *finish* it;"—God not despising "the day of small things."

The "seven eyes" are beautifully introduced here, if we read the passage in connection with 2 Chron. xvi. 9. and Rev. v. 6. "They run to and fro through the whole earth, to shew himself *strong* on behalf of those whose hearts are *upright* (perfect) towards him."

Sweet truth for those who now serve their God with uprightness of heart, though in weakness.

(*To be continued if the Lord will.*)

"WHOSO OFFERETH PRAISE GLORIFIETH ME."

"They that dwell in thine house will be still praising thee."

THE voice of praise and thanksgiving should be heard in the tabernacles of the righteous; songs of sweet untiring praise should be ever ascending from our hearts to the Lord; yea, such would be the case did we *live* in the sanctuary, conscious of what the Lord was to us, as well as what we are to the Lord, as those in whom He can take delight, because of what He has made us to be in Christ Jesus—His inheritance. The Apostle Paul prays for the Ephesian saints, that they might know what were the riches of the glory of God's inheritance in the saints. Not, merely, that they might know themselves, as part of God's inheritance, but that they might understand what the *glory* of God's inheritance was in them: or, rather, the saints. We wait not for the glory to get unfolded to our souls the divine counsels toward us. It is true there, and there only, we shall enjoy, fully and unhinderedly,

our heavenly and divine portion. There alone we shall know as known; but here it is we are called to be participants, by faith, through the power of the Holy Ghost, of that which we shall understand and enjoy in the glory; and it is in proportion to the Holy Ghost's acting in us, as the revealer of the secret and deep things of God, we shall be separated from this earth and all that's of it; drinking from the cup of divine joy we shall have no relish for any thing that savours of the world. The voice of praise will be heard in our habitations, even praise which glorifies God. How can it be otherwise? Out of the abundance of the heart the mouth will speak. Why do we not find ourselves more praising the Lord? Because we live so little in the enjoyment of resurrection life and blessings; so little do we realize the position into which God has placed us, through the sovereignty of His grace. Oh! that we may desire and seek that which the Psalmist desired and sought after: "*One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the delight of the Lord, and to enquire in His temple.*" We have the Holy Ghost given to us as the earnest of all that is ours. He it is that makes known to us the delight of the Father. He it is that searcheth the deep things of God, and reveals them to us, which eye hath not seen, nor ear heard, neither hath entered into the heart of man. Oh! that the Holy Ghost, the revealer, and the power, of divine joys, may be in us an unhindered and ungrieved Spirit. "Quench not the Spirit." The Lord grant us, according to the riches of His glory, to be strengthened with might, by His Spirit, in the inner man. That Christ may dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, that we might be filled with all the fulness of God. "Now unto him which is able to do exceeding abundantly, above

all that we ask or think according to the power that worketh in us. Unto him be glory, in the Church, by Christ Jesus, throughout all ages, world without end. Amen."

I. M. R.

JACOB.

"ISAAC loved Esau." And why? Not because there was any thing in harmony with God in Esau; but merely because he "eat of his venison,"—a mere carnal gratification.

Esau was a "wild man,"—a *murderer* at heart, (See Gen. xxvii. 41,)—and a thorough *despiser* of God's blessing. "A mess of pottage" was of more value, in his esteem, than the blessing.

Rebekah loved Jacob. Here was harmony with God. It was not because he was perfect in his ways;—alas! both Jacob and Rebekah failed sadly. She could give bad advice, and Jacob could follow it, just like Abraham's failure through hearkening to Sarah. But still, *the word of God* was kept in remembrance, and His *blessing* prized.

"Jacob said to his father, I am Esau." This was a direct *lie*. He was not Esau, though he had disguised himself, at his mother's bidding, to appear like him.

And do not saints now, very frequently, fail as Jacob and Rebekah did? They rightly prize God's blessing, but they seek to obtain it by wrong means. Instead of patiently waiting God's time, and walking in God's way; they have got their own time, and their own way. And what is the result? Bitter disappointment.

Jacob had to leave his father's house. Rebekah had to part with her son. She never saw him again on earth.

But "God was with him," though "Jacob knew it not." And even after God had "opened" heaven to him, (chap. xxviii,) his faith was very weak. He would have made a compact with God. (See ver. 20—22.) Alas! that some Christians should so forget their nothingness,

as to do even the same. But God's love changes not. Abraham's God was "the God of Jacob;"—that poor, failing, "*worm* Jacob." He never left him; he never forsook him; He "loved" him to the end.

During his sojourn with Laban we find God *with* him, caring for him, and prospering him, notwithstanding all the unfairness of the Syrian's dealings; changing, as he did, the wages of Jacob "*ten times.*" God instructed Jacob how to act with *His own* cattle,—for they were all *His*; He took them from Laban, and gave them to Jacob. And when the infuriated Syrian pursued Jacob, God suffered him not to hurt him, but held him back, as He afterwards restrained Sennacherib, who had purposed, in the greatness of his pride, to destroy all Israel.

But Jacob had yet to learn his own entire weakness. Like Job, he had not learnt to distrust himself, till he was brought into close contact with God. Jacob *wrestled* with the angel; that is, he put forth his own power; But he obtained nothing by that. At length God puts forth *His* power, and Jacob's thigh is at once put "out of joint." He cannot *wrestle* now; but he can *cling*; and he does cling; "and he *wept* and made *supplication*;" (Hos. xii. 4;) that *was* the way he "prevailed." His weakness was power. And *now* he gets the blessing: God gives him "*a new name,*"—ISRAEL: "*a prince of God.*"

SACRED POETRY.

(ORIGINAL.)

“THOSE THAT SEEK ME EARLY SHALL FIND ME.”

I.

In early years my fearful heart was led,
To seek for pardon through the Saviour's blood ;
The blessed Spirit oft with me did strive,
Till mercy, boundless mercy, like a stream,
Melted that heart, and living faith took hold
On Christ,—the only sacrifice, for sinners slain.

II.

And now the hope of glory, Christ is mine,—
Christ who hath bought me with His precious blood ;
He who did bleed and die ! that I might live,
And in the realms of glory, with Him reign :
Amazing love ! to love a worm like me ! :
His praise shall be my theme throughout eternity.

III.

And then such heavenly joy and peace was mine,
Such happiness the world knows nothing of ;
If living here would glorify His name,
I felt to “live was Christ, to die was gain.”
May I so live that when my time may come,
My soul may *gladly* soar to realms above.

IV.

Then midst the blood-washed throng my tongue shall sing
Praises to Christ, my Saviour, and my King ;
Though oftener here we might His name adore,
Yet when once landed on bright Canaan's shore,
Where sorrow, sin, and pain, shall all be o'er :
In nobler strains, we'll praise Him evermore.

J. M.

“BE STILL AND KNOW THAT I AM GOD.”

(Psalm xlvi.)

How hard the lesson, none can tell,
But he who has the pathway trod ;
Calmly, upon the truth to dwell,
“Be still, and know that I am God.”

When trouble, like huge mountains rise,
And gloomy prospects all forebode ;
How hard to *feel* the precept wise,—
“Be still, and know that I am God.”

And when the soul, with grief opprest,
Staggers beneath its weighty load ;
'Tis hard upon the truth to rest,
“Be still, and know that I am God.”

Yet, Lord, 'tis well,—it shows how poor,
How *weak* are creatures of the sod ;
That thus they should, at mercy's door,
“Be *still*, and know that Thou art God.”

Too wise to err, I know Thee, Lord,
Thou canst be good and *only* good :
My faith would rest upon Thy word—
“Be still, and know that I am God.”

O bid me, then, on Thee repose ;
May this be my supporting rod,
(Till heaven Thy purposes disclose,)
“Be still and know that I am God.”

Newport, I. W.

ALBERT.

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"Feed my lambs . . . Feed my sheep."—John xxi. 15, 16.

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C O N T E N T S :

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ZECHARIAH. (*concluded.*)

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(*Concluded.*)

CHAPTER V.

THE previous chapter having shewn the blessing from God on those who labour for Him, however much of weakness there may be, the present chapter shews how the *curse* rests on those who thieve and swear falsely; or who are *not*, in other words, "*upright.*" Compare the first verse of this chapter with Ezek. ii. 9.

He then sees a woman cast into the midst of an ephah, and borne to the land of Shinar, i.e. Babylon.

It is well, just for a moment, to look at the condition in which Babylon was at this time. Belshazzar, the last Babylonish king, on the very night of his impious feast, was slain; and Darius, the *Mede*, took the kingdom. (See Dan. v. 30.) Cyrus, the *Persian*, had entered Babylon through "the two leaved gates," in fulfilment of Isa. xlv. 1; and God had said of him, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem,

thou shalt be built; and to the temple, thy foundation shall be laid." (Isa. xlv. 28.)

The Jews, therefore, were at perfect liberty to *obey the word of the Lord*, as delivered by Jeremiah, (chap. li. 6, 45,) "Flee out of the midst of Babylon" "My people, go ye out of the midst of her:" and also the word by Zechariah, which we have already noticed. (chap. ii. 7.) "Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

Or they could remain in Babylon, as some did; or, deserting the Lord's work, they might *return* from Jerusalem to Babylon. It is this latter class, I judge, which are represented to us in the above vision.

Babylon was then, just like Babylon mystical now, in this respect. God's people might leave it, or remain in it, or return to it; it was all one to Babylon just then. But not so in God's judgment. God was engaged in *a work*, and those who were *working with Him* were "*out*" of Babylon, and had no thoughts of returning. Those who did return are symbolized by a woman, whose name is "*wickedness*," cast into an ephah, and carried to Babylon, to *build a house* THERE. They could leave building *God's house*, but for "*their own*" ease, or "*their own*" traffic, they could *build a house* in the land of Shinar. "*This is their iniquity*," (not *resemblance*,) "*through all the earth*."

CHAPTER VI.

THE "four chariots," issuing from between the "mountains of brass," present, as I believe, the going forth of God's judgments on the earth, which judgments are ever connected with His fixed, immoveable purposes. As mountains of brass God's purposes must ever stand, for He cannot err in mercy or in judgment.

The black horses and white horses go forth into the *north* country; the grisled toward the *south*; the bay to and fro through the earth. The *red* are not again mentioned. They were seen in chap. i. *standing* among the "*myrtle trees*."

Thus *peace*, or respite from war, is not a sign of God's judgments having ceased:—*famine, pestilence, &c.*, are still chastisements from His hand.

The “north,” I believe, is Babylon; the “south” Egypt.

It is well to notice here that in Jer. xlii. the little band, who had continued in Judea, were told by God that *if they would abide there, He would build them*; but if they would go *into Egypt, the sword, famine, and pestilence*, which they were afraid of, and seeking to flee from, should overtake them *there, in Egypt*.

The word of the Lord now comes to Zechariah, saying, “Take of the captivity and make *crowns*, and set them upon the head of Joshua, the son of Josedeck, the high-priest, and speak unto him, saying, behold the man whose name is the “BRANCH,” &c.,—a word which, prophetically, looks onward to that time when Christ, as the true Melchizedek, shall sit upon His throne, a Kingly Priest.

“The counsel of *peace* between *them both*,” means, I judge, between Jehovah and Christ.

In the salutations of the Epistles we find,—“Grace and *peace*, from *God our Father*, AND from *our Lord Jesus Christ*.”

CHAP. VII.

THE question here raised is, “Shall I weep in the *fifth month*, as I have done these so many years?” It had become quite *a form*. The Lord answers, “Did you fast unto *me*, even to *me*?” and then He tells them what kind of fast He loves. (Compare Isa. lviii. 5—8.)

“But,” He says, “they refused to hearken, and pulled away the shoulder, and stopped their ears.” Therefore, “God scattered them with a whirlwind among all the nations.” What a solemn warning is this for the professing Church now! “For if God spared not the natural branches, take heed lest He also spare not thee!” (Rom. xi. 21.)

CHAPTER VIII.

THE word of the Lord comes again to Zechariah, reminding him that although He forgot not His people Israel's *rebellion*, yet He was now "jealous for Zion with great jealousy." And He adds, "I am returned to Zion, I will dwell in the midst of Jerusalem; and Jerusalem shall be called, a city of truth." "Old men and old women shall dwell in the streets of Jerusalem." "The streets shall be full of boys and girls."

In other words, they shall realize the "*blessings*" of Deut. xxviii. 1—14.

Thus the Lord's "*grace*" was shown to this little remnant; but, alas! we know how soon they sinned away their privileges. "Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour, and love no false oath; for all these are things that I hate, saith the Lord."

Restored though they were to their land by God's mercy, and reminded of what He loved and abhorred; yet, when the Son of God came, instead of *speaking truth* they used *craft and subtlety*; instead of loving *no false oath* they *sought* two *false* witnesses against Him; and, as the subsequent chapters of this prophecy foretell, (for Judas's estimate of Him was the estimate of the nation,) *they* sell Him for the price of a slave! "Thirty pieces of silver."

The concluding verses of this chapter (18—23) show how the Lord's heart is set on blessing. He says, the *fasts* shall be turned into "*cheerful feasts*;" and ever remembering His promises to Abraham and to His people Israel, that nations should be blessed through them; He says, "Many people and strong shall come to seek the Lord of hosts in Jerusalem Ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him who is a Jew; saying, 'We will go with you, for we have heard that God is with you.'"

CHAPTER IX.

THE meaning of the opening verses of this chapter, so far as I am able to understand them from amended translations, seems to be this:—The Lord hath an eye over all men as well as over the tribes of Israel, and He therefore pronounces a judgment against Hadrach, Damascus, Hamath, Tyre and Sidon; and because of these judgments, Ashkelon, Gaza, and Ekron, shall fear and be sorrowful.

“A *bastard* in Ashdod,” (i.e. one not of royal descent,) seems to be “the pride of the Philistines.” His character is marked by ferocity and idolatry; but God says, “I will *cut off* the pride of the Philistines, and I will take away his bloods (murders) out of his mouth, and his abominations (idolatries) from between his teeth.” The latter part of the seventh verse means, as I judge, that the one who succeeds this tyrant shall be “for our God,” that is, on the side of the God of Israel, and not for Idolatry, and he shall be “as a governor in Judah.”

God then promises protection to His people, and bids them “rejoice” because *their* King is coming, just, and having salvation, meek and lowly: the very reverse of the Ashdod tyrant. The “chariot,”—the “horse,”—the “battle-bow,”—shall be *cut off*; and *His* dominion shall be from sea to sea, and from the river to the ends of the earth.

But there is not only glory and dominion, but redeeming grace connected with this King after God's own heart. Through His *blood*, the eleventh verse tells us, there is deliverance for prisoners who were in a pit where there is no water. Grace delivers from hopeless misery. But when delivered, instead of being prisoners in the pit, they are “prisoners of hope;” and, as such, are directed to turn to “*the strong hold*,” even God Himself, for “*Thou art my fortress* :” and God says, He will “defend them,” and “save them,” and they “shall be as the stones of a crown,” i.e. as *precious jewels* in His sight. (See Mal. iii. 17.)

The last verse tells of the fulness of *earthly* blessing, "corn" and "wine;" and draws forth the song of admiration and praise, "How great is His goodness! and how great is His beauty!"

CHAPTER X.

THIS chapter opens by directing Israel to call upon God for temporal blessing, for He alone could give rain in its season. "Are there any among the vanities of the Gentiles that can cause rain?" (Jer. xiv. 22.)

God then says, that His anger has been kindled against the shepherds, or guides; and that He has also punished the "goats;" but that He has visited "*His flock*," the house of Judah, and made them "as the goodly horse in the battle." Then, looking forward to the time when Christ who "sprang out of Judah" shall be seen as its "Lion;" He says, "Out of him came forth *the corner*," (see Isa. xxviii. 16,) "out of him *the nail*," (see Isa. xxii. 22, 23,) "out of him *the battle-bow*," (see Jer. li. 19, 20,) "out of him every conqueror (*not oppressor*) together." (See Chap. xiv. 5. and Rev. xix. 14, 15.)

From the sixth verse to the end, we have Israel's *restoration*: "they shall be as though I had not cast them off." They shall be gathered from "far countries," from Egypt, and from Assyria; and brought into "the land of Gilead and Lebanon." Like Elijah of old, (2 Kings ii. 8,) they shall "smite the waves," and "the deeps of the river shall dry up." (See Isa. xi. 15, 16.) "The Lord shall utterly destroy the tongue of the Egyptian sea and there shall be a highway for the remnant of His people."

CHAPTER XI.

THIS chapter speaks of Israel's *sin* and *desolation*.

All its beauty is spoiled: the "fir tree," the "cedar," and the "oaks of Bashan,"—all is gone! But God says, "*Feed* the flock of slaughter, whose possessors slay them, and hold themselves not guilty." And He then repeats that though He will not pity "the inhabitants of

the land," He "*will* feed the flock of slaughter, even you, O poor of the flock."

God then acts symbolically: He takes "two staves," one called "Beauty," and the other "Bands;" and feeds the flock. In "one month," however, he has to cut off "*three* shepherds," or guides, (the Scribes, Pharisees, and Sadducees, Matt. xxiii. 24.) "My soul loathed them, and their soul also abhorred Me." He then says, (for the people followed their "blind guides" instead of the "good Shepherd,") "I will not feed you." So He takes the staff "Beauty" and cuts it asunder, indicating thereby that *the covenant* which He had made with all the people was broken. He then foretells His own betrayal for "thirty pieces of silver,"—"a goodly price that I was prized at of them!" So he casts it "to the potter." (See Matt. xxvii. 9, 10; from which it appears that though *written* by Zechariah, it was originally *spoken* by Jeremiah the prophet.)

God then cuts asunder His other staff, "Bands;" indicating the breaking of the *brotherhood* between Judah and Israel; that is, their visible *unity*. God will make them *one* in a future day. (Ezek. xxxvii. 16. &c.)

The last three verses speak of Antichrist: "the *idol* shepherd."

CHAPTER XII.

THE opening of this chapter is of the greatest importance, at this present time, for the nations are beginning to "burden themselves" with Jerusalem. The result will be, as the second verse, and as chap. xiv., tells us,—there will be a siege against Jerusalem, and God will smite every horse with astonishment, and his rider with madness. The governors of Judah shall be "like a torch of fire in a sheaf," they shall "devour all the people round about." God says, He will "seek to destroy all the nations that come against Jerusalem;" but upon the inhabitants *thereof*, He will pour out the spirit of grace and supplication, and they shall look upon Him whom they have pierced:

for "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the *tribes of the land* shall wail because of him." "There shall be great mourning in Jerusalem the land shall mourn, every family apart."

CHAPTER XIII.

BUT all their sin shall be forgiven, for God has returned to Jerusalem with mercy: they now perceive the value of the *blood* of Him they pierced, and find it "a fountain" for "sin, and for the purification of all uncleanness."

And *in that day*, God will cut off the names of the idols, and cause the prophets *and unclean spirit* to pass out of the land. And if any man shall yet prophecy, telling *lies* in the name of the Lord, his parents shall prove their abhorrence of evil, by thrusting him through; so strongly will jealousy for the Lord's honour be felt among them. And others who have prophesied falsely shall be *ashamed*; and wear no more "rough garments (like John the Baptist's) to *deceive*."

But *He* shall say, "I am *no prophet*, I am an *husbandman*:" that is to say, the latter office is the one He will then be fulfilling—prophecy has its day; but now, He says, I am gathering my flocks and my fruits in,—I am an husbandman. And when He is asked, "What are these wounds in thine hands?" every saint knows the voice of Jesus in the reply, "These are they with which I was wounded in the house of my friends." And then Jehovah's voice is heard, attesting the pierced One as "the *Man* that is *my Fellow*," or Equal: the Shepherd smitten with the sword of justice, that "the sheep," the "little ones," might be spared.

The "third part" being brought through the fire, refers to the Jewish remnant, who amid the desolations and calamities of the last days, shall be preserved through "the great tribulation," and come out *tried* and *refined*.

CHAPTER XIV.

THIS chapter opens with the siege of Jerusalem by the nations. The nations prevail, and half of the city goes forth into captivity; "*Then* shall the Lord go forth, and fight against those nations, as when he fought in the day of battle;" referring to the conquests of old for Israel.

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." (Ps. xxiv. 8.)

He comes "*with* all his saints," and His feet stand upon the Mount of Olives, which cleaves in the midst; half of it removing towards the south, and half towards the north.

"Living waters" shall now go out from Jerusalem, and "the Lord shall be King over all the earth."

This is *millennial glory*: "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. ii. 2.)

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. lx. 12.)

And this is to be the plague upon all the people who have *fought against* Jerusalem: their flesh shall consume away, and their eyes, and their tongues; and they shall slay one another.

And now that God's earthly people are restored to their land, and keeping "the feast of tabernacles;" if any of the *spared* nations refuse to come and worship the Lord, they shall have *no rain*. And if Egypt refuses to come, it shall have *the plague*.

Thus Israel shall be the *head*, and not the *tail* of the nations. And blessing far and wide, wherever there is subjection, shall be known. In Jerusalem itself *all* is consecrated to God, down to the very "pots." And "*HOLINESS UNTO THE LORD*," instead of being only as it used to be, on the High Priest's Mitre, (see Exod. xxxix. 30,) shall now be seen upon the very "bells (or bridles) of the horses."

“O what a bright and blessed world,
This groaning earth of ours will be,
When from its throne the tempter hurled,
Shall leave it all, O Lord, for Thee!

But *brighter far* that world above,
Where *we*, as we are known, shall know;
And in the sweet embrace of love,
Reign o'er this ransomed earth below.”

B.

REV. XIX. 1, 2.

’Tis sweet to think of love divine,
And praise Thee, O our God;
And praises are most justly thine
E’en when thou us’st the rod.

For true and righteous are Thy ways!
All heaven doth this confess:
Angels who’ve served thee all their days,
And *sinner*s saved by grace.

Angels have known their numbers thinned,
The “elect” ones only stand:
Men, too, like “chaff” before the wind,
Shall flee before thine hand!

Yet *men* and *angels* praise the power,
The wisdom, and the might,
Of Him who in the judgment hour
Does only what is “right.”

S A C R E D P O E T R Y .

(ORIGINAL.)

A FRAGMENT.

That blessed truth,—“ The Lord will come again,”
 Stands like a beacon to direct the soul
 That's heavenward bound. Its light it sweetly flings
 O'er all the road, the pilgrim's heart to cheer!
 That truth received in all its living power,
 Dispels the dream of worldly happiness ;—
 Detaches its receiver's soul from earth ;—
 And bids it long in expectation of
 That blest event.

“ The Lord *will* come again.”
 Delightful, soul-refreshing, precious truth!
 Why does He tarry? Why not even *now*
 Assume the effulgence of the “ Morning Star,”
 And dawn on this, His people's dreary night?
 Glad would my soul attend the “ midnight cry :”
 Glad would I hear the Bridegroom's joyous shout :—
 And rise to meet Him in the distant air!
 There's not a joy but what I'd gladly leave :—
 There's not a hope but what I'd gladly waive ;—
 Yes, joyfully I'd see my plans o'er-turned,
 However much they promise, to behold
 The face of Him my soul admires—adores!
 Why dost Thou tarry? blessed Jesus, why?

I know—Thyself hath told me in Thy word :—
 'Tis Thy *long-suffering*, O most gracious Lord,
 That keeps Thee in Thy place of intercession!
 While there, the judgment lingers o'er the world,—
 And many precious souls are gathered out
 Of Satan's kingdom, to rejoice in Thine,
 And know the bliss of precious, full salvation!
 But *soon* the “ top-stone” shall be laid with shouts
 Of grace! The last stray sheep will soon be found ;—
 Thy Bride elect will soon be all complete ;
 O *then*, shall nought Thy bright appearing stay!
 The look'd for reign of joy will then begin :—
 Thy Church, her *heavenly* kingdom will possess ;
 Thine *earthly* people will be gathered too!
 With *patience* may I wait these joyful times,
 Nor cease, the while, to cry, “ *Haste*, happy days!”

Newport, I. W.

ALBERT.

THE PILGRIM.

“Faint, yet pursuing.” (Judges viii. 4.)

I.

HARASS'D and jaded
Onward I go,
Thro' rivers I've waded—
Rivers of woe,
But yet I “*rejoice* in the Lord :”
Rough is the journey,
Strait is the road ;
Rugged and thorny,
Leading to God ;
'Tis such pointed out in the Word.

II.

Strength I'm receiving,
Freely 'tis given ;
As earth I'm leaving,
Pressing to heaven ;
It never has yet been denied !
Still 'twill be granted,
Richly and free :
So nothing daunted,
Onward I flee,
My Saviour's my captain and guide.

III.

Soon 'twill be ended,
Then, O, how blessed ;
By Jesus befriended,
With Him to rest,
In the realms of ineffable glory !
Yes ! He is coming
To take me away,
When I shall be tuning
Through one endless day,
The song of redemption's sweet story !

Newport, I. W.

ALBERT.

THE END.