

FOOD
FOR CHRIST'S FLOCK.

"FEED MY LAMBS FEED MY SHEEP."

(PART THE SECOND.)

CONTAINING,
AMONG VARIOUS OTHER PAPERS,
REMARKS ON THE BOOK OF DANIEL;
AND ALSO ON
THE EPISTLE TO THE HEBREWS:
WITH ORIGINAL POETRY.

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FOOD FOR CHRIST'S FLOCK.

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

No. 13.]

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AS THE LORD MAY GIVE SUPPLIES.

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SACRED POETRY. (ORIGINAL.)
“COME UNTO ME.”

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THE FIRST DAY OF THE WEEK AND THE SEVENTH DAY.

“*Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.*”—Col. ii. 16, 17.

IF this language had not been written by the apostle Paul, through the inspiration of God the Holy Ghost, one would hardly like to say as much in these days, when so many Christians almost think it profanation to say a word against keeping holy *the Sabbath*. But to a godly man, whose heart is really subject to God’s truth, the observance of a *Sabbath* would be as unscriptural a thing as the religious

observance of a *new moon*. The apostle Paul, in the above passage to the Colossians, classes them both together.

And now, my dear christian reader, let me beg of you for a few moments to reflect upon what you are doing, if you are a Sabbatarian.

First, with regard to the gospel.

You tell people they must "keep holy the Sabbath day." This is the law—not the gospel. Where do you find the apostle Paul, or Peter, or any of the New Testament preachers, saying such a thing? They are unanimous in one thing, and that is, preaching to men the forgiveness of sins through Jesus Christ alone; but you will never find them enforcing Sabbath observance.

They might take the opportunity of going into a Jewish synagogue on the Sabbath day, for the purpose of setting forth Christ to those who were assembled together; but if they assembled *themselves* together, that is, if they met with other christians, it was not on a Sabbath day to preach, but on the first day of the week to "break bread." (Acts xx. 8.)

It is very remarkable that if you search the New Testament through, you will never find the sin of *Sabbath breaking* mentioned. It was a Jewish sin. But there is no Sabbath now to break. The sin which condemns a man is *rejection of Christ*, not Sabbath breaking. As for "doing what you like on a Sunday," (as men speak,) a christian has no right to *do as he likes* (or in other words, exhibit *self-will*) on *any* day. His privilege is to live to God every day, and to glorify Him in *whatsoever* He does. (See 1 Cor. x. 31.)

Secondly, with regard to christian practice. The "first day of the week," is the day of *resurrection*. If we act according to scripture, we meet on *that* day with our fellow disciples to break bread. We "shew forth the Lord's death till he come." (1 Cor. xi.) And, oh! what a marvellous difference there is, between having the soul occupied merely about the religious observance of a day, and

FAITH, AND "THE FAITH."

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having it occupied with an *accomplished redemption* (set forth in the broken bread and poured out wine,) a glorious resurrection, and eternal glory!

Well might the apostle say, "You observe days, &c. . . . I am *afraid* of you." The Galatians had *fallen*.

The seventh day told the Jew of creation-rest; but the first day of the week tells the christian of redemption-rest. Christ "*died* for our sins," but He "*was raised again* for our *justification*."

The Jewish Sabbath, moreover, was typical of a *future* rest. A rest which we, as "pilgrims and strangers," are "going towards;" but which, I need hardly say, we have not yet entered into. To talk of rest * down here is wrong. We have conflict here, and trial; every thing, indeed, to exercise both *faith* and *patience*. But when taken up into glory, there will be nothing but the enjoyment of God's perfect love.

 FAITH, AND "THE FAITH."

There are several passages in our translation which do not show as they ought the distinction between *faith* and "*the faith*." Faith is simply *believing*. It may be believing a lie, or it may be believing the truth. The apostle James tells us, "the devils (demons) *believe*, and tremble." This is plain enough. There is nothing but condemnation before the wicked angels; no offer of mercy and pardon as there is to men; and therefore, faith in God's word only produces terror in *them*. On the contrary, a poor sinner to whom the gospel is preached, the moment he believes has *peace*.

"By *grace* are ye saved, through *the faith*." (της πίστεως.) —Ephes. ii. 8.

Here we have "*the faith*," or in other words, *the precious gospel* alluded to.

* As to rest of soul, or peace with God through Christ, *that* is the proper portion of a poor sinner the moment he believes the Gospel.

In 2 Thess. iii. 2, instead of "all men have not faith;" it should be, "all have not *the* faith."

So again, not to mention other passages, in 1 Tim. i. 19, it should be, "who concerning *the* faith (*την πίστιν*,) have made shipwreck."

But in Rom. iv. 16, we have *faith* simply, without the article. "It is of *faith*, that it might be by *grace*." Here the apostle is showing that a poor sinner is saved by simple *faith in God*, and not by his own "*works*."

"He that believeth *not God*, hath made him a liar." This is the sin of unbelief.

INFANT BAPTISM, OR BELIEVERS' BAPTISM.

THE (so-called) Church of Rome, the (so-called) Churches of England and Scotland, the Wesleyans, and the Independants or Congregationalists, all baptize infants. Some among these consider that they are regenerated thereby, and others do not. But, without staying to discuss what are called "the benefits of baptism," let us inquire at once—Is it scriptural to baptize infants *at all*?

Let us see what the advocates of Pædobaptism rest their faith upon. Some take the Jewish rite of *circumcision*, forgetting that this rite could only be performed on the *male* children; consequently, *if* we are to baptize because the Jews circumcised, then it follows that only our male children are to be the subjects. But the argument is altogether worthless, for the apostle Paul distinctly shews us, (Rom. ii. 28, 29,) that circumcision was typical of something far more important than water-baptism.

Others take the following beautiful passages from the New Testament: "Suffer little children to come unto me, and forbid them not." "Whosoever receiveth one such little child in my name, receiveth me."

Now, in the first place, our blessed Lord took these dear

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little ones into His gracious arms, *and blessed them* ; but He did not either sprinkle them or dip them.

And, in the next place, what our Lord calls "*receiving*" a little child, is bringing it up,—nurturing it,—not *baptizing* it. The Lord said of His disciples, that whosoever "*received*" them, received Him ; but He did not mean by that, whoever *baptized* them. Kindness to *little children*, is kindness to *Christ* : only, like every other christian service, it may, and ought to be, done *unostentatiously*.

The foregoing considerations seem to put Infant Baptism quite off scriptural ground.

That all who *die* in infancy are saved, is quite plain ; but that believers only should be baptized, is equally plain.

"They that gladly *received* his word" (Peter's) "*were baptized*;" though, doubtless, most of them had been baptized by John ; (Matt. iii.) shewing, as I judge, that no *previous* immersion can be truly called *christian* or *believers'* baptism.

As to the "households:" there is no proof, in the first place, that "Lydia" was ever married. And it is said, with reference to the *jailor's*, that "*all*" *believed*. It is impossible to squeeze *infant* baptism out of these passages. And with regard to Paul's assertion, that he was "*not sent to baptize*;" it merely means, that his mission was not like John the Baptist's, who *was* "*sent to baptize*;" but it does not set aside believers' baptism, for Paul himself was baptized, and he also baptized *believers*.

JUDICIAL HARDENING.

"*Whom he will he hardeneth.*"—Rom. ix. 18.

Israel were delivered consequent upon the overthrow of the Egyptians : (see Exodus :) and the church was brought forward consequent upon the rejection of Israel. (See Acts.)

Here are three very distinct parties; but it is remarkable to see how the just judgment of God has to be exercised in positive *hardening* in all three cases. Of course, I do not allude to the *real* church of God, that is, all who believe in Jesus; but to that which bears His name in the world, *professing* to be the church.

1. *Egypt*. God's word to Pharaoh was, "Let my people go, that they may *serve* ME." They had been serving Pharaoh, and that with *hard* service. Pharaoh, when he hears this word from the Lord, exclaims, "Who is the Lord, that I should obey him?" And instead of letting Israel go, he oppresses them more and more. God then acts judicially upon this cruel rebel, and literally *hardens* him. All hope is now for ever gone; his destruction is *sure*, and well deserved. We know his end! God overthrew him and his host in the Red Sea, and delivered His people Israel out of their hand.

2. *Israel*. But this delivered people *revolted*. I do not go over their wilderness history, or do more than revert to their failures in the land under judges, prophet, kings. I merely refer to Isaiah i., where God in His matchless mercy even then appeals to them in the touching words, "Come *now*, and let us reason together, saith the Lord; *Though* your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But alas! as the same prophet declares in the same chapter, "Ye will *revolt* more and more." And thus, after their captivity and restoration, when the Son of God Himself came to them, they rejected Him, and resisted the Holy Ghost; and then God's wrath came on them to the uttermost. "Make the heart of this people fat," was the solemn word; and Israel as a nation was as judicially *blinded* and *hardened* as ever Egypt was.

3. *The professing church*. The fate of this is solemn! Far better to be born midst heathen darkness, than have the light of the gospel about one, and *hate* it. Yet this, alas! is the real condition of hundreds and thousands

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who profess the name of Christ, but who trust Him not as their Saviour. And what is their solemn end? "Because they received not *the love of the truth* that they might be saved, for *this cause* God shall send them strong delusion that they should believe a lie; that they all might be condemned who believed not the truth, but had *pleasure in unrighteousness.*"

THE HOLY SPIRIT.

Without doing more than just making a reference to the Old Testament Scriptures, such as Gen. vi. 3, or Isa. lxiii. 10 — "they rebelled, and vexed his Holy Spirit," — I would desire to call attention to the following New Testament Scriptures. *Resisting* the Holy Ghost, (Acts vii. 51,)—doing *despite* to the Spirit of *grace*, (Heb. x. 29,) — *grieving* the Holy Spirit, (Ephes. iv. 30,)—and *quenching* the Spirit. (1 Thess. v. 19.) These are the ways in which the word of God speaks concerning the sin of man with reference to the Spirit. The above named sins are all distinct. The two first are committed by unconverted people who hear the gospel and despise it. The two latter sins may be committed by God's people.

Every despiser of the gospel *resists* the Holy Ghost, as those Jews did who murdered Stephen. And he also does "despite to the Spirit of *grace*," for as the One sent down from heaven to testify of Jesus, He bears witness to poor sinners of the grace and mercy of God through Christ.

A saint of God is "*sealed*" by the *Holy Spirit*. Compare Ephes. i. 13, with iv. 30. Anything contrary to *grace* or *holiness*, grieves that blessed Spirit. And to despise His ministrations, either by restrictions falsely called "order," or to silence them because they please not *our ears*, is to *quench* the Spirit.

May the Lord preserve us in this evil day, from questioning the Spirit's *presence* with us, on the one hand; and

from *grieving*, or *quenching* the Spirit on the other. May we practically know more and more of the blessedness of subjection to Him, as the comforter, and guide into *all* truth.

REMARKS ON HEB. VI. 1, &c; AND HEB. X. 26, &c.

The word of God is sharper than a two-edged sword. Whichever way it moves, it touches with effect.

Apostacy, in the word of God, seems to have a double meaning. A man who has merely professed to know Christ, and returns, like the dog to his vomit, is an apostate:—but there is apostacy likewise in a saint who turns back to the world, or to worldly elements in religion, instead of “going on to perfection.”

Having made these prefatory remarks, let us turn to Heb. vi: and may the Lord bless our meditations.

The apostle had just said (Ch. v. 12.) that they ought to have been *teachers*, whereas they had need to be taught again the “first principles.” He wanted to lead them on, as saints, to the contemplation not merely of Jesus as Aaron in the holy place, but as Melchizedek on the throne, a *kingly* priest. “Therefore,” he says, “leaving the principles ” “let us go on.” The *foundation* has been laid, and there is no changing it: and *faith* and *repentance* set a man for ever on the “*foundation*.” (verse 1.)

In the *second* verse he speaks of “doctrines;” doctrines important as elementary doctrines, but not “the strong meat” which he speaks of as the proper food of those who are “perfect,” or in other words, of “full age”—grown to their proper stature, and not mere *babes*. It is in this sense, that a man who cannot go beyond the gospel is no *teacher* for the *church*. He may be a very good *evangelist*, but no *teacher*.

Let us notice the “doctrines ” mentioned.

REMARKS ON HEB. VI. 1, ETC.

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“Baptisms.” The word is in the *plural*. He was writing to Jews who had been baptized by *John*, (Matt. iii. 5, 6,) as well as by the apostles after Christ’s resurrection. (Acts ii. 41.)

“Laying on of hands,” which the apostles were *commissioned to do* in “healing,” and setting apart those who were gifted by God for special service. (Mark xvi. 18; Acts vi; 2 Tim. i.) “Resurrection of the dead and eternal judgment,” which had been announced so clearly by Jesus, (John v,) and by His apostles also. (Acts xxiv. 15.)

Taking all these things for granted, as settled truths without disputing, let us “go on;” and the apostle says, “this we *will* do, if God permit.” Once on the foundation, and it is our place to “grow,” to “increase.”

But it is possible for men to make a *false profession*; to say “Lord, Lord,” and not be on the foundation at all. Therefore he goes on to say (ver. 4.) that it is impossible for persons who have been favoured with so much light as that which from all sides poured upon these Hebrews nationally, and especially those who professed to follow Christ and mingled with His people—who tasted of the heavenly gift, and were made partakers of the Holy Ghost (probably spoke with tongues, 1 Cor. xiii. 1,)—“tasted the good word” like the stony ground hearers of Matt. xiii. 20, 21, who received it with joy but had “no root;”—“and the powers of the world to come,” they had been fed, perhaps, with the bread miraculously provided, (John vi,)—or, had been *healed* by Jesus or His apostles; if, after all this, they “*fall away*,” they manifest such *decided opposition* to God, that they virtually say, if we had Jesus among us a *second* time, we would reject and *crucify Him again*: they are therefore given up, or *judicially hardened*. See 2 Thess. ii. 10—12; Isa. vi. 9, 10; and John xii. 39, 40;—which scriptures furnish an explanation of Rom. ix. 18, “whom *he will* he *hardeneth*,” viz., those who obdurately *despise His grace and authority*, as Pharaoh did. See also Heb. ii. 1—4.

We will now consider Heb. x. 26, &c.

The apostle had been speaking of Jesus in the heavens, and of our liberty, as saints, to enter there, even into the holiest, *by His blood*; and he had been exhorting the saints not to forsake the assembling of themselves together, but to "exhort one another" and "*so much the more*" as they saw "the day approaching." And then, he says, "for if *we*" (the saints) "*sin wilfully*" (by neglecting these things) "*after we have received the knowledge of the truth, there remaineth no more sacrifice for sins*" (the *one* sacrifice having already been *once* offered,) "but a certain fearful looking for of *judgment*." We get by *disobedience*, into that state described in 2 Pet. i, as having "*forgotten that we have been purged from our old sins*." We cease to be *worshippers*, for we can only *worship* with a *purged* conscience. And directly we thus cease to "hold fast *grace*," we begin to dread "*judgment*."

"Which shall *devour the adversaries*," refers to the obstinately impenitent, who refuse *forgiveness* to the end. And then, in the next two verses, he shows the justice of devouring such adversaries; for, he says, if no mercy was to be shown to one who despised *law*, how much more punishment does a man deserve who despises *grace*; who "tramples under foot the Son of God?" &c.*

It is damnable unbelief which counts the blood of the Son of God "*unholy*," or *common*. And doing "despite to the Spirit of *grace*," is what all men do who reject the gospel: they "*resist the Holy Ghost*;" (Acts vii. 51;) and God has said, "My Spirit shall *not always* strive with man:"—there is a limit to His "*long-suffering*." (1 Pet. iii. 20; 2 Pet. iii. 15.)

These are solemn truths both for *saints* and *sinner*s.

* The expression "wherewith *he* was sanctified" refers, I fully believe, not to the *individual*, but to *Christ Himself*. *He*, as Priest, set Himself apart *by His own blood*; just as the typical priests in Leviticus were set apart by the blood of the victim. "For *their* sakes" (said Jesus, speaking of His people,) "*I sanctify myself*."

A FEW REMARKS ON 1 COR. XII., XIV., ETC. 11

The *sinner* has to do with a God who now *beseeches* him to be reconciled, but who has said, (see verse 30,) "*Vengeance* belongeth unto me." The *saint* has to do with a God who will *never* let him "perish," but who has also said, (see verse 30 again,) "The Lord shall judge *His people*."

A FEW REMARKS ON 1 COR. XII., XIV.;
EPH. IV., AND REV. II., III.

I used to think that saints ought to meet together simply on the ground of *faith in the Lord Jesus*, and that anything added to that was *sectarianism*. But this is quite a fallacy, though it would be quite correct, if we were speaking of the *terms of communion*, to say, *faith in Christ alone*. The fallacy lies here :—when saints are met together to worship, they must worship *somehow*; and the question is, *how* are they to worship? Are they to use a form of prayer? or are they to be led in their worship by the stated minister or ministers? or are they to be subject to the Holy Ghost? This is the great question, as to worship, between churchmen, dissenters, and brethren.

Congregations of *real saints* may meet together on the confession of faith in the Lord Jesus, and yet have their form of prayer, surplices, gowns, organ, pews, or any other new thing. But the *scriptural mode* is to meet together *in the name of the Lord*, in *individual subjection* to the Holy Ghost, sent down from heaven in testimony to the *lordship* of the risen Jesus.

And this is the great principle laid down in 1 Cor. xii., xiv. It is not the question whether we have apostles and prophets now. I do not believe we have. For "apostles" were not only *sent* men, but men who had *seen* Jesus; (1 Cor. ix. ;) and "prophets," as I believe, were divinely *inspired* men.* But then it does not at all follow that

* A few more words on this point are, perhaps, desirable. In Eph. iii. we read concerning the *mystery*, that "in other ages it was not made known unto

saints with *lesser gifts* are to act upon *another principle*. They are *all* to be subject to the Holy Ghost, "who divideth to every man severally as he will."

And thus we find the apostle Peter laying down the same ground exactly: "As *every man* hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. iv. 10, 11.)

The seven epistles, addressed to the *seven angels* of the seven churches, (Rev. ii., iii.,) do not give scriptural *sanc-tion* to the one-man ministry. And for this reason: *they are not pattern churches*; they were *declining* in every sense of the word.

Let us take, for instance, the Ephesian church, when Paul wrote his epistle, and compare it with the fallen condition it was in when John wrote his. In Paul's epistles we have the *unity* of the *body* taught, the need of *all* the members supplying their part for its nourishment and growth, it being "compacted by that which *every joint* supplieth." (Eph. iv.) And when Paul was leaving

the sons of men as it is now *revealed* unto the holy *apostles* and *prophets* by the Spirit." And in 1 Cor. xiv., concerning the *prophets* it is said, "Let the prophets speak two or three: and let the other judge. If any thing be *re-vealed* to another that sitteth by, let the first hold his peace. For ye [i.e. the prophets] may all *prophecy* one by one." Whatever came through an *apostle* or a *prophet* (save where they themselves said it was merely their own judgment, as Paul does in 1 Cor. vii. 25, 40) had all the authority of *scripture*. It was not *their word*, it was *the word of God*. And, of course, it was just the reverse with *false apostles*, and *false prophets*.

Scripture is *now complete*; and a curse has been threatened to any one who adds thereto. (Rev. xxii. 18.) John, who was used by the blessed Lord to give forth the last words of scripture, was both an *apostle* and a *prophet*; for the Apocalypse is clearly a *prophecy*. (See chap. i. 3; xxii. 19.)

What I now see (or believe to be) in the church therefore is,—the Spirit of God acting in sovereignty as ever, gifting whom He will; but gifting them according to the present need, as "*evangelists, pastors, and teachers*;" and *not* as "*apostles and prophets*."

Luther was an eminent servant of the Lord, but he was no prophet. The *written* word of the *living* God was that which guided and strengthened Luther. Not so with Oliver Cromwell, sincere though he was: but bloodshed, and regicide, or anything of a kindred spirit thereto, are not to be found in the pathway of the meek and lowly Lamb of God.

EXTRACTS FROM "THE PROTECTOR."

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the *elders* of the Ephesian church, we find him saying, "Take heed to yourselves, and to all the flock, over the which *the Holy Ghost* (not the congregation) hath made you *overseers*, to FEED the church," &c. (Acts xx. 28.) But when John writes his epistle to *the angel* of the church at Ephesus the word is, "Remember from whence thou *art fallen*, and *repent*."

B.

EXTRACTS FROM "THE PROTECTOR," BY
MERLE D'AUBIGNE.

"Oliver Cromwell's great religious error was his assuming for the mainspring of his actions those inward impulses which he ascribed to God, in preference to the explicit commands of the Holy Scripture. He believed in what has been denominated 'a particular faith.' If, while engaged in prayer, or shortly after, he felt a lively conviction in his mind, he thought that this impression proceeded immediately from heaven, and that he ought to follow it as the very voice of God. If, on the contrary, his devotions remained languid he concluded that he ought to abstain from the meditated act It was this error which guided him in the sentence passed on Charles, and freed him from all his doubts and scruples. 'Men who are without God in the world,' he says, 'and walk not with Him, know not what it is to pray or believe, and to receive returns from God, and to be spoken unto by the Spirit of God, who speaks without a written word sometimes, yet according to it! God hath spoken heretofore in divers manners. Let Him speak as He pleaseth.'

"It was in that nocturnal prayer that the parliamentary hero first *felt the conviction* that Charles' death alone could save England. From that moment all was fixed: God had spoken: Oliver's indecision was at an end." (pp. 93, 94.)

EXTRACTS FROM "PRESENT TESTIMONY."

("The Deluge." Page 462.)

"No scripture seems to be better fitted to purge one's heart of all its natural self-confidence, than this chapter, Genesis iii. Shall man, when fallen, have more purity of intelligence, love, and purpose, than man unfallen had? If in Eden man stood not against Satan, how can I, outside of Eden, sold under sin as I am in nature, justly count upon anything in myself? The folly and madness of so doing are apparent. But there is a rest for the weary and the lost in that which was not shaken in Eden; even in that which found, in the very ruin which man introduced into Eden, a scene in which it could unfold His own glory; I mean the mercy of God."

(Page 478.)

"Man is so base, that without a check the world would have destroyed itself and its inhabitants; and, so far as it could, it would have driven God from it. Upon this ground, the divine government has from time to time interfered to keep evil in check, and make it possible for God to continue *dealing in grace*, and for man to continue where the long-suffering of God is salvation."

("Superstition not Faith." Page 465. Vol. iii.)

"If God gives a testimony of Himself, man is bound to believe it. If not he is guilty of despising the testimony of God; and the day of judgment will surely show that it is not God who has failed in giving the testimony, so as to bind the conscience, and oblige to faith; but that the man's sinful heart has deceived him. Look at the *Creation*. There is a testimony *God* has given of Himself. Man is *guilty* if he does not see God in it So in the word, God has given a testimony, and man is bound to believe it."

THE GREAT SALVATION.

The sin and folly of rejecting *a gift* is increased according to the *value* of the gift. To reject a mere trifle is one thing: to reject a great blessing is another. Everything that God gives is good; and therefore *everything* ought to be received by us "with thanksgiving." This glorifies God, and keeps man in his proper place—God the *giver*, man the *receiver*. But in salvation the free *gift* of eternal life and glory is *so* immense that the apostle cannot but exclaim, "How shall we escape, if we neglect so *great* salvation?" (Heb. ii. 3.)

In proportion to the height of blessing despised, so is the weight of punishment assigned. Nothing can be greater than the *privileges* of a present truster in Christ. Nothing past, in the way of salvation, and nothing to come, can possibly equal them. Eternal association in glory with the risen Son of God; to be the 'sons of God,' and "joint-heirs with Christ," is the portion of every poor sinner who now believes the gospel. How immense, then, is the sin of despising *this* grace! If those who despised the law of Moses died without mercy; of how much sorer punishment shall he be thought worthy who hath trodden under foot *the Son of God*? "If they escaped not, who refused him that spake *on earth*; much more shall not we escape, if we turn away from him that (now) speaketh *from heaven*." (Heb. xii. 25.)

SACRED POETRY.
ORIGINAL AND SELECT.

“COME UNTO ME.”

(ORIGINAL.)

Jesus, at thy command,
Before thy feet I fall ;
It is not love, it is not fear,
Or lonely sorrow brings me here,
I come to thee for all.

It is not sense of sin,
Or fear of future pain,
It is no heaven born desire—
No spark of sweet, celestial fire,
My wearied powers sustain.

I come because thou bid'st
The wretched poor draw nigh ;
I come because the streams are free
Which flow, eternal Lord, from thee,
And I must drink or die.

Say to my troubled heart,
“Peace! angry waves, be still!”
Lord! if thou wilt thou can'st, I cry;
Ah! let me hear the sweet reply,
Yes, “fainting soul, I will.”

Jesus! at thy command,
Before thy feet I fall ;
I come for peace, for hope, for heaven,
A sense of sin, and sin forgiven,
Saviour! I come for *all*.

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FOOD FOR CHRIST'S FLOCK.

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

No. 14.]

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FAITH, AND "*THE FAITH*":—LAW, AND "*THE LAW*."

By referring to "The Englishman's Greek Concordance," (pp. 64, 625; 517, 518,) under the words *Pistis*, faith; and *Nomos*, law; the reader will perceive in a moment where the article ought to be inserted, or omitted.

We were noticing in our last number the difference between faith, and "*the faith*;" we now subjoin a list of all the passages where "there is an article in the Greek, though omitted in the English." Matt. xxiii. 23; Luke xviii. 8; Acts iii. 16; xv. 9; Rom. iii. 25, 30, 31; iv. 9, 14, 19, 20; v. 2; x. 8, 17; xi. 20; xii. 6; 2 Cor. i. 24; iv. 13; Gal. iii. 14, 23, 25, 26; Eph. ii. 8; iii. 17; vi. 16; Phil. i. 25; iii. 9; 2 Thess. iii. 2; 1 Tim. i. 19; iv. 6; vi. 12; 2 Tim. iii. 10; Titus ii. 2; Heb. iv. 2; xi. 39; James ii. 14, 17, 20, 22, 26; v. 15.

There are several passages where the article *is* given in our translation, which are not, of course, included in the above list.

The following passages have the article before "law" in the English, but not in the Greek: Luke ii. 23, 24; Rom. ii. 12, 14, (which have not *law*.....these having not *law*,) 23, (thy boast of *law*,) 25, 27,) (dost transgress *law*,) iii. 20, (by *law* is the knowledge) 21, (without *law* is manifested,) 27, (by *law* of faith,) 28, 31; iv. 13, 14; v. 13, 20; vi. 14, 15; vii. 1, 2, (bound by *law*,) 7, (but by *law*), 8, 9, 25; ix. 31, 32; x. 4; xiii. 8, 10; 1 Cor. vii. 39; ix. 20; Gal. ii. 16, 19, 21; iii. 2, 5, 10, (works of *law*,) 11, 18, 21, (righteousness should have been by *law*,) 23; iv. 4, 5, 21, (under *law*,) v. 4, 18; vi. 13; Phil. iii. 5, 6, 9; 1 Tim. i. 9; Heb. vii. 12, 16; ix. 19; James i. 25; ii. 8, 11, 12; iv. 11.

There is a valuable paper on "*The Greek Article*" in the first part of "Present Testimony." (p. 73.)

FOREKNOWLEDGE AND ELECTION.

"*Known unto God are all his works from the beginning of the world.*" (Acts xv. 18.) "*Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.*" (Rom. viii. 29.) "*Elect according to the foreknowledge of God the Father.*" (1 Pet. i. 2.)

The foreknowledge of God is *infinite*. It is not merely a foreknowledge of persons, but a perfect foreknowledge of everything they will do, or speak, or think. "Thou understandest my *thought* afar off; there is not a *word* in my tongue, but, lo, O Lord, thou knowest it altogether. *Such knowledge* is too wonderful for me; it is high; I cannot attain unto it." (Ps. cxxxix. 2—6.)

To confound this wonderful foreknowledge of God with His positive decrees is the solemn error of the Supralapsarians, who, under the specious plea of asserting God's

sovereignty, make Him the author of evil! Nothing can be more dreadful than charging sin upon God. It is awful! Yet this, alas! is what some that name the name of Christ have done, and called it *high doctrine* too!

God's *predestination* is not *heathenish FATALISM*. It is a nice lullaby, no doubt, for a bad conscience, to seek to get rid of one's responsibility; but God is not to be mocked by any of man's vain follies. I was once told by a man that what was called *sin* could not be punishable, for God gave the power by which it was committed; the very strength, he said, by which a man committed *murder*, was given him by God. And no doubt it is: all power is of God; my power of thinking, speaking, acting, is *all* of God; but this power may be used in opposition to the will of God, and *then* it is *sin*. God foreknew everything about the *murder* of His beloved Son. The very strength with which they scourged and crucified Him, the very breath which they used in reviling Him, all was of God; but dreadfully used against Him. Hence the *sin* of it, and hence the justice of the *punishment* of it. Christ came into the world to *die*, to "lay down His life;" that was no excuse for man *murdering* Him. And that is how the apostle Peter put it: (Acts ii. 23 :) "Him being delivered by the determinate *counsel* and *foreknowledge* of God, *ye* have taken, and by *wicked hands* have crucified and slain."

Pontius Pilate, who delivered Him to be crucified, was warned by his wife, who had suffered much in a dream, not to have any more to do with that *just person*; (Jesus;) and Jesus Himself said to Pilate, "he that delivered me unto thee hath the *greater sin*;" but what was it that induced Pilate to deliver him up? "The Jews said unto him, If thou let *that man* go thou art not Cæsar's friend; whosoever declareth himself a king, speaketh against Cæsar. When Pilate therefore heard *that* saying, he brought Jesus forth . . . Then delivered he him therefore unto them to be crucified." (John xix. 12—16.)

God commands His word to be preached everywhere.

He knows what will be the result. "It shall not return unto him void." He knows where it will be "the savour of life unto life," and he knows where it will be a "savour of death unto death." *We* know nothing about it, save as we see the results. An apostle might preach to five thousand, and they *all* might believe; he might at another time preach to five hundred, and not one half, or one tenth of them believe. God knows all beforehand, and can send His servant accordingly, saying at one time, "I have *much* (or many) people in *that* city," (Corinth,—Acts xviii. 10;)—at another time, forbidding them to preach the word in Asia. (Acts xvi. 6, 7.) It is this *foreknowledge* of persons, and their deeds, which the apostle Jude speaks of in verse 4 of his epistle: "There are certain men crept in unawares, who were *before of old ordained*," &c.; (PRO-GRAPHO, *beforehand written of or described*;) their sin is, "turning the *grace* of God into *lasciviousness*;" the very thing which Supralapsarian doctrines tend to.

If a man talks of God's sovereignty * in such a manner as to make Him the author of evil, he may depend upon it that his *high* doctrine (so called) will be found at the last great day fearfully *low*. Let man and Satan have *all* the blame for their iniquity; and let God alone have *all* the glory of His goodness.

THE CHURCH.

It is most important to bear in mind, that the *present* blessing of God's people far exceeds anything that was ever known before. When the Lord Jesus was upon earth, He said to His disciples, that many prophets and

* In a future number, we hope (D. V.) to follow up these remarks, by looking at the scriptural statements concerning *election*, both as regards *nations* and *individuals*.

THE DRAWINGS OF LOVE, ETC.

21

righteous men had desired to see the things which *they* saw, and had *not* seen them. But there was something still deeper; for, looking onward to the time when the Holy Ghost should be given, He said to them, "At *that* day, ye shall know that I am in my Father, and ye in Me, and I in you."

When the Lord was upon earth, the Father was *in* Him, as He says, "The Father which dwelleth *in* me," &c. But it was to be on His *ascension* into heaven that they were to know that He was "*in* the Father," and not only so, but that they were "*in* Him," and He "*in* them."

This is the church's portion.

Consequently, when the apostle Paul, who was converted by the revelation of the *oneness* of Christ with the church, ("why persecutest thou *Me*,") when he writes to the Thessalonians, he says, "to the *church* of the Thessalonians, which is *in* God the Father, and *in* the Lord Jesus Christ."

How secure is the church's place! well may the hymn say, quoting from Col. iii:

"Our life is *hid* with Christ *in* God,
Beyond the reach of harm."

B.

THE DRAWINGS OF LOVE, AND THE DRIVINGS OF TERROR.

"The goodness of God *leadeth thee* to repentance."
(Rom. ii. 4.)

"I *drew* them with cords of a man, with bands of love."
(Hos. xi. 4.)

"Knowing therefore the *terror* of the Lord, we persuade men." (2 Cor. v. 11.)

"As Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled." (Acts xxiv. 25.)

“The rest of the men which were not killed by these plagues, yet *repented not*.” (Rev. ix. 20.)

“Men were scorched with great heat, and blasphemed the name of God who had power over these plagues; and they *repented not*, to give him glory They gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and *repented not* of their deeds.” (Rev. xvi. 2—11.)

The Father always *draws* by the Spirit *to Christ*. Satan (whether it be by pleasure, false doctrine, or open infidelity) always draws away *from Christ*.

When the Lord Jesus was upon earth, He said, (Matt. xi.,) upbraiding those cities wherein most of His mighty works were done, because they repented not, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were *done* in you had been done in Tyre and Sidon, *they would have repented long ago in sackcloth and ashes*.” And “thou Capernaum,” He says, “if the mighty works which have been done in thee, had been done in *Sodom* it would have *remained* unto this day. *But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee*.”

He then *thanks* His Father for the just judgment He is inflicting on these despisers and resisters of His goodness —“Thou hast *hid* these things from the wise and prudent :” —and also for His grace where there was submission, “and hast revealed them unto *babes*.” (Compare Luke xviii. 3.) “Except ye be converted and become as *little children*, ye shall not enter into the kingdom of heaven.”

Look also at Luke xiii. 34, & xix. 42, with reference to Jerusalem. “Oh! Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and *ye would not*.” The drawings of love are despised, and *then*

comes the threat of just judgment. "Behold your house (the Temple) is left unto you *desolate*."

Again, He weeps over Jerusalem, saying, "If thou hadst known, even thou, at least *in this thy day*, the things which belong unto thy peace;—but *now* they are hid from thine eyes." *Judicial hardening is ever consequent upon rejected mercy and goodness.*

This is God's *perfect* way, let any man say what he will. Whether God deals with Jerusalem, or with individual sinners, it is ever His *perfect* way. He now, in the gospel, *beseeches* sinners to be reconciled, and He *means what He says*. He also threatens, "he that believeth not shall be *damned*;" and *He means what He says*. His goodness, His benevolence, His pity, His entreaties, are all to *attract* man, to "*draw*," to "*lead*" him to repentance; if these avail not, He has threatenings, commands, and just judgments, (see Rev. xvi.,) that men who will not be *drawn* may haply be *driven* from the "wrath to come." But it is impossible for God to make a fuller revelation of *Himself* or His *grace* than has now been made:—"The true light *now* shineth,"—God has been *perfectly manifested*;—nothing then remains, but to bring in the *eternal state*, which, after this dispensation of the *grace* and *longsuffering* of God, and the Millennium, (See Rev. xx.,) will be done. Satan, his angels, and all the wicked, shall then be "turned into hell" *for ever*.

In the eternal scene of glory and blessing, "*God shall be all in all*." (1 Cor. xv.)

REMARKS ON THE REV. ALBERT BARNES' NOTES ON THE BOOK OF REVELATION.

(*Partridge & Oakey, 34, Paternoster Row.*)

Criticism is no part of our object; were it so, our limited space would preclude anything like a copious investigation, but a *few remarks* on the Work are all we purpose; and

we cannot but think that very few will suffice to show the want of "understanding" which Mr. Barnes evinces on subjects of *prophecy*.

The second coming of the Lord Jesus Christ, as spoken of by Himself, (John xiv. 3,) and by His apostles, (1 Cor. xv. 51; 1 Thess. iv. 15, 16,) is the *key* to the right understanding of the Apocalypse. We venture to affirm that if this, the church's *hope*, (1 John iii. 3,) be not held clearly, it is *impossible* to understand the Book of Revelation.

The precious truths of the Lord's second coming *to take the church to Himself*, and her association with Him in the reign of glory over this earth, are quite discarded from Mr. Barnes' creed. Although the word of God declares as plainly as possible "the *rest* of the dead (*i. e.* the wicked dead) lived not again till *the thousand years* were finished," yet he says, "*all the righteous and wicked will be judged together.*" (See Notes on chap. xx.)

Mr. Barnes divides the Apocalypse into *seven* parts, and interprets the middle chapters as a *history* of the church *externally* and *internally*; though he *admits* that the "four and twenty elders" in chap. iv. represent the church *in heaven!!*

That the four and twenty elders in chap. iv. *do* represent the church *in heaven* we have not the slightest doubt: their *number, song, raiment, thrones, and crowns* all prove it. But that is the very reason why we as fully believe that the middle chapters (vi.—xix.) reveal to us what will take place *on earth* AFTER the church has been "caught up;" (to use the apostle's own expression, 1 Thess. iv. 15;) but before she returns *with* Jesus, as she does in chap. xix. (see Jude 14,) "The Lord cometh *with* ten thousands of his saints to execute *judgment.*" And this judgment is only upon the *living* wicked. For the wicked dead are not raised till after the millennium, or thousand years' reign. And this is fully confirmed by abundance of scripture testimony. For instance, we are told that Christ "will judge the *quick*, and the DEAD, at his *appearing*, and his

KINGDOM." The living wicked at His appearing; the wicked dead before the great white throne at the end of the 1000 years. Again, "the resurrection of *the just*," and "the resurrection *out from among* the dead," are but other expressions for "the *first resurrection*" of Rev. xx.

The Lord Himself distinctly divided the Apocalypse into *three* parts. (See chap. i. 19.) 1. The things which John had seen: *i. e.* Jesus as the priest, not interceding, but discerning the churches. 2. The things which are: *i. e.* the actual state of the churches in John's time. 3. The things which must be hereafter: *i. e.* what happens consequent on the church's removal from earth to heaven.

During this interval between the church's removal, and her return with Jesus, evil ripens. The *civil* power revolts: the ecclesiastical systems become more and more corrupt. Antichrist appears; and the Jews in *Jerusalem* (see chap. xi.) find woe and tribulation, as well as men generally where christianity has been *professed* but not received. (See 2 Thess. ii. 7—12.) Evil in all its characters is judged, but (save in a few instances comparatively) men harden themselves, and repent not. The full apostacy and confederacy is at length judged (chap. xix.) by the coming forth of Jesus "*with* his saints." The living wicked being destroyed, the Millennium ensues; (chap. xx. ;) at the end of which Satan is loosed, and (to prove that punishment does not *change* his malignant disposition) he goes forth and deceives the nations, and leads them against the very citadel of the saints; fire from heaven descends in judgment; he is cast *for ever and ever* into the lake of fire; the wicked dead are raised, and judged before the great white throne. The "*new* heavens and the *new* earth" are now introduced, as the eternal state of blessing in which God finds *His* rest. (chap. xxi. xxii.)

If these plain statements of God's word are to be spiritualized because found in the Book of Revelation, what are we to do with those passages in other parts of God's word, which clearly reveal the same truths? Are they to

be spiritualized also, to suit some system which man has devised and wishes to prop up? Take for instance 2 Pet. iii. 13, where, after speaking of the dissolution of the present heavens and earth, the apostle says, "we look for *new* heavens and a *new* earth, wherein dwelleth righteousness;" who could fairly spiritualize *that*? And yet to be consistent, if we spiritualize (as they call it) one part, we ought to spiritualize the other. The fact is, we have no business to spiritualize God's word at all. Our duty is to listen to what God says, and take the plain literal sense of His words. And I believe He holds us responsible to do so. When He speaks in a figurative manner, He interprets it. When He speaks plainly and clearly, it is sin on our part to darken His testimony with mere imaginations of our own. We all know but *in part*, and therefore, of course, can but prophesy "in part:" but there is a certain way of treating God's word which we may justly call *unfair*.

If, as christians, we really wish to *see*, and *be with* the Lord, and enter at all into the apostle's meaning when he said, "The *night* is far spent, the *day* is at hand," we can easily understand Jesus speaking to us of Himself as the "Morning Star," the blessed harbinger of *the day*. See chap. xxi. 16: "*I am the morning star.*" This ought to teach us what the Lord means in chap. ii. 28: "I will give him (the overcomer) the morning star:" *i. e.* *Himself* in this character. But Mr. Barnes says, "The idea seems to be, that the Saviour would give him something that would resemble that morning planet in beauty and splendour, perhaps meaning that it would be placed as a gem in his diadem, and would sparkle on his brow."

If God's dear people would but prayerfully, and in a child-like spirit, read the Book of Revelation, looking to the Holy Ghost, the promised guide into "*all truth*," for *His* teaching, they would derive more *real profit* than they ever will from all the commentaries that have been ever written. I say this, not as despising what *any christian*

"THE APOCALYPSE POPULARLY EXPLAINED." 27

man has written ; but the Apocalypse does *not* require a great scholar to *interpret* it ; it demands a child-like spirit to *receive* it. Hence the sweet word at its commencement, to encourage every prayerful student, "Blessed is he that *readeth*, and they that *hear*, the words of *this PROPHECY*."

REMARKS ON "THE APOCALYPSE POPULARLY EXPLAINED."

(*Wertheim and Macintosh, Paternoster Row.*)

This work on the Book of Revelation is well written, and contains much important truth. But as an *explanation* of the Apocalypse we cannot but pronounce it very deficient.

Like the Notes by the Rev. Albert Barnes, the writer takes chap. vi. onwards, to be the history of the church on earth, though *he* admits, page 9, that chap. iv., v. present to us "*the church in heaven*."

He says, "the four living creatures, with the four and twenty elders, represent the church in heaven." That the "four and twenty elders" *do* we have no doubt ; but that "the four living creatures" *do not* we feel equally certain. They are the *seraphim* of Isa. vi. as may be seen by their ceaseless song, "Holy, holy, holy ;" and by their description, each having "*six* wings ;" and therefore not like the *cherubim* of Ezek. i.

We have elsewhere said, "If the church is *in* heaven, singing 'Thou art worthy' when the Lamb *takes* the sealed book, there she must be when the Lamb *opens* it." Moreover, the church once seen *in* heaven (ch. iv.) is never again seen out of it. The crowned elders are *in* heaven all through the book.

Taking the Apocalypse as the revelation of *the crisis*, or as we may say, the *termination* of all the streams which are now running, whether good or evil ; and that its im-

mediate action specially (but not exclusively) embraces the last *week*, or seven years, of Dan. ix. 27; all is simple. The forty-two months, or 1260 days, have no need to be twisted into so many *years*. Take the 1260 days of the sixth trumpet, and the 1260 days of the seventh trumpet, and you have the "*week*," or literal *seven years*.

The close of chap. vi. gives us, as we believe, the *signs* of Christ's coming to the earth; not the actual coming, but the *signs* of it, as He Himself speaks of in Luke xxi. 25, 26. These *signs* may last some length of time: when they "*begin to come to pass*," says the Lord to His disciples, who then typified the Jewish remnant of the latter days, "when these things *begin to come to pass*, then *look up*, and lift up *your head*, for *your redemption draweth nigh*." The church has nothing at all to do with "*signs*." See 1 Thess. v. 1: "of the *times and seasons*, brethren, I have no need to write unto *you*." The church will be "for ever with the Lord" ere they commence.

In chap. xii. the writer says, "The church is here denoted under the emblem of '*the woman*;' and believers '*the seed of the woman*,' under the emblem of her '*child*,' who are to rule all nations with a rod of iron." Now, it is evident, that the "*woman*" is Jerusalem, and the "*man-child*," Christ; for He, emphatically, is to "rule all nations with a rod of iron." (See Ps. ii.) And Christ is not *of* the church, but the church *of* Him. He is, however, "*of the seed of David according to the flesh*." The "*remnant of her seed*" is the Jewish remnant (we have just mentioned) of the latter day, who during the *third* woe "keep the commandments of God," and with whom the dragon (*i. e.* Satan) "make war."

"*The beast*" of the Apocalypse (see Rev. xiii.) we believe to be "*the Antichrist*":—the *second* beast, the false prophet who works miracles before him. The *image* of Antichrist made by the *false prophet* (ver. 15.) we believe to be "the abomination of desolation (or, the desolator) spoken of by Daniel the prophet." (Matt. xxiv. 15.)

We might notice some other points : but we prefer commending what is generally said about *Popery* and *Infidelity*, and consider the following remarks important :—

“But this is not to go on for ever. The Spirit of God is not to be blasphemed for ever; the blood of the covenant for ever trampled under foot: nor the Holy City for ever trodden down by the Gentiles. If we reckon from the time of Jacob, when the chosen seed was set apart, the Gentiles have had, almost, as long a probation as the Jew, and tenfold more advantages. The Jews thought theirs was to be perpetual; the Gentiles are now, in the last hour of theirs, dreaming the same. The Jews had a hope that God would deliver them; the Gentiles are putting their trust any where, but in God. The Jews had a zeal towards God; the Gentiles have none. It is vanity to think that the purposes of God can always be defeated; that His forbearance can always last; His purposes of grace be always hindered. The impediment *must* yield”.....
 “This long probation of the Gentiles will come to an end in the great day of Armageddon, as the probation of the Jews came to an end in the downfall of Jerusalem.”

1 COR. XIV. 38.

“*If any man be ignorant, let him be ignorant.*”

It is important to observe the connection in which this verse stands, for it is not used with respect to unconverted persons, but to Christians. There is a very solemn word for the unconverted in the last chapter of the same epistle : “If any man love not the Lord Jesus Christ, let him be *anathema*.” (*i. e.* accursed.) But the verse from 1 Cor. xiv. (above quoted) refers to believers, who from some choice of their own, may not fall in with these *commandments* of the Lord. For it is important to notice that

these rules for the internal regulation of the church of God as indwelt by the Holy Ghost, are not by any man, not even by the apostle Paul, but "by the *commandment* of the Lord" Himself. To neglect them therefore, or to act in opposition to them, is to disobey THE LORD. And although it is not so fearful a thing as a despiser of the gospel being *given up* and *hardened*, yet it is a solemn word for a christian, who has got this revelation from the Lord, and is responsible to act upon it. I say it is a solemn word for such an one, "if any man *be* (or, remain willingly) ignorant, LET HIM BE IGNORANT." "Take heed, therefore, that the light that is in thee be not darkness." (Luke xi. 35.) Again, "Walk whilst ye have the light, *lest darkness* come upon you." (John xii. 35.)

EXTRACTS FROM "CHRIST THE LORD THE CHRIST OF GOD."

BY F. SILVER.

"In Prov. viii. 22 the Hebrew text has no 'in' nor 'of': 'Jehovah possessed me, the beginning, his way, before his works of old. I was set up from everlasting, or ever the earth was.'.....The eternal personal existence of 'the Son of God' is set forth in these expressions; for there is a regard in them both unto His future incarnation as 'the Son of man,' and the accomplishment of the counsel of God's will.....'I was daily *his delight*, rejoicing always before him; rejoicing in the habitable part of the earth; and *my delights* were with the sons of men.'"

"In the year that king Uzziah died, who was struck with the leprosy in his forehead for transgressing against the Lord, intruding into the priest's office, the prophet Isaiah (chap. vi.) saw the Lord sitting upon a throne high and lifted up, and his train filled the temple; above it stood the seraphim; each one had six wings; *with twain*

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he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.'

"This was a *prophetical vision* of the glory and majesty of Christ the Lord *before* his incarnation, for it is written, 'These things said Isaiah, when he saw his glory, and spake of him.' (John xii. 41.) And because it was *before* his incarnation, the seraphim *veiled* their faces, and worshipped Him; but when, *after* his incarnation, the apostle John saw Him in vision, the seraphim did *not* veil their faces.' (Rev. iv. 2—8.)"

The foregoing extracts are very good. But there are two assertions in Mr. Silver's book which we think unscriptural: he says, "the cherubim were typical of Christ in His mediatorial offices." We do not see any reason to believe that the *cherubim* were any more typical than the *seraphim*. They are, clearly, a distinct order of *angelic beings*.

The other is, referring to Isa. lxiii., he says, "The day of vengeance is that day when the Christ of God wrought out eternal redemption." So far from that, Isa. lxiii. refers to the *execution of judgment*. The same one who is "mighty to save," is the one who *judges*. But "the day of vengeance," and "the day of *salvation*," are totally different. When Christ in the Jewish synagogue (Luke iv. 20) was reading from Isa. lxi., directly he came to the words "acceptable year of the Lord," He *closed* the book, and did not read the words "day of *vengeance*," because that day had not come.

Again, "treading the *winepress*" is not *suffering* wrath, but *executing* it; as may be seen in a moment by referring to Rev. xiv. 20; xix. 15: also from the fact that the blood of the wicked is sprinkled upon *His* garments, not His blood sprinkled upon them. (ver. 3.) And, lastly, "Edom" and "Bozrah" are not *Calvary*.

SACRED POETRY.
ORIGINAL AND SELECT.

THE TRIAL OF FAITH.

1 PET. I. 7.

FAITH when tried is precious
In the sight of God,
How should this refresh us
Suff'ring 'neath the rod.
Why, though tried with fire
Should we faint or fear?
Christ, our hearts' desire,
And our help, is near.

He, as the Designer,
All the journey knows :
He, as the Refiner,
All the process views.
'Tis His will to make us,
Full of faith and love,
E'er He comes to take us
To His rest above.

Then we'll not lament o'er,
But rejoice in trial ;
We shall know the wherefore,
In a little while :
Faith, when tried is precious,
Far exceeding gold ;
Ever working for us
Joys unknown, untold !

Newport, I. W.

ALBERT.

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FOOD FOR CHRIST'S FLOCK.

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

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NATIONAL AND INDIVIDUAL ELECTION.

“*Hath not the potter power over the clay?*”—Rom. ix, 21.

IN Jer. xviii we have the full statement of that which the apostle refers to in Rom. ix; and it will be seen that the passage has especial reference to *nations*.

“The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation

against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

This is a plain and important testimony. But the twelfth verse shows the fearful state of the people to whom Jeremiah spoke these words. They said, "There is no help, but we will walk after our own devices, and we will every one do the imagination of his evil heart." This obstinacy is designated by the Lord as worse than *heathenism*; (see ver. 13;) it was accusing God of lying, for He had said there *was* hope if they repented:—and there was the most inveterate self-will, "we *will* walk after our own devices." Judgment is pronounced: *that* is despised; and the prophet threatened. A potter's vessel is then broken in their sight, and the word of the Lord is proclaimed, "Even so will I break this city and this people in pieces." Israel's hardihood is so great, that even the priest's son, Pashur, (at such a moment too!) smites Jeremiah, and puts him in the stocks. We need hardly add, God executes His threatened judgment!

Now, this *nation* had been elected or chosen from all other nations that they might know and serve Jehovah. No earthly blessing had been withheld; God had not only delivered them, but blessed them, dwelt among them, chastised them (when needful); fought for them,—had in fact done everything that could be done for this vineyard of His, as He names them. (Isa. v.) But what, alas! is the history, the history of the great mass? Rebellion upon rebellion: till at last the wrath of God arises, and there is no remedy. God had waited patiently, and Israel knew it too, till the iniquity of the Canaanites was "full," ere He judged *them*. But now Israel, in the very same land, were doing what the Canaanites had done, and *worse*; in every possible way provoking God to anger.

To turn now for a moment to *individual* election among this people : we find certain persons out of certain tribes of Israel set apart for certain offices. Judge, prophet, priest, king,—these were the titles borne by different individuals among them. What they were *as such* is another question. Election to office brings with it additional responsibility, and failure in *every one* of these offices is what we see ; though here and there, in the history, we may trace a bright ray of faithfulness to God, sweet to behold, refreshing to the heart, where the *general* features, alas ! are apostacy and darkness.

But a word or two now on the chapter before us. “Hath not the potter power over the *clay* ? ”

Many people have imagined from this language that man is treated by God as though he were but clay. But this is not the case : though it is the highest point of blessing to have the will so broken as to lie passive and resigned in the hands of God *as* clay in the hands of the potter. But clay itself, we must remember, is a motionless, inanimate substance, capable neither of feeling or resistance. It can neither rebel nor repent. And whether cast into fire, or made into a honourable or dishonourable vessel, it matters not one jot. The clay has no consciousness, and therefore no joy or sorrow. But not so with *men*. It makes *all* the difference with *them*, whether or not they continue in rebellion or repent. (Acts xvii, 30, 31.)

The great truth contained in the simile of the potter and the clay is this—that God has *absolute power* either to plant or to destroy, just as the potter has “*power* over the clay.” Read the seventh and eighth verses of Jer. xviii and observe ; if there is repentance when God has threatened judgment then He spares the nation ; if, on the other hand, there is rebellion even after He has promised to “plant it,” then there will be judgment. The assertion of God’s *absolute power* is, we repeat, the great truth plainly taught in these passages ; but to say, or insinuate, that they reduce men or nations to mere irresponsible *clay*, is

to propound a doctrine at once both mischievous and false. Man—sinful, fallen man—as a “living soul,” is not *mere clay*, nor does God ever treat him as such. He has absolute power over him, but He ever uses that power according to His own perfect wisdom and goodness. Therefore we find that He deals with man in a very different way to what He would with mere inanimate clay. He calls man—threatens him—commands him—beseeches him—deals with his conscience in all sorts of ways; showing that *He* considers man a responsible being. But the contrary view makes man less responsible than a dog; for, in many instances, to punish *a dog* is reasonable; but to talk of punishing *clay* is a perfect absurdity.

Believers will be monuments of God's power and grace to all eternity; unbelievers will be monuments of God's power and wrath. “*Power over the clay*,” will be displayed in either case necessarily; but no *grace-despising* “vessel of wrath” will ever be able to say to God—“*You made me thus.*” On the contrary, He endured *them* (the “vessels of wrath”) with “*much long-suffering*,” which ought to have “led them to repentance.” (Rom. ii, 4.) They might have *received mercy*,* and then they would have been “vessels of mercy;” but “because I called and ye *refused*,” is the reason given by God Himself for their just condemnation.

Nineveh, as a city, is a remarkable instance of what we have seen recorded in Jer. xviii. God's judgment was threatened because of iniquity, but they *repented*, and God spared them. The Lord Jesus calls the attention of the Jews to this fact, and says that the men of Nineveh shall rise up in the day of judgment against the men of Jerusalem, and condemn them, because they repented at the preaching of Jonah, but a much greater than Jonah was preaching to them, even the Son of God Himself.

* Just as the Jews might have received light, and then they would have been “children of light.” (See John xii, 36.) “While ye have light *believe* in the light, that *ye may be* the children of light.”

Thus, Jerusalem itself became a fearful instance of that other place spoken of in Jer. xviii—that though God had given promises to “plant” it, yet by reason of their obstinate iniquity He had to judge—to root up and destroy.

The judgments upon the Canaanites when their iniquity was “full,” and the way in which certain kingdoms, &c., will be treated during the millennium (as prophesied of by Isaiah and Zechariah,) reveal to us plainly the principles upon which God acts with respect to *nations*. God never swerves from His principles of dealing,—in that sense, never repents,—but, in strict accordance with those very principles, He does repent when there is humility beneath His hand. This is true both of nations and individuals. We have noticed Nineveh:—now look at the individual case of Ahab. “Seest thou (said God to the prophet) how Ahab humbleth himself before me.” Because of that, the evil was not to come in *his* day. “He that humbleth himself *shall* be exalted.”

Then again, Esau. “Esau is Edom.” We have both national and individual dealing here. Esau the *despiser* of God’s blessing in the “birthright,” and the murderer (in heart) of Jacob, is but a sample of the Edomites. *They* (like Esau) in pride of heart, cared nought for God and His favour, and were bitter enemies to Israel.

God’s foreknowledge and election is plainly seen in the word to Rebecca before the children were born, “the elder shall serve the younger;” but it is well to observe that the solemn word “Esau have I *hated*” (quoted in Rom. ix.) was not spoken till the days of *Malachi* the prophet. (see chap. i, 2, 3.)

The great and blessed truth as to God is this, that though He may have even to *harden* judicially, and most certainly to punish eventually, yet He “*delighteth in mercy*,” and has “*no pleasure in the death of the wicked*.” His *will* or *desire* is that “*all men should be saved, and come to the knowledge of the truth*.” (1 Tim. ii, 4.)

Indeed so tender is His mercy, that He, by His ambassa-

dors, *beseeches* men to cease rebelling against Him. (2 Cor. v, 20.) God began with wicked Cain—(not to mention Adam and Eve).—He began with wicked Cain and continued it after the murder of Abel, showing longsuffering and pity; and He continues to the present moment doing the same; showing wondrous forbearance and goodness towards sinners. “And there is *joy* in heaven over *one* sinner that repenteth.” Whenever therefore we find a man or a nation “*rejected*,” “*hardened*,” or “*appointed to wrath*,” it is the result of an obstinate refusal of “*mercy*.” See for instance 1 Pet. ii, 8: “whereunto they were appointed . . . *being disobedient*.” For what is it to “*obey the gospel*?” To accept a *free pardon* through the *blood* of Christ. And observe, there is *no merit* in a rebel receiving a *free pardon*—a pardon he could *never deserve*; but there is awful sin in despising this pardon, for it is a sin not against *law*, but against *grace*, yea, the very grace which can *alone* save ruined, guilty man. The law (by which is “the knowledge of sin”) required in righteousness, “*Do this and live*:”—but the gospel is a free pardon and eternal glory to all who trust in the *Saviour*; in other words, “*Believe and live*.”

We have already noticed John xii, but it is well to look at that scripture a little closer, affording as it does one of the most solemn and instructive instances of *grace* and *judicial hardening*.

Read from ver. 35, to ver. 41. The Lord says to the Jews, “yet a little while is *the light* with you; walk whilst ye have the light, *lest* darkness come upon you. . . . While ye have light, *believe* in the light, *that ye may be the children of light*.” But there is no response: they despise the testimony. What follows? He “*hides* Himself from them.” It is a judicial act; for it is added, “*though* He did *so many* miracles yet they *did not believe*,” and in consequence of that, they are judicially hardened; therefore it is further added, “they *could not believe*,” for *now*, according to the prophecy of Isaiah, God had “*blinded* their eyes, and *hard-*

ened their heart." Nothing can be plainer than this testimony as to God's actings. It is exactly similar to what will befall Christendom, (see 2 Thess. ii, 10.) "Because they will not receive the love of *the truth* that they *might be saved*, for this cause God shall send them *strong delusion* that they should *believe a lie*." Then, the case is *hopeless*. But remember, though every man is born a *sinner*, no man is born *judicially hardened*.

"Give glory to the Lord your God, before He *cause* darkness, and before your feet stumble upon the *dark mountains*." (Jer. xiii, 16.)

The great truth proclaimed by the apostle Peter, when he first preached the gospel to the Gentiles, (Acts x,) was this—"Of a truth I perceive that God is *no respecter of persons*." Till then he had thought that God was. But there was "*no difference*,"—"all had sinned"—and the *grace* which brings *salvation* appeared to *all* men. (Titus ii, 11.) He could speak of the atonement everywhere, and to all people, for "by the *grace* of God Christ tasted death for *every man*." (Heb. ii, 9.)

Nothing is plainer from such a scripture as 1 Tim. ii, that if God could, consistently with His own unchangeable attributes, save every man, He would; for His desire is "that *all men* should be saved, and come to the knowledge of *the truth*." But He cannot save where Christ the only Saviour is rejected, for there is no other possible way in which He can be *just* and a *justifier*—in other words, a "*Just God and a Saviour*."

Christ in Gethsemane could say, "*If it be possible* let this cup pass from me;" but, no! it was not possible. He *must* die if He *would* save. And, blessed be His name, He fulfilled the "will" of God to the death; He gave Himself "*a ransom for all*." I have elsewhere remarked, and it is a most important truth to remember, that a man who hears, but believes not the gospel, is guilty of treating *God* as a liar, of despising the precious blood of *Christ*, and of resisting the *Holy Ghost*. On the other hand, wherever there

is the reception of a preached pardon through the blood of Jesus, there is a foreknown vessel of mercy, saved not by *works* but by *grace*; for, it is written, "it (*i. e.* the blessing) is of *faith* that it might be by *grace*."

The first link in the golden chain of Rom. viii, (see vers. 29, 30,) is *foreknowledge*; the last, *glorification*. The links with which, in this time and state, we have immediately to do, are these: *calling* and *justification*. But, observe, we have no mention of those who *refuse* the *call*, (Prov. i, 24,) for "*many are called, but few are chosen*." The chapter treats of those "who love God;" who are "*in Christ Jesus*;" who have "believed the record which God has given of His Son;" which record is, that "God so loved *the world* that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

THE ACTS.

This book is commonly called the Acts of the apostles, and so indeed it is, if we say the apostle *Peter* and *Paul*, for they are the two apostles whose acts are especially recorded in this book. But if we go further than the mere instruments, we should call this book a narrative of the actings of *the Holy Ghost* by the apostles. For just as the gospels give us an account of what Jesus said and did, so the Acts give us an account of what the blessed Spirit of God did after His descent on the day of Pentecost.

The Lord having manifested Himself as the son of David, son of Abraham, (see Matthew,)—as Son of God, perfect as *servant*, (see Mark,)—as Son of man, (see Luke,)—and as Son of God in all the glory of His divinity, (see John,)—leaves earth for heaven, according to His word, and sends the Holy Ghost to be the testifier of Him. "*All truth*" is the province of the Spirit of truth; and "*all truth*" is connected with the person of the Lord Jesus in one or other of these characters. Hence, we find testimony of Him in the Acts suited to these titles. To the Jews—

Son of David—Son of Abraham; to the Gentiles—Son of Man; while His glory as the perfect *servant*, and the divine *Son*, shines forth in everything He does or will do, either in blessing or judgment.

The formation of “the church,” and its early witness for God, is beautifully seen in the opening chapters. Indeed it is impossible for the church (save in glory) to bear so bright a testimony both to the *grace* and *holiness* of God as we see here. (I say *impossible*, because of its present divided state.) The *grace* was seen in a double point of view:—there was the proclamation of *pardon* to the guilty, even to those who were guilty of the murder of Jesus; and there was the most beautiful picture of *brotherly love*—“they had all things common.” The *holiness* of God is seen in that the very moment sin defiles the church as indwelt by the Holy Ghost, it must either be confessed or judged. Ananias and Sapphira hardened themselves in sin: they “agreed together” to *tell a lie*, and hold to it. The consequence was, *their death*. “There is a sin *unto death*.”

The bringing in of the Gentiles, and the *gradual* giving up of Israel as a nation, is very marked in the Acts. How mercy lingered among them, so to speak. The Saviour’s word, in the first chapter, was that they were to be His witnesses “to the uttermost parts of the earth;” thus on the day of Pentecost, Parthians, Medes, Elamites, Cretes, Arabians, &c., hear the word; then we have an Ethiopian brought in; then Cornelius the Roman, and those belonging to him; and then we have Paul raised up and sent forth “to the Gentiles.”

The *gradual* giving up of Israel is carefully noted, as showing the patient grace of God towards them. At last their judicial hardening (prophesied by Isaiah) is pronounced (chap. xxviii.) “They killed the Lord Jesus, and their own prophets,” writes the apostle to the Thessalonians, “and they have persecuted *us*, and they please not God, and are contrary to all men, forbidding *us* to speak to the Gentiles that they might be saved.” And what was the fearful, but just result? “God’s wrath came

upon them to the uttermost." Their present condition is a warning! Because of unbelief they are a scattered and judged people.

Much instruction too we gain from the slowness even of the apostles to throw aside all that was mere Judaism. Paul's "vow" and "shorn head," were not only unlike Christ, but the occasion of severe trouble. We cannot keep too separate from things which God has put aside. Had they been necessary He would have retained them. However, "vow (or swear) not," is at length the impressive injunction of even the apostle *James* to the "*twelve tribes*." A creature like man "without strength," has no right to vow. He has no *power* to turn even one hair black or white. His continual and happy place is—*entire dependence*. The branch cannot bear fruit of *itself*. "Abide in ME."

THE SOWER AND SATAN.

"The *seed* is the word of *God* :"—(not the word of *man*, whoever he may be). This *word* was spoken by the Son of God when He was in the world; and now that He has died for sinners and risen again, His people preach that word. It is a word of grace. It tells of God's love to a ruined world, and of Christ as *the gift of God* to that world. It tells of judgment against sin borne by Christ upon the cross, and of atonement by the shedding of His blood. It tells of glory so vast, that even holy men of old had no idea of, namely, that all who believe in Christ shall be eternally *one with Him*,—His *joint-heirs*.

What reception does this wonderful truth meet with? It *ought* to be received with the most unfeigned thankfulness. But is it? Hear what the Lord says :—"Some fell by the wayside;" *i. e.* they *hear*, but the devil cometh and taketh away the word out of their hearts *lest* they should *believe and be saved*. Again, "some fell upon a rock;" *i. e.* they receive the word with joy, but have *no root*; for a

EXTRACTS FROM LADY POWERSCOURT'S LETTERS. 43

while they believe, but in time of temptation or trial *fall away*; not having sufficient endurance so as to *cleave* to Christ, but ashamed of Him, or turning away from Him, because of a little honour or pleasure on the one hand, or because of a little trial or trouble for the word's sake on the other. How sweet to know that the one who saves is able also "to keep us from falling."

"Some fell among thorns;" *i. e.* the *cares, riches, and pleasures* of this life are allowed to choke the word. Ah! "what shall it *profit* a man, if he gain the *whole world*, and lose his own *soul*?"

"But some fell on good ground;" *i. e.* upon a poor sinner's heart who really feels himself a sinner. And the Lord designates it a "*honest* and good heart," because it does not play the *hypocrite*, but trusts God's mercy, like the publican, who could not trust himself as the Pharisee did.

EXTRACTS FROM LADY POWERSCOURT'S
LETTERS.

"I have had much to show me myself this last year—to dig up the mud under the smooth surface. How it will astonish you—astonish angels when the book of my sins is opened, except they are so blotted out with blood as to make them illegible."

"Almighty love arrests me, pulls me in; and then rewards me for coming."

"It is worth being afflicted to become intimately acquainted, and to learn to make use of, the chief of ten thousand—the altogether lovely—the brother born for adversity—the friend that sticketh closer than a brother—the friend of sinners."

"How sweet it would be to be a cup of consolation in

the temple of our God. Well! if I have not that privilege, I hope to be a vessel of mercy through eternity. Yes, the poor sinner would not, if he could, be saved any way but as he is. Our proud nature at first rebels against being objects of *pity*; we should prefer having salvation as those who had no need, rich and increased with goods; but when forced to throw down our arms of rebellion, and come as beggars, wretched, miserable, poor, blind, and naked; then we feel it is such a blessedness to be objects of *pity* to a God full of compassion, that we glory in our infirmities, because they bring us into contact with Him for *every* thing."

"I have been thinking lately of angels. What a subject of humiliation they should be to the believers: alike in one thing—both hearken to the voice of His word; unlike in state, unlike in service. The believer nearer, dearer, His "bride;" where sin aboundeth, grace having much more abounded. Yet, how much more ready they are in their service; their beauty seems reflected on earth in their deep humility; witness their joy at the raising of *sinners* to a superiority to themselves. How different the Jew at the reception of the Gentile! How different the Gentile at the promised glory of the Jew! How different from the elder brother at the return of the prodigal! Hear their thunder-clap of hallelujahs, "Glory to God in the highest; on earth peace, good-will towards men." In what haste would the twelve legions have descended to the aid of the Lord, had He, in His agonies, demanded their service; but preferring the sympathy of His children, He looked for pity from them, but there was no man: for comforters, but there were none—they were heavy with sleep. Were angels now told, "inasmuch as ye did it to one of the least of these my brethren, ye did it to *me*," would they move so heavily to feed *Him* when hungry, to give Him drink when thirsty; to take Him in when a stranger, to visit Him when sick and in prison? Above all, were they sent with glad tidings of great joy? No, they

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would fly as Gabriel to Daniel; as the angel to take a cake to Elijah. At the beginning of thy supplication the commandment came forth, and "*I am come*"—the commandment given at the beginning, he came before the end! But there is one office they cannot render the church; they are unfit for comforters; having known no sorrow, they cannot sympathise. This is our privilege; the most honourable service in the temple below; we are cups of consolation in His hands, who emphatically came to bind up the broken-hearted."

"This is the dispensation of martyrdom; the fast-days of the church, because of the absence of her Bridegroom. Rest at any time seems a mere accident. 'Sheep appointed to the slaughter;' the 'off-scouring of all things;' 'bearing about in the body the dying of the Lord Jesus;' 'always delivered unto death:'—this is the character of these promised days of *tribulation*. It is still His hour of temptation."

"Anything *let down* in the white sheet to us, cleansed of God, a resurrection gift, is no more common or unclean; if we have grace to receive it from heaven instead of earth."

"No yesterday, but the cross of Jesus; no to-morrow, but glory; no to-day, but *Christ*, the day of *salvation*! 'To me to live is Christ;' may it be so with us all."

"It is a foolish thing to resist conscience; better do a hundred other foolish things, for they at least express our sincere desire to the Lord to follow Him at any cost; and he that doeth His will shall know of His doctrine; while the resisting of conscience brings us to a stand-still."

"Paul's belief was ready to *do*, but what was the answer? 'thou shalt see what great things thou shalt *suffer* for My name's sake.' It has been so from the beginning."

"He would draw out our love and gratitude, that our requirement is not our first-born, for our transgression; *that* having been done for us at an expense of love set forth in Abraham; we have only to "*love mercy*, and to walk humbly with our God."

THE "MYSTERY."

Sovereignty in God never destroys responsibility in man. Indeed, the more God shows His sovereignty in goodness, the more responsible does man (as man) become.

It was pure sovereign goodness on the part of God to promise Christ, "the woman's seed," to *fallen* Adam. And it is pure sovereign goodness which, in spite of man's rebellion, proclaims the free and glorious gospel of "*to-day*." What an inestimable *gift* is "everlasting life!" the *gift* of God *through* Christ. "And yet," said Christ, "ye will not come unto *me* that ye *might* have life." Life in eternal *union* with Himself; for He says to those who do believe in Him, "Because I live, ye shall live also." To *touch* Him *now* by faith, is to be *one* with Him.

This "mystery" (*i.e.* the *oneness* of the church with Christ) is taught in Acts viii. "Saul, Saul, why persecutest thou *me*?" but especially brought out by Paul in his epistles to the Ephesians and Colossians.

There is a very important word in Col. ii, with reference to this "mystery." The apostle says, "I would that ye knew what great conflict I have for *you*, and for them at *Laodicea*, and for as many as *have not seen my face in the flesh*; that their hearts might be *comforted*, being knit together in *love*, and unto *all the riches* of the *full assurance of understanding*, to the acknowledgment of the *mystery* of God, even of the *Father*, and of *Christ*; in which (*i.e.* in which *mystery*) are hid *all the treasures* of wisdom and knowledge Beware, lest any man *spoil* (or rob) you ' of these *treasures*."

THE RESPONSE.

SACRED POETRY.

ORIGINAL AND SELECT.

AN ODE.

Infinite Father! e'er the world was made,
 Thy thoughts and purposes, (by Christ displayed,)
 Were formed; and "*no repentance*" on thy part,
 Proved the perfection of thy mind and heart.

Thou canst not err! how blest, how sweet the thought,
 Amid the wonders which thy hand hath wrought,
 There's nothing, (e'en unwilling tho' it be,)
 But shows thy glory, or thy majesty.

E'en Satan, that malignant, *fallen* star!
 The Pharaohs, and the Herods; straying far
 From what mankind and angels were at first,
 Cannot but *serve thee*, though they do *their worst*.*

Infinite Father! wisdom, power, and love,
 Ever shines forth, around, beneath, above;
 All thy *works* praise thee; and thy *ways* are right,
 Whether thou *judgest*, or to glory bright
 Takest thy *saved* ones, who rejoice in light. }

Blessed, indeed, the man who hears thy voice,
 Who in thy grace and mercy doth rejoice;
 But better far that man had ne'er been born,
 Who hears of *grace*, but treats it with proud scorn.

THE RESPONSE.†

"COME UNTO ME."—MATT. XI, 28.

Obedient to thy gracious call,
 Before thy face I humbly fall,
 Inviting Jesus!

* "Thou makest the *wrath* of man to *praise thee*, the remainder thou wilt restrain."

† Written during illness.

FOOD FOR CHRIST'S FLOCK.

O help me to remember when,
Thou dwell'st among rebellious men,
To think on what *thou* sufferedst then,
Forsaken Jesus!

For me thou sufferedst agony,—
For me thou bled'st on Calvary,
Expiring Jesus!
For me, ere yet the third day's noon,
Dispell'd the dark sepulchral gloom,
Triumphant, thou didst leave the tomb,
Victorious Jesus!

For me thou interced'st above—
Bear'st the memorials of thy love
O pleading Jesus!
Point'st to those wounds which loudly cry
“Stay, justice, stay thy sword on high,
Let not the ransom'd sinner die!”
O loving Jesus!

And soon in clouds thou wilt appear
And I shall meet thee in the air;
Descending Jesus!
Ah! then I shall more deeply prove,
Thy great, almighty, deathless love,
For from thee I shall ne'er remove
O matchless Jesus!

I may forget my earthly friends—
The pang which now my body rends;
But not my Jesus;
The emotions of my inmost soul—
The bitter dregs of sorrow's bowl;
But not, while hast'ning to the goal,
My blessed Jesus!

Newport, I. W.

ALBERT.

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FOOD FOR CHRIST'S FLOCK.

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

No. 16.]

TO BE CONTINUED
AS THE LORD MAY GIVE SUPPLIES.

[Price 1½d.]

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REMARKS ON THE EPISTLE TO THE HEBREWS.—CHAPS. I—VII.

CHAP. I.—The dignity of the Son of God, through whom in these last days God hath spoken—His *present* position in the heavens, at the right hand of God—taken consequent upon the entire *putting away of sin*—His preeminence over all angels, for they are to "*worship Him*." He is Creator too—unchanging and unchangeable.

CHAP. II.—If God sent a word through angels, disobedience to it brought down a just judgment; how much more, then, must judgment fall on those who neglect the *great* salvation, first of all spoken by the Lord Himself, and then confirmed by ear-witnesses, God *also* bearing witness by signs and wonders, and gifts of the Holy Ghost.

The "world to come" not subject to Angels, but to Him who became for a little while "lower" than the angels; (Ps. viii;) even took part of flesh and blood, that He might in grace "taste *death* for every man"—overcome him that (by reason of man's sin) had the power of death, even the devil; delivering *thus* those who by reason of death were all their life-time subject to bondage; and finally, that He might be a merciful and faithful High Priest, able to succour them that are tempted or tried, having known temptation and suffering Himself.

Our portion as "many *sons*" being brought "unto *glory*," and as His "*brethren*," is spoken of ver. 10—13.

CHAP. III.—We are called upon to *consider* Him. As those who have been called with a *heavenly* calling, for the scene of tabernacle or temple service is entirely removed from earth to *heaven* where Jesus is, and where we have "liberty" to enter *by His blood*; (chap. x, 19—25;) we are not to be drawn aside by any earthly *pretension* of what is *really* going on in the heavens only;—we are to consider *Him*: and, further, acknowledge Him in His place as *Son* over His *own* house. We (i.e. all believers) are His *house*, and no one has the right to rule or regulate that house but Himself. He is, in the highest sense, "Our Lord." Moses, as a servant, was over Israel, and woe to them if they despised Moses: Christ, as Son, is over *us*, His *own* house; and sad is that condition which, through *fear* of *man* on the one side, or self-will on the other, treats His authority lightly.

This is the truth we are cautioned not to harden our hearts against; for though nothing can rob believers of *redemption*, they can soon be robbed of their "*confidence*" and "*rejoicing*," if they forget their Lord's proper place, and practically get "other lords" *over* them.

CHAP. IV.—Coming short of the *rest*, or *seeming* to do so through unbelief, is the thing to be feared as saints. We are *redeemed*, and that, as chap. ix tells us, with an eternal "*redemption*." But we are going on through the wilderness

REMARKS ON THE EPISTLE TO THE HEBREWS. 51

towards *rest*,—God's rest; and the wilderness is a place of *trial*, where many *fall*, but God is able to keep us from falling if we trust in Him; and whilst we are journeying onwards we *have to do* with one whose *eyes* search all, and whose *word* detects everything; but we have a great High Priest who can be *touched* with the feeling of our infirmities for He was tempted in all points as we, but *without sin*; we may therefore in every time of need come boldly to the throne of grace and obtain mercy and grace to help.

CHAP. V.—Every high priest from among men was ordained *for men* to offer *gifts* and *sacrifices*; and he ought to have been a man who could have *compassion* on the ignorant and those out of the way; and further, no one properly *took this office*, but was called to it by God *as Aaron was*.

So with Christ. He glorified not Himself, but was appointed by God, and that too, after the order of Melchizedek. And as for *compassion*, He in the days of His flesh knew what “strong crying and tears” meant, and by these things which He *suffered* became exactly suited for the office of *Priest*. No heart so tender as the heart of Jesus.

Concerning Jesus in His Melchizedek character, the apostle had many things to say, but they were “babes” and needed “milk,” not “strong meat,” which is for them of “full age.”

CHAP. VI.—This is why the apostle presses them to go on to “*perfection*,” or become *men*, not continue *babes*.

In the second verse he speaks of doctrines which we have noticed elsewhere; (pp. 8, 9) and characterizes the *apostates* as not only crucifying to *themselves* the Son of God afresh, but also putting Him to an *open* shame. But he says, “we are persuaded better things of *you* though we thus speak,” and shows that God's *righteousness*, not merely his *mercy*, makes it impossible for Him to forget any “labour of love” done to His saints; and exhorts to this *diligence* of service, that all through the course there may be the “full assurance of hope.” And in order to minister “strong con-

solation " to all who have fled for refuge to lay hold on the hope set before them, he reminds them of God's *promise* and *oath*—"I *will* bless thee"—"two immutable things, in which it was impossible for God to lie."

CHAP. VII.—Having alluded to Jesus as the Priest after the order of *Melchizedek*, he now speaks of this "King of *righteousness* and King of *peace*."

The Jewish priesthood was from Levi, who was a descendant of Abraham, to whom the *promises* were given, but *Melchizedek* *blessed* him who had the promises. It is certain, the apostle argues, that if the receiver of tithes—Levi—*paid* tithes in Abraham to *Melchizedek*, then the *Melchizedek* priesthood must be superior to the Levitical. Jesus, moreover, was of "the tribe of *Judah*," not of Levi, and Jehovah had said in Ps. cx, to Adonai at His right hand, "Thou art a priest after the order of *Melchizedek*:" in other words, "after the power of an endless life;" for, as far as we *read* of *Melchizedek*, we have no notice either of his *birth* or *death*; he stands therefore as a fitting type of that Priest (even Jesus) who far surpassed in His own glorious person, and His glorious *work*, all the priests that ever went before Him.

The Church's place, through grace, is association with Christ in His *Melchizedek* glory. "Such an High Priest (because of God's purposes of grace) *became* us." We are to reign with Him *over* Israel, indeed, "*over* the earth." As He is king and priest, we, as His *joint-heirs*, are likewise "*kings* and *priests* unto God" with Him.

"Unto him that loved us, and washed us from our sins in His own blood, and hath made us *kings* and *priests* unto God, even His Father, to Him be glory for ever and ever." (Rev. i, 5, 6.)

"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God *kings* and *priests*, and we shall reign over the earth." (Rev. v, 9, 10.)

REGENERATION.

“*You must be born again*” (or, from above).—John iii.

To find *a teacher* taught is at once a proof that the great teacher has been present.

This was the case of Nicodemus, a “ruler of the Jews”—a “master of Israel”—who came to Jesus *by night*, (for fear of the Jews,) and acknowledged Him as *a teacher* sent from God, for “no man,” he says, “can do the miracles which thou doest except God be *with him*.”

But Jesus was “*God* manifest in the flesh”—“the *Word* made flesh”—“the *Son* of God.” Mark, therefore, the faithfulness as well as the love of Jesus in what He immediately says to Nicodemus—“You must be born again”—You want *new life*. For *merely* to acknowledge Jesus as a Teacher is useless, though of course He did teach; but what *a sinner* wants is *a Saviour*, and that is what our Jesus emphatically is.

When Nicodemus hears of the *new birth* he is amazed, and asks, “how *can* a man be born again?”—“how *can* these things be?” The Lord first reproves his ignorance, for as a Jewish teacher or “master of Israel,” he ought to have known, from Ezek. xxxvi, 25, &c., that Israel could not enter into the blessings of “the kingdom” unless they were “*cleansed*” from their filthiness, and had a “*new heart*.”

But He then graciously goes on to tell Nicodemus how he may get *new life*, even *by faith in Himself* the only *Saviour* of sinners; for he says, “God so *loved the world* that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but *have eternal life* ;” and he then refers to the case of Israel when, by reason of their sin, they were serpent-bitten and dying, God in mercy to them commanded Moses to lift up a brazen serpent on a pole, with the word “look and live;” and then He says “*as* Moses lifted up the serpent in the wilderness,” a remedy

for serpent-bitten Israel,—“so must the Son of man be *lifted up*,” (crucified on behalf of a guilty dying world,) “that *whosoever believeth* in him might not perish, but *have everlasting life*.”

Being “born of *water* and of the *Spirit*” has reference, I doubt not, to the “*cleansing*” and “*new heart*” of Ezek. xxxvi. It means simply the *word* as used by the *Spirit of God*. “Of His own will *begat* He us with the *word of truth* ;” that *word* which is a testimony of *Christ*, “the way, the truth, and the life.” *

The washing of the “priests” at the brazen laver at their consecration (Lev. viii,)—quite distinct from the *daily* washing of their hands and feet—is referred to, as I believe, by the apostle Paul in his epistle to Titus, when he speaks of “the *laver* of regeneration.” (Chap. iii, 5.) “Ye are *clean*,” said Christ, “through *the word* which I have spoken unto you.” Again, “he that *has been washed* needeth not save to *wash his feet*, but is *clean* every whit.”

Efforts at reformation of character effect no *cleansing*. The tree must be made *good* ; nothing but *new life* through faith in Jesus can produce *good fruit* in the sight of God. But the moment a man *believes* in the Saviour he *has life*, *new life*, *eternal life* ; and his path through the world is to be from that moment a path of “*newness of life*,” (Rom. vi,) —failure, alas ! is what we are all conscious of ; for “if we say that we have *no sin* we deceive ourselves, and *the truth* is not in us ;” but then there is the *daily* washing of the *feet*, “if we confess *our sins*, he is faithful and just to forgive us *our sins*, and to *cleanse* us from *all unrighteousness*.” (1 John. i.) The Lord be praised !

EXTRACTS FROM JOHN BUNYAN.

JERUSALEM SINNER.

“*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*”—Acts ii, 38.

"But I was one of those that plotted to take away His life. May I be saved by Him?"

"*Every one of you !*"

"But I was one of them that bare false witness against Him. Is there grace for me?"

"For '*every one of you.*'"

"But I was one of them that cried out, 'Crucify him, crucify him,' and desired that Barabbas the murderer might live. What will become of me, think you?"

"I am to preach remission of sins to '*every one of you !*'"

"But I was one of them that did spit in His face when He stood before His accusers, and one that mocked Him when He hung bleeding on the tree! Is there room for me?"

"For '*every one of you !*'"

"But I was one of them that in His extremity said, 'give him *gall* and *vinegar* to drink.' Why may not I expect the *same*, when anguish and guilt are upon me?"

"Repent of these wickednesses; and here is remission of sins for '*every one of you !*'"

"They (i.e. unbelievers) shall be convinced that there was such reality, and *downright willingness* in God, in every tender of grace and mercy to the worst of men, that they will be drowned with the conviction that they did *refuse* love for hatred; grace for sin; heaven for hell; God for the devil."—*Treatise on Eternal Judgment.*

"Barren fig-tree, hearken! Judicial hardening is dreadful. There is a difference betwixt that hardness of heart that is incidental to all men, and that which comes upon some as a signal or special judgment of God: and although all kind of hardness of heart, in some sense, may be called a judgment; yet, to be hardened with this second kind is a judgment peculiar only to 'them that perish:' a hardness that is sent as a punishment for the abuse of light received, for a reward of apostacy."—*Barren Fig-tree.*

SOVEREIGN GRACE.

“ Grace *reigns*. Wherefore, it is expected, that those who hear the word of God's grace should submit thereto, and that at their peril. ‘ He that believeth not shall be damned,’ is a word of power, of law, and of authority ; and the contemner shall find it so. Grace proceeds from the throne, from the throne of God and of the Lamb. Wherefore, sinner, here is laid a necessity upon thee, one of the two *must be* thy lot ; either thou must accept of God's grace and be content to be saved *freely* thereby, notwithstanding all thy undeservings and unworthiness ; or else thou must be damned for thy rebellion, and for thy rejecting of His grace ! ” — *Water of Life*.

“ ‘ Whosoever will, let him take of the water of life *freely* ; ’ so that thou hast no ground to keep back because of thy *poverty* ; nay, for the *poor* it is prepared, to the *poor* it is offered. He that refuses this *water* now, shall not have so much as will hang upon the ‘ tip of his finger ’ (if it would save his soul) hereafter. ‘ How shall we escape if we neglect so great salvation ? ’ ”

Water of Life.

REMARKS ON “NOTES AND REFLECTIONS
ON THE EPISTLE TO THE ROMANS.”

(*Binns and Goodwin, Bath.*)

There is much that is contradictory in this book. Some of the statements are exceedingly clear and valuable ; but others are very incorrect.

For instance, he speaks of the gospel call as though men were divided into *believers and unbelievers* before it reached them ; he says, “ the *called believer* answers to the *call*. . . . the natural man does not.” (p. 146.) Now, it is plain, that the gospel is a call to *all sinners* ; and addressed

to them simply on the ground that they *are* SINNERS. But how can a man be a *believer* or *unbeliever* before he *hears* the gospel? It is impossible. "*Faith cometh by hearing.*" (See Rom. x, 14, 17.) And the "condemnation" is, rejection of a preached *forgiveness*. (Acts xiii, 40.)

Then again, which we have repeated several times, "Nature can never believe the truth of God, whether for good or for evil." The simple answer to this is—the gospel is *never* addressed to man's *nature*, but to his *conscience*. Satan, in all false religions, as in all his temptations, addresses man's *nature*; but God always addresses man's *conscience*.*

Again, (p. 187,) we are told that "condemnation" is the certain portion of "*every one* who, while professing to recognize the truth of scripture, *withholds* the obedience of faith from the *saving doctrine* (!) of gracious *election*." It is incorrect to speak of this or any mere *doctrine* as "*saving*:" CHRIST is the *Saviour*: and faith in *Him* is "*life everlasting*." A man might hold predestination with all the tenacity of a Mussulman, but if he "*love not the Lord Jesus Christ*" it is all vain.† *That* is the vital point. (1 Cor. xvi, 22.)

The following sentence likewise is anything but scripturally stated:—"God loved Jacob, and hated Esau. But why was this? Had Jacob earned His love; nay, he was loved while as yet unborn. Had Esau, by evil works, incurred His hate? As Jacob's twin he too was yet in the womb, and so had done no evil." The writer, in the above

* Some people have an idea that it is not the man, but the Holy Ghost in him, that believes. But such a notion is altogether *unscriptural*. (See Acts v, 32.) "We are His witnesses of these things, and so is also the Holy Ghost, whom God hath given *to them that obey Him*," i. e. to those who "*obey* the gospel" by receiving a *free pardon* through Christ's blood. Again, Eph. i, 13, "after that ye *believed*, ye were *sealed* with the Holy Spirit of promise." And again, Gal. iii, 14, "that ye might receive the promise of the Spirit through faith."

† The Jews held *election*; and *prided* themselves upon being "*the people of God*." "*Abraham's seed*," &c.; (see John viii);—but the Lord told them that, not loving *Him*, they were "*of their father the devil*." I need not say that the Scriptures *do* teach "*election*;" but not as many teach it. We were considering this subject in our last Number.

passage, draws no distinction between what was *said* to Rebecca before their birth, and what was *written* of them hundreds of years after they had died. Any one can see by the *marginal reference* that *verse 12* of Rom. ix, is a quotation from Gen. xxv, 23, which was *spoken* to Rebecca ere they were born; whereas *verse 13* is a quotation from Mal. i, 2, 3, *written*, as we have just said, hundreds of years after their death.

High Calvinism, which obscures the *real grace* of God, and makes Him a respecter of persons; and *Low Arminianism*, which would have man saved by his own works, praying, sabbath-keeping, &c., are *both alike UNSCRIP-TURAL*. The "*Gospel of the grace of God*," as preached by the *Lord Himself*, and then by His *apostles*, is neither one nor the other. It is as far from *Calvinism* as it is from *Arminianism*. Some of our brethren's early gospel tracts, such as "*Grace*," "*Whosoever shall call upon the name of the Lord shall be saved*," "*A word to every man*," &c.,* put the truth of God in a simple and plain manner before men's consciences.

It is well, I would add in conclusion, to have the *heart* frequently occupied with *the simple gospel*; though I quite admit that "the Spirit (in a saint) searches *all* things, yea, the *deep* things of God." And what so "*deep*" as that *love* which is commended to "*enemies*?"

"THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH."

(*Houlston and Stoneman, Paternoster Row.*)

If christians would but remember the words of Jesus respecting them, that "they are not of the world, even as

* "Bend to Jesus, the *risen* Lord of all, and the veil will slip from your heart, (2 Cor. iii, 16,) and God the Holy Ghost will be given to you; for He takes up His abode in those that bend to Jesus, and takes care of them: and this not for their sakes, but as seeking to honour the Father who set Jesus there, and Jesus so set there that 'Whosoever believeth in him might not perish, but have everlasting life.'—*Word to Every Man.*

“THE COMING STRUGGLE AMONG THE NATIONS.” 59

he is not of the world,” they would possess an infallible safeguard against such delusive statements as those which appear in the above pamphlet.

No scripturally taught person can for an instant deny that to be a *christian*, i.e. a *sincere believer in Christ*,—is emphatically *the great thing*:—but, according to the above pamphlet, to be an *Anglo-Saxon* (Englishman) or an *American*, is *the great thing*.

The *church*, as we have oft-times shown from scripture, is to be “*caught up*,” to use the apostle’s own expression, ere the events of Rev. vi—xix, begin to take place. Hence, in Rev. iv, v, we find the church *in heaven*. The coming of the Lord to take His church to this her destined place is her proper purifying “*hope* ;” and while she rejoices in this *hope*, she cannot become worldly or political; for “*our citizenship* (said the apostle) *is in heaven*, from whence also we *look for* the Lord Jesus.”

Putting us, therefore, as the writer of the pamphlet does, (p. 13,) under *the sixth seal*; and then asserting (p. 14.) that *the seventh vial* began in 1830,—are statements at once *untrue* and *contradictory*. Untrue, because none of the events (as we have just said) commence till the church has been removed from the earth; and contradictory, because the seven *vials* of the Apocalypse, which are filled with “*the seven last plagues*,” follow the seven *trumpets*; which seven *trumpets* are not sounded till all the seals are opened. So that to put *us*, or *any* people, under the *sixth seal*, and the *seventh vial*, at one and the same time; is a piece of perfect folly.

“Dr. Thomas of America,” it appears from p. 5, “was the first to find *this* KEY!”

When we read (p. 11) that the “two witnesses” of Rev. xi, symbolize “civil and religious *democracy* ;” and find also (p. 17) the following definition,—“*the saints*, or *friends of liberty* ;” we can have little question of the self-willed school this comes from.

And then, mark the egotism with which the writer winds up his reveries: (p. 31:)—

“Still greater is the position occupied by one who can pass the boundary of the everlasting *present*, and boldly map the events of the future. God-like he sits on the edge of the thick darkness, and restores the mystic shapes that flit and gambol there, into regularity and order. The very idea of superiority of position like this is enrapturing.”

Was this, let me ask, the experience of any of *God's* prophets? Is it the experience *now* of any one “*taught of God?*” Assuredly not. “*Boldly mapping,*” and *humbly learning*, are two very different things.

And yet this pamphlet, according to its mark, has sold to the extent of nearly 70,000! May its readers take heed!

With regard to the much eulogized countries, England and America, much as I love them on various accounts, I would just add in conclusion,—*where* christianity has been, and still is, so widely *despised*, or else *corrupted*, *THERE* is the place to look for *righteous judgment*, rather than for *blessing*. And so it *will* be; though our God is “*slow to anger.*”

“The *day* of the Lord *cometh* as a thief in the night. For when they shall say, *peace and safety*; *THEN* sudden destruction cometh upon them, as travail upon a woman with child; and they *shall not escape.*” (1 Thess. v, 2, 3.)

“THE LIGHT OF PROPHECY.”

T. L. STRANGE.

Mr. Strange advocates the rebuilding of Babylon in Chaldea; and takes the great image of Dan. ii to signify “four great kings of Babylon,” viz. Nebuchadnezzar, Cyrus, Alexander, and Antichrist.

This, as may be seen, is quite a *new* theory, but a very incorrect one when tested by scripture. For, in the first

place, Babylon, it is said, shall *never rise* from the evil God has brought upon her. (Jer. li, 64.) And it is no proof because *Hillah* is built on some of its ruins that *Babylon's* desolation is not complete. Suppose *London* were entirely devastated, and after the lapse of ages a village were to be built near or upon the very *ruins* of this great city; would *that* be London rebuilt? certainly not. Again, both by Isaiah and Jeremiah we are distinctly told that the "*Medes*" were to be the destroyers, and they were so. "Thy kingdom" it was said to Belshazzar, "is departed from thee and given to the *Medes and Persians*."

And then as to the *four kings*—it is plain that the "image" represents the four *monarchies*—viz., the Babylonian, Medo-Persian, Grecian, and Roman. Nebuchadnezzar, it is true, was *king* of Babylon, but so was Belshazzar. It is therefore most incorrect to speak of Cyrus being the second. Cyrus was a *Persian* king, and he with Darius the *Mede*, are distinctly spoken of as the successors of Belshazzar to universal dominancy. Then as to Alexander the Great, it is well known that he was a *Grecian*, and is distinctly spoken of as such in Dan. viii, 21. The next universal empire we all know was the *Roman*, under which Christ was born, a decree having gone forth from Cæsar Augustus that "*all the world should be taxed*." (Luke ii. 1.)

Mr. Strange's interpretation, therefore, of the Great Image we believe to be quite unscriptural.

So again with his views on the beast, or *eighth* king of Rev. xvii, 11, which he says is *Satan himself*! We greatly question whether the right meaning is "king" at all. It would seem to be *kingdom* or *form of power*, that is meant.

There is much more that we might notice, but this we judge is quite sufficient to put people on their guard. The Epistle to the Hebrews, and Peter's Epistles, are spoken of in a very incorrect manner. Any intelligent christian can see in a moment to whom these Epistles were *originally* addressed and therefore can understand why so many *Jew-*

ish scriptures are quoted ; but the *present* position of Jesus in the heavens, as opened out in "Hebrews ;" and the *present* condition of saints in this world, as spoken of in "Peter,"—"strangers and pilgrims" journeying to their "incorruptible inheritance,"—these are truths of too much importance to be "let slip."

"THE NEW HEAVENS AND NEW EARTH."

A question was asked in "Present Testimony," (vol. iv, p. 350,) "Is the change of the heavens not synchronous with that of the earth ; or is the new Jerusalem let down into the *present* heavenlies?" And in vol. v, p. 200, this question, in *both* its parts, is answered by "E. B." in the *affirmative*.

As we have already considered this subject in the remarks on "the Apocalypse," vol. i, p. 57, little remains but to re-state what may be found there.

It is plain from Rev. xx, and other scriptures, that the *millennium* or 1000 years reign, takes place on this present *earth*, before its destruction by *fire*. The *ruling* power of Christ is to come forth "*out of Zion*," not the "New Jerusalem." That the *heavens* will be "*open*" there can be no doubt. (John i, 51.) But the "New Jerusalem" does not *descend* from heaven till the millennium and judgment of the great white throne has passed. And it is upon "*the new earth*," not the millennial earth, that the *saved nations* walk in the *light* of "*the holy city*." (Rev. xxi.)

Instead therefore of answering both parts of the above *question* in the affirmative, we can only do so with reference to the first part ; (Rev. xx, 11 ;) but with regard to the second part of the question, we give a *decided negative*.

THE VOLUNTARY PRINCIPLE.

"Not grudgingly, nor of necessity ; for God loveth a cheerful giver." This seems to be the *scriptural* explana-

tion of what is meant by the voluntary principle. “*Freely ye have received, freely give,*” is another scripture to the same effect; whatever God has voluntarily given to us, either in *temporal* or *spiritual* blessings, we are voluntarily to bestow on others. If we possess “*riches,*” we are to be “rich in good works;” if we have *spiritual gifts*, we are to use them for the good of “the body, the church.”

“As every man hath received the gift, *even so* minister the same one to the other, as good stewards of the manifold grace of God. If any man *speak*, let him speak as the oracles of God; if any man *minister*, let him do it as of the ability which *God giveth*, that God in *all things* may be glorified.” (1 Pet. iv.)

A buried talent shows a slothful servant.

There are *two* questions which it would be well for godly people in the various denominations to ask themselves:—does not the pew-system, in the *first* place; and the one-man-system, in the *second* place; fetter the free use of God’s own gifts both in *temporal* and *spiritual* matters?

The “body,” we are told in Eph. iv, is knit together by that which “*every joint*” supplieth. The widow’s mite, and the rich brother’s offering, are alike needful *in God’s sight*. So with the “five words” in teaching, as well the being able to preach “till midnight.” If God gives much, He requires much. If He gives little, He asks for little. But there must be room for the little as well as for the greater, or else God’s “stewards” are hindered from trading.

These remarks are intended to raise in christians the scriptural enquiry, ‘am I, as a believer, in such a position as to be able to glorify God “in *all things,*” both *temporal* and *spiritual*; (1 Pet. iv;)—or, am I connected with a system originated, it may be, by some good man, or men, but which is *not the system* God has laid down in the scriptures, *wherein alone* His people may use to profit the gifts which in grace He has bestowed upon them?’

Read Rom. xii; 1 Cor. xii; Eph. iv.

B.

SACRED POETRY.
ORIGINAL AND SELECT.

“BEHOLD I SHOW YOU A MYSTERY; WE SHALL
NOT ALL SLEEP.” —1 Cor. xv. 51.

'Tis not the will of Jesus that *all* His saints should die,
'Tis not His will that in the grave all flesh should mouldering lie;
Ah, no! from heaven is now revealed, the long hid “mystery,”
That there are some who ne'er shall death nor foul corruption see.

For those who have believed in Christ with Him have also died,
Death hath no claims on them, because with Christ identified;
They live in resurrection life; His victory is their own;
And e'en, in spirit, *now* they sit with Him upon His throne!

Then why, ye fearful saints, despond, or feel at death dismay?
Your happy lot it may be not to know a dying day:
You may be *chang'd* to a glorious form when Jesus shall appear,
And pass with shouts of victory through the Jordan of the air!

The Saviour ere He parted from His loved and faithful few,
Thus cheer'd their hearts, and how to cheer the heavenly Saviour
knew,

“I know that while I'm absent, you will sorrow have, and pain,
But 'tis only for a little while, I soon will come again!”

“There are mansions in my Father's house, there are mansions
up on high,

Sweet place of rest to which I go, let this suppress the sigh:
And when for you I have prepared an everlasting home,
I will receive you to myself; be ready when I come!”

Receive the truth, the blessed truth, ye saints who fear to die;
Believe the Word, the simple Word, it does not, cannot, lie!
The christian's hope is not to *sleep*, (he *may* ere Christ appears,)
But 'tis Himself's the “Blessed Hope;” the word this truth de-
clares.*

O haste, then, blessed cloudless morn, when He, the “Morning
Star,”

Shall rise upon this scene of strife, of sin, and hate, and war;
Shall clasp His saints in His embrace, and never let them roam,
Sweet “Morning,” dawn; bright “Star,” arise; “Come quickly,
Jesus, Come!”

Newport, I. W.

ALBERT.

* Titus, ii, 13.

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FOOD FOR CHRIST'S FLOCK.

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

No. 17.]

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AS THE LORD MAY GIVE SUPPLIES.

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MACKENZIE'S LIFE OF CALVIN.

BOLZEC.

"BOLZEC publicly asserted his sentiments in reply to a sermon which had been preached on the subject of predestination. A magistrate present ordered him to be sent to prison, and he was afterwards brought to trial. Jacques de Bourgogne interceded for him. Bolzec appealed to the judgment of the neighbouring churches; he was afterwards ordered to be set at liberty upon finding security; but not procuring any, he remained in prison, and was finally banished on the 18th of December."

(pp. 122, 123.)

BURNING OF SERVETUS.

"It cannot be denied that in this instance Calvin acted contrary to the benignant spirit of the gospel. It is better

to drop a tear over the inconsistency of human nature, and to bewail those infirmities which cannot be justified. He declares that he acted conscientiously, and publicly justified the act. Cranmer acted the same part towards the poor anabaptists in the reign of Edward VI. This doctrine they had learnt at Rome, and it is certain, that, with a very few exceptions, it was at this time the opinion of all parties. The apostles John and James would have called down fire from heaven ; Calvin and Cranmer kindled it on earth."

(p. 152.)

GENTILIS.

"Valentin Gentilis at first refused to subscribe to the proposed formulary: he, however, complied afterwards, but continued to dogmatize against the received doctrine, on which account he was committed to prison, where he held a dispute with Calvin on the 15th of July. Being convicted of perjury and of voluntary heresy, he was condemned to be beheaded. Having, however, abjured his heresies, his sentence was commuted for an ignominious punishment, to which he submitted on the 2nd of September."

(p. 170.)

"A remarkable and pleasing trait in the character of Calvin must not be omitted. Bucer loudly blamed the vehemence of Calvin; Calvin knew it, and wrote to him expressly to acknowledge his fault. 'My struggles are not greater,' said he, 'against my vices, which are very great and numerous, than against my impatience; and my efforts are not wholly useless. I have not, however, yet been able to conquer that ferocious animal.'—(p. 221.)

THE WILL OF JOHN CALVIN.

Extract.

..... "I declare it is my wish and intention to continue in the same faith and religion, having no other hope or refuge but in His gratuitous adoption of me, upon which is founded all my salvation: embracing the grace which

“MEMOIR OF THE REV. W. H. HEWITSON.” 67

He has given me in Jesus Christ, and accepting the merit of His death and passion, that so all my sins may be buried: and beseeching Him so to wash and cleanse me * in the blood of that great Redeemer which was shed for all poor sinners,† that in His image I may appear before His face.”—(p. 192.) Mackenzie says, “It deserves consideration, that in this his *dying* confession of faith are to be discovered no traces of any doctrinal system, but such as is common to all devout members of the Protestant Church. He ascribes his salvation simply to gratuitous mercy through the cross of Christ; and what is worthy of remark by such as are familiar with his name only as designating a controversy, he unequivocally speaks of the shedding of our Saviour’s blood ‘for all poor sinners’ in common with himself.”—(p. 196.)

“MEMOIR OF THE REV. W. H. HEWITSON.”
(*Nisbet & Co.*)

“Beware of antinomianism,” was the emphatic warning given on his death-bed, by the late Mr. James Harrington

* This does not rise to the proper, holy, scriptural *confidence* of a believer. “He *hath* washed us” “We *have* redemption” is the proper and most blessed experience of a saint *now*. (See Eph. i; Col. i; Rev. i, 5, 6.)

† Calvin in his well-known “*Institutes*,” referred to and quoted in Mackenzie’s “*Life*,” makes the following statements:—

“God hath chosen some men to the hope of salvation, and has adjudged others to eternal damnation.”—(p. 322.)

“God, then, reprobates those whom He leaves, and *for no other reason than because He chooses to exclude them* from the inheritance He has destined for His children.”—(p. 340.)

So said Calvin; and so say Calvinists, “What saith the *scripture*?” Both Old and New Testament give a flat contradiction to such statements. God *says of Himself* (and that is enough for one who *believes God*) that “*as He lives He has no pleasure in the death of the wicked;*” that His *will* or *desire* is, “*that all should be saved;*” and that “*because men receive not the love of the truth that they might be saved, for this cause He sends them strong delusion that they should believe a lie.*”

Such statements as those we have just referred to, are quite overthrown too by *his own dying words*; viz: that Christ’s blood was shed “*for all poor sinners.*” This is, indeed, the heart-cheering *gospel* of God’s *grace*.

Evans, to one who was enquiring if he had any parting directions for her. "Do you mean by that," rejoined the inquirer, "a resting on the doctrines of grace, without watchfulness of the walk before God?" "I do," was his reply; "all *that religion* is a fallacy." *That religion* Mr. Hewitson loathed with his whole soul.—(p. 143.)

The above extract will give the reader some idea of Mr. Hewitson's views: though the following extracts will show that those views, as he advanced in the divine life, became more than ever imbued with the preciousness of the *real grace* of God. He used to think *Calvinism* (as it is called) perfection; but he uttered, as we shall see, something infinitely better on his *death-bed*.

There is such an *abundance* of Scripture to disprove high *Calvinism*, that one hardly knows which to bring forward as the strongest. The following, to my own mind, is a perfect death-blow to it. The Apostle Paul writes to Timothy, and of course to each "man of God," that he is to do "*nothing by partiality*." Why so? Let me ask, why is the church called upon to be *holy*? Because *God* is "holy." Why are saints called upon to be "merciful?" Because their *Father* is "merciful." Why, then, are they to do "*nothing by partiality*?" Because *God* is *no respecter* of persons, either in the *world*, (Acts x,) or in the *church*. (1 Pet. i, 17.) I know not how many times this truth is repeated in Scripture, in order to show its importance.

SOVEREIGN GRACE.

Dec. 15.—"All the day till the evening, wonderful manifestation of grace and love from the Father, the Son, and the Holy Ghost. Infinite, adorable love! Grace to the chief of sinners—grace coming over mountains of guilt! Royal, reigning, glorious grace! Where sin abounds, grace still more, infinitely more, abounding!"—(p. 123.)

Many people imagine that one cannot assert the responsibility of man, without interfering with the quickening power of God's Spirit. The fact is, *man* under the gospel

is *responsible* to be quickened. Mark how the Lord Himself put that to the Jews—“Ye search the Scriptures, for in *them* ye *think* ye have eternal life, but *they* testify of ME, and yet ye will not come to ME that ye *might have life*.”

The person of the Lord Jesus as the Saviour of sinners is the quickening *object*, as the Brazen Serpent of old was the life-giving object to serpent-bitten Israel. And the Holy Spirit, in the *true* Gospel, always testifies thus of *Christ*.

Look at Nicodemus, as we were observing in our last No., the Lord told him plainly—“you *must be born again* ;” and then He speaks of *Himself* as the *life-giving One* to “*whosoever believeth*.” (John iii.) “The *gift* of God is eternal life *through* Jesus Christ our Lord.”

The following extract, therefore, from page 381, is important :—“He who does not admit the need of a regenerating Spirit, will soon deny the need of an atoning Saviour.”

And how sweet are the two following remarks made just at the *close* of his career :—

“I have learned one lesson,” said he, “by reading the Word in my illness. I see, that even when I preached with what I felt some measure of tenderness, I scarcely knew what Christ’s tenderness was. The Bible,” he added, “gives not only the mind of God, but His *heart*. It is the latter, exhibited to men, which draws and wins; if I could preach now, I think that I should be far more tender.”

And *tender* we may say, undoubtedly, on this ground, that *such* love and mercy being despised, inevitable judgment *must* ensue. As the apostle could say, who *wept* over souls in the spirit of his Master over Jerusalem—“knowing the *terror* of the Lord we *persuade* men.”

Real grace and *just judgment* ! these are the *precious and solemn* revelations of the *gospel*. But *high Calvinism*, like smoke from the bottomless pit, obscures both “GRACE” and “JUDGMENT.”

The last remark we notice is from p. 383. “Texts like

these " he remarked, " do not give me so much comfort as " God so loved the world that he gave his only begotten Son." " I like to get into contact with the living person." Ah, *that* is better than any *mere doctrine* ! To " *increase* in the knowledge of *God*." " That I may know *him*," said Paul, speaking of Jesus.

Much of the book is occupied with a very interesting account of the Lord's work in *Madeira*, where Mr. Hewitson and Dr. Kalley were greatly blessed in their labours.

JOHN III, 32, 33.

We were noticing the former part of this chapter lately, in which the Lord gives a plain testimony of *Himself* to Nicodemus. The latter part of the chapter contains John the Baptist's testimony of Him.

He says (ver. 27)—" A man can *take unto himself* nothing except it be *given* him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath *the Bride* is the *Bridegroom*," (here we have the *Church's* place,)—" but the *friend of the Bridegroom*," (here we have John's place,) " who standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice : this *my joy* therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all. And what he hath seen and heard that he testifieth ; and *very few* or, *scarcely any* (*oudeis*) *receive his testimony*. He that *hath received* his testimony,* hath set to his seal *that God is true*. For he whom God hath sent

* " If we receive the *testimony* of men, the *testimony* of God is greater : for *this* is the *testimony* of God which he hath *testified* of His Son. He that believeth on the Son of God hath the *testimony* in himself : he that believeth not God hath made Him (or, treated Him as) a liar ; because he believeth not the *record* (or, *testimony*) that God gave of His Son." (1 John v, 9, 10.)

JOHN VI, 44.

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speaketh the words of God: for God giveth not the Spirit *by measure* unto him," (as He does to others.) "The Father loveth the Son, and hath given *all things* into his hand. He that believeth on the Son *hath* everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

JOHN VI, 44.

"*No man can come unto me, except the Father who hath sent me draw him.*"

The Lord Jesus, in the gospel by John, is presented as the *sent One of the Father*. The Jews professedly acknowledged the *Father*; but they refused to acknowledge the *Son*. Hence, we find the Lord throughout these chapters, in dealing with the Jews, speaking of the *Father* as witnessing *to* Him, as well as prophesying *of* Him; as working *with* Him; as, indeed, *one* with Him in purpose, counsel, word, and work;—hence, too, the importance of the above verse (John vi, 44,) addressed to those who *boasted* of having the *Father*, but who rejected the *Son*. The proof that Christ was *not* acting (as the Jews asserted he was) in *opposition* to the Father, was this—that the Father *who sent Him* was actually *drawing*, by His *word, works, and Holy Spirit*, men *unto* Christ. Not to "*come unto Christ*" was therefore to *resist* the *Father's* drawing; as much as not to "*come unto Christ*" is now to "*resist the Holy Ghost.*" (Acts vii.)

God has *now* raised Jesus from the dead, declaring Him *thus* to be "*the Son of God with power*;" and men are now, therefore, more than ever "*inexcusable*" who refuse to "*acknowledge the Son.*" "He that hateth *Me*, hateth *my Father also.*" To profess the *love* of God, and yet to reject the *Son*, is a delusion and a lie.

“TASSO,”—TO TAKE POSITION, TO RANK
ONESELF.

Acts xiii, 48.—“As many as were *ordained* unto eternal life believed.” It ought to be thus:—“*ranked themselves*,”* or “*took position*.”

The context makes it quite plain. God’s “word of *reconciliation*” (2 Cor. v, 18) was being preached to *rebels*; Paul, therefore, says, “Be it known unto you, *men and brethren*, that through *this* MAN (Christ Jesus) is preached unto you *the forgiveness of sins*; and by Him *all that believe are justified* from *all* things, from which ye could not be justified by the Law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets, behold, ye *despisers*; and *wonder*, and *perish*!”

“And the next sabbath-day, came almost the *whole city* together, (*at Antioch in Pisidia*,) to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should *first* have been spoken to you; but seeing ye *put it from you*, and *judge yourselves* unworthy of *everlasting life*, lo, we turn to the Gentiles

“When the Gentiles heard *this*, they were glad, and glorified the word of the Lord: and as many as *ranked themselves* for eternal life believed.”

The rest, as *despisers*, continued *ranked* (as an opposing army) in their *rebellion*; and “expelled” the *ambassadors*. (ver. 50.) See also Rom. x, 3: “they have *not submitted themselves*.”

DISPENSATIONS.

In every dispensation *faith* has had to do with *Christ*.

Immediately after the fall, God in grace promised Christ.

* Literally it reads, “And they *believed*, as many as *were ranking* themselves for life eternal.”

“REPENTANCE.”

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Faith, therefore, had to do with a *promised* Christ. Under the law, the Jew had to do not only with a promised Christ, but with a *typified* Christ, prefiguring His *blood-shedding*. When Christ was born, men had to do with an *incarnate* Christ. *Now*, we have to do with a *crucified and risen* Christ. In the millennium, the world will have to do with a *reigning* Christ.

In all these dispensations, the *privileges* of believers, and the *responsibilities* of men, have varied, and will vary.

The present is emphatically “*the* dispensation of the *grace* of God,” (though it has been a display of *grace* from the beginning;) for no saints of past dispensations, nor the saints that will be made in millennial times, form a part of “the *Church*,” the “*Body*,” the “*Bride*” of Christ.

The Holy Spirit, as we have often remarked, was always the *quickener* of souls by *the truth*, and will be so till the door of mercy to man is *finally* closed; but He never was and never will be again, as He is now—the *abiding indwelling Comforter*, baptizing all who believe into the “*one body*” of which Christ is the exalted head. Oh, that *all* saints would “endeavour to keep the unity of the Spirit in the bond of (*the*) peace.”

 “REPENTANCE.”

(*A Tract. Sold by J. K. Campbell.*)

“Repentance is simultaneous with faith, as the reflection from a mirror is simultaneous with the presenting of an object before the mirror. The very moment an object is held up before the mirror, that self-same moment the mirror receives and reflects the image of that object. And the very same moment that any one has faith in ‘the truth as it is in Jesus,’ that very same moment he has repentance toward God, or a *new mind* about God.”

“‘God so loved the world,’ &c. In His grace He has made everlasting life to hang simply upon *faith*, and has

said, 'he that believeth shall be saved'; and now 'He is longsuffering. . . .not willing that any should perish, but that all should come to *repentance*:' (2 Pet. iii, 9 :) or to that *new mind* about Him which is unto everlasting life. And 'despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance,' to that new mind about Him which is unto eternal life; (Rom. ii, 4;) yea (Acts xvii, 30;) 'He commandeth all men everywhere to repent,' or change their minds, 'to the acknowledgment of the truth, that they may live and not die' He it was who 'raised up Jesus, whom (*Israel*) slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to *give* repentance* (or a new mind) to Israel, and forgiveness of sins.' " (Acts v, 30, 31.)

" IMMORTALITY OF THE BRUTE CREATION."

Two tracts by Mr. G. J. Walker, one entitled "Scripture probabilities as to a Resurrection of the Brute Creation;" and the other, "The New Heavens and the New Earth;" advocate this view.

The writer considers, with Dr. Hitchcock, that if brutes '*perishing*,' is to be considered as annihilation, it proves also the ultimate annihilation of wicked men. He thinks, therefore, it is very possible that the Creator will *not* withdraw the gift of *life* "from *any* of his creatures."

Then, according to this view, not merely lambs and doves, and other "*clean*" animals and birds; but cats, dogs, hyenas, rats, snakes, fleas, and all other vermin, are

* Christ's *very position* at the right hand of God, must of necessity, give a *new* or *changed mind* to Israel directly that *fact* is acknowledged: for instead of *glory in the world*, they find that through a rejected and crucified Christ, God is *now* dispensing "*heavenly blessings*."—Ed.

to be *immortal*. It may be said, all the *unclean* animals, &c., will go into 'outer darkness : '—but how about the *fishes*? Because in the "*new earth*" there will be "no more *sea*." Where, then, will the fishes be?

We do not see that *indestructible existence* necessarily pertains to *any mere creature*. God, of course, can give it where *He* pleases; but we certainly cannot see in scripture that the *immortality* or *indestructibility* of "brutes" is taught.

CONSCIENCE.

There are *three* ways in which conscience is spoken of in scripture.—

- I. *The natural conscience.*
- II. *The purged conscience.*
- III. *The seared conscience.*

I. The natural conscience.

This every man has, just as certainly as he has a *soul*. Not all in the same measure: a poor idiot, for instance, is very different from a man of sound mind. And it has, of course, its different degrees of guilt, according to the amount of *light* given. Even the *heathen* '*accuse* or else *excuse* one another,' (Rom. ii, 15,) on the ground of natural conscience. But so long as the natural conscience is a *guilty* one, it must be a source of unhappiness to its possessor.

II. The purged conscience.

This is effected by the precious blood of Christ. (See Heb. ix, 14.) "How much more shall the *blood* of Christ, who through the eternal Spirit offered Himself *without spot* to God, *purge* your *conscience* from dead works to *serve* the living God?"

This is the blessed and proper condition of *every* believer

in Christ. For without a "purged conscience" it is impossible to render acceptable *worship* to God. A man may cry for *mercy*, as the publican did, but that is not *worship*. Directly, however, his conscience is purged from sin, through faith in the *blood* of Jesus, he becomes a *worshipper*.

III. The *seared* conscience.

This is awful! it is similar to that most solemn truth which we have so often spoken of lately, viz., *judicial hardening*. It is the result of *truth* and *grace* being trifled with, or despised.

Judas's conscience, at the last, became a *seared* conscience. He could deliberately *sell* his Master, and then afterwards, when his Master said in his presence, "one of you shall betray me," he could hypocritically ask *Him*—"Lord is it I?" *Remorse*, for having betrayed "innocent blood," led that wretched man eventually, as we all know, to *hang himself*!

It is very fearful to see, from 1 Tim. iv., that the "*seared* conscience" is spoken of in connection with the *corruption* of christianity. There is (1) departure from "*the faith*;" this, alas! is very wide. Then there is (2) the forbidding to *marry*—Romish celibacy, for instance. Then (3) abstinence from *meats*—Romish likewise, but still wider, for *Vegetarianism*, and *Teetotalism* with respect to *drinks*, come under this word: it is all mere *fleshly holiness*, which is but another name for abominable self-righteousness. The Spirit of God designates the whole of this as men "*speaking lies in hypocrisy*, having their conscience *seared* (as) with a hot iron:" i. e. all its proper sensibility gone—it becoming under the influence of *error*, a dead, warped, hard, withered thing!

"Herein do I *exercise* myself," said the apostle Paul, "to have *always* a conscience *void of offence* towards God, and towards men." This is the same as the "*good* conscience" he speaks of in 1 Tim. i, 5, 19:—and the "*pure* conscience" of 2 Tim. i, 3. The precious blood of Christ is

that alone which can cleanse the conscience as before the Holy God; and the blessed Spirit is the one through whose power alone a believer may bring forth fruit to the glory of God, and the welfare of precious souls.

B.

FRAGMENTS.

Christ's perfect *grace* and *holiness* in the world tested everybody; all grades and classes. The rich, the poor, the healthy, the sick, the religious, the irreligious, the judges, the malefactors,—all were *tested* by Him. Some out of *all these classes* acknowledged Him; and others out of *all these classes* rejected Him.

As perfect Man, Jesus, when on earth, might at any moment have *gone back* into heaven, but He would have gone back *alone*, (John xii, 24,) redemption unaccomplished: He enters Heaven, therefore, after His death and resurrection, as Priest, "by his own blood," sanctified or set apart thus for His people's sake. (John xvii, 19.)

In Mark vi, we read that the Lord Himself "*marvelled*" at the "unbelief" of His countrymen.

It is evident from scripture that what would convert one, does *not* convert another. The Lord distinctly said that if the "mighty works" which had been done by Him in Capernaum, had been done in Sodom, there *would have been* repentance. See also Luke xvi, 31; "If they hear not Moses and the Prophets, neither will they be persuaded though *one rose from the dead*."

"No salvation but in *Christ*. Cornelius "prayed to God," &c.; but he needed *the gospel* in order to be "saved." Lydia "worshipped God," but the Lord "opened her heart" to *the gospel* as preached by Paul. "If—were justified by *works*, he (or, she) would have whereof to glory but it is of *faith*, that it might be by *grace*." (Rom. iv.)

In the *millennium* we have a picture of Paradise restored, or the whole earth enjoying its *Sabbath*, under the reign of Christ and His Church. All creation experiences its blessedness. Man in the first place:—the “wolf and the lamb feeding together,” brings before us the brute creation in the next place:—and “instead of the *thorn* (the curse’s fruit) comes up the *fir tree*,” yea, the very “*trees of the field*” (as the bible figuratively speaks) “clap their hands,” and the *valleys* “laugh and sing.”

The purse and the sword. (Luke xxii, 36.) The Lord knew everything that was *working in His disciples’ minds*, and evidently had in view the correction of what *was contrary to His mind*, in the above verse. *They* thought, alas! (as christians do, too often, now) of the “*purse*” and the “*sword* :” *He*, as His whole course testified, wanted them not. *He* was the dependant One. And, observe, not only had the “*purse*,” with wretched Judas, done its abominable work already; but even as to the “*sword*,” they had among them “*two*” “Lord, here are *two swords*.” Did the Lord want them? He had but to *pray*, as the dependant One, to His Father, and straightway “*twelve legions of angels*” would have been given Him. And did He command His disciples to use these “*two swords*?” Oh, no! Peter, *without a command*, used *one* of them, and what did the Lord do? *Healed* the wound immediately, and *rebuked Peter*. “Put up *thy sword* they that take the sword shall perish with the sword!”

Has Peter’s church (for so Rome calls itself) learnt *this* lesson? Does she really know “what spirit” she is of? Christ’s word shall judge her! And may *each* christian “judge *himself*.”

“Moses did not explain *how* looking to the brazen serpent (John iii) would cure, neither do we read of his lifting up people to see it: he lifted up the serpent, gave the promise, and God healed those that looked.”

“*Whosoever shall call*,” &c.

THE BLOOD OF CHRIST.

79

SACRED POETRY.
ORIGINAL AND SELECT.

THE BLOOD OF CHRIST,

“THE PRECIOUS BLOOD OF CHRIST.”—1 PET. i, 19.

The blood of Christ, of God's dear Son,
Which sinners shed on Calvary,
That precious blood is now my song,
Is all my hope, is all my stay.

Its worth, ere yet the world began,
Jehovah, God the Father, knew ;
And when the world was form'd and made,
It came before poor sinners' view.*

In God's “due time” upon the cross
It flow'd, a precious cleansing tide,
When He, from whose pierc'd side it came
Exclaim'd “*'tis finished,*” and died.

Blood sealed the great redemption plan,
The law's demands it satisfied ;
Blood put the wrath of God away,
And every power of hell defied !

Begin *the song*, nor let it once
E'er die upon thy ransom'd tongue,
The song which makes all heaven rejoice,
Which by the saints shall *e'er* be sung :—

“Worthy the Lamb ! for thou wast slain,
—Hast made us kings and priests to God ;
Worthy the Lamb ! our robes are wash'd
White in thy *precious cleansing blood* !”

Newport, I. W.

ALBERT.

* In types and shadows.

“I’LL TRUST IN THEE.”

“O GOD THE LORD ; IN THEE IS MY TRUST ; LEAVE NOT MY SOUL
DESTITUTE.” (PSALM CXLI, 8.)

Though billows round me roll,
I’ll trust in thee ;
Though faints my sinking soul,
I’ll trust in thee ;
No storm can round me grow,
No wave can o’er me flow,
But what thou, Lord, dost know ;
I’ll trust in thee.

Though dearest friends estrange,
I’ll trust in thee ;
Thou wilt not—canst not change,
I’ll trust in thee ;
For thou canst sympathize
When grief my spirit tries,
And hope all prostrate lies ;
I’ll trust in thee.

Though pains distract me sore,
I’ll trust in thee ;
All pain will soon be o’er ;
I’ll trust in thee ;
Yes ! thou wilt soon increase
Felicity and peace,
And bid my conflicts cease ;
I’ll trust in thee.

Jesus ! my life, my Lord !
I’ll trust in thee ;
Jesus ! thou faithful Word,
I’ll trust in thee.
To thee, I all resign ;
Take what thou wilt—’tisthine,
Content that thou art mine,
I’ll trust in thee.

Newport, I. W.

ALBERT.

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

No. 18.]

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“ORDAINED”

FRAGMENT.

SACRED POETRY. (ORIGINAL.)

JESUS.

THE GOLDEN CALF.

Exodus xxxii, xxxiii.

The golden calf was a *national* act of apostacy. “The Lord plagued *the people* because *they* made the calf which Aaron made.” Intercession by Moses (in the gracious spirit of Christ) turned away just and holy *wrath*, and brought out ‘compassion.’ Compassion was *in* God all along, I need not say; but the intercession brought it out. But the judgment was very dreadful. “Who is on the Lord’s side?” was the word. And “the sons of Levi” gathered to Moses, and were commanded to smite with the sword. About three thousand fell. On the morrow there was the plague: and when Moses offered to sacrifice *himself* for Israel...“blot *me* out”...God tells him, “Who-soever hath sinned against Me, *him* will I blot out of my book.” God then *threatened* to consume the “stiffnecked” people; but when they heard these “evil tidings” they *mourned*. Moses took his tent, and pitched it *outside* the camp, and every one which sought the Lord went out.

Moses enters the tent, and the Lord *communes* with him; and when the people saw the pillar of cloud descend "they rose up and *worshipped*, every man in his tent door."

Judgment had done its solemn work because of the golden calf; but now all is tranquil again; Moses in communion with God, the people *worshipping*.

The subsequent portion of the chapter tells us what took place within, between the Lord and Moses. God revealed Himself there more fully than ever as the God of "*compassion*," loving "*mercy*;" though still the Holy One to punish the obstinately rebellious. And He declares (when He has placed Moses in the cleft of the rock) not only His *name*—the longsuffering and gracious One—but also how He deals with *nations*, in "visiting the iniquities of the *fathers* upon the *children*."

We know, however, with reference to the eternal state of *individuals*, it is by no means on account of their *fathers*. (See Ezek. xviii.) "What mean ye that ye use this proverb concerning the land of Israel, saying, The *fathers* have eaten sour grapes, and the *children's* teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. Behold, *all souls* are mine: as the *soul* of the father, so also the *soul* of the son is mine: the *soul* that sinneth, *it* shall die..... Therefore I will judge you, O house of Israel, *every one* according to his ways, saith the Lord God. Repent, and turn from all your transgressions; so iniquity shall not be your ruin."

THE PEARL OF GREAT PRICE.

"Again, the kingdom of heaven is like unto a merchant seeking goodly pearls; who, when he had found one pearl of great price, went and sold all he had, and bought it."

Matt. xiii. 45, 46.

The "Pearl of great price," in this little parable, is gene-

rally applied to Christ, and the merchant man to the church seeking for Him. True it is that Christ is indeed precious to all them that love Him in sincerity; yea, He is to them "the chiefest among ten thousand, and the altogether lovely one." But if you observe, the merchant man is seeking goodly *pearls*, that is, more than one. Now we seek nothing but vanity before we are quickened by the Spirit of truth; but when we are quickened, and have tasted that the Lord is gracious, is He not the only object of our desire? is not the language of our souls, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee,"—"We love him because he *first* loved us." And it is this love of Christ that constrains us to seek to grow in grace and in the knowledge of Christ. *We* seek Him, not merely to look upon Him, but to live upon Him, and to grow in the knowledge of His glory. But *this* seeking of Christ is because we have Him (as Saviour) already. We must ever keep in mind that the church is totally empty of any good in herself: all the good she has flows from her exalted Head. It is all Christ's goodness that makes the church acceptable; she is black enough in herself, but fair and comely in Jesus. The Father has loved her as He has loved Jesus. "For as he is so are we in this world." The church can never be looked at apart from Jesus; for though by nature we were far from God, still we were known of God, as the Spirit of Christ speaks in Psalm cxxxix: "My substance was not hid from thee, when I was made in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

We will now look a little more at the merchant man, and see how it does apply to Christ. Israel was a very goodly pearl in the eyes of the Lord, and Jesus came to seek and to save the lost sheep of the house of Israel; He came unto His own, but His own received him not.

Still Israel was a pearl in His eyes ; yea, how often would He have gathered their children, even as a hen gathereth her brood under her wing, but they would none of Him. Yet, by and by, Israel will be again as a royal diadem in the eyes of her God, when the glory of the Lord is risen upon her. But Israel was and is not the “pearl of great price.” Jesus saw *one* far lovelier to Him, even the *bride* of His heart ; precious to Him because she was “bone of his bone, and flesh of his flesh,”—“the *fairest* among women.” Wondrous grace ! wondrous mystery !

Let us now cite the verse which shows us more fully that *Christ* is the merchant man : “Who when he hath found one pearl of great price.” Did not Jesus find the church ? Yes, “dead in trespasses and sins.” He found her in the hands of justice. So, “when we were yet without strength in due time Christ died for the *ungodly*.” Observe, we were “*without strength* ;” had neither power nor desire to seek for Christ ; *He* found *us*. True, we seek Him now, that is, we seek to see Jesus in all things. But still we *have* Him. He never leaves the soul where He has made His abode. It is the Spirit of truth which reveals Jesus to us ; and while we are waiting on His blessed teaching, He delights to take of the things of Jesus, and show them unto us.

“*Of great price.*” Great indeed ! for “without shedding of *blood* was no remission of sin.” There was none in heaven or on earth that could pay such a *price* but Jesus ; for “it is not possible that the blood of bulls and goats could put away sin.” Jesus alone was the *one* spotless lamb, in whose offering God did indeed smell a “sweet savour,” and ever will. Would the church think of setting a price on Christ ? He was once valued for “thirty pieces of silver ;” but it was by them that did not see any comeliness or beauty in Him that they could desire Him. But surely those that have seen, and *do* see His glory, even through a glass darkly, must declare that he is *priceless*, more *precious* than rubies. Yea, “if a man would give

all the substance of his house for (Christ the fountain of) *love*, it would utterly be condemned." But, blessed be God, He is not to be *bought*; He is a *free gift*; "without *money* and without *price*."

"*Went and sold all he had.*" Jesus did indeed give up all His glory, for "though he was *rich*, yet for our sakes he became *poor*, that we through his *poverty* might be made *rich*." Yes, He sold all He had; He gave even His own most precious *blood* for our *ransom*. What could He do more? But what had the church to sell? or, what has she now to sell? Nothing in the least. We *were* servants to *sin* when Jesus set us free; therefore we were in bondage. But by grace we are not now *our own*, we are bought with a *price*; all we are and have is Christ's. But, some may say, do you not count all things *loss* for Christ's sake? Doubtless we do. If we have tasted the sweetness of all our blessings, and the first fruits of our heavenly inheritance, we may well count "the cucumbers, and the melons, and the leeks, and the onions, and the garlic" of *Egypt*, as *dross*. We well know *they* could not *buy* such a treasure as the "only begotten of the Father, full of grace and truth."

"*Bought it.*" This was the last act of the *merchant man* in the parable, which we have seen is *Christ*. He did indeed *buy* the church. "He loved her and *gave himself* for her." At the cross He poured out His *blood*; the *great price* for her *ransom*. Oh, who can count the cost! who can tell what the lowly Jesus went through for this "pearl of great price." We have seen also that the church could not buy Christ; nor would any one who knows the value of Christ think of such a thing.

It is true those that are bought with a price are told to glorify God in their bodies and spirits which are God's; yea, and to present our bodies a "living sacrifice, holy, acceptable unto God, which is our reasonable service." But we do not this to obtain Christ, but because we *are* Christ's; indeed, it is not *us*, but God's grace working in

us. "All things come of thee, and *of thine own* have we given thee." Yes, all things are of God; and "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," in whom are *all* our springs. Jesus has *finished* the work for us, and our place is to be at His feet, rejoicing in what He has done and is doing for us, and what He will do for us in a very "little while." It is a blessed thing to be "watching at his gate *daily*, waiting at the posts of his doors;" to learn more of the deep and precious thoughts He has towards us. It is very humbling to our souls to be in God's presence. It is there we learn how weak and helpless we are in ourselves, and how we are depending on *grace* from first to last. I have, I know, very feebly endeavoured to explain this parable; but it is clear, I believe, that the merchant man is *Christ*, and "the pearl of great price" is the *church*. The Song of Solomon unfolds to us much of the preciousness of the church to Christ. But it ever was *His* righteousness that made her *lovely*. The church could never go through what the Lord Jesus went through *for her*. May the Lord ever keep us mindful of our *oneness with Him*; then faith and hope will be daily increased, till we awake in His full likeness; and let us, beloved, keep listening to what our Jesus saith, "*Surely I come quickly.*"

"Amen, even so; come, Lord Jesus."

C. T.

"THE KENITE."

In the "Christian Witness" (vol. vi) there is an interesting paper entitled, "The Kenite." From it we have condensed the following:—

Jethro, Moses' father-in-law, was a *Kenite*. (See Judges i, 16.) "And the children of the *Kenite*, Moses' father-in-law, went up out of the city of Palm-trees, with the children of Judah, into the wilderness of Judah, which lieth

in the south of Arad, and they went and dwelt among the people."

Judges iv.—Jael the wife of Heber the *Kenite* slew Sisera.

1 Chron. ii, 55.—"These are the *Kenites* that came of Hemath, the father of the house of *Rechab*."

The "Rechabites" of Jer. xxxv, are well-known as proving to Israel God's value of *obedience*: and in 2 Kings x, we find Jonadab the son of *Rechab* in fellowship with Jehu in the slaughter of Baal's priests.

"THE THINGS OF THE SPIRIT."

In 1 Cor. ii, the apostle is speaking of the "*mystery*," calling it one of the "*deep things of God*;" and that these are the "things" to be spoken of to the "spiritual," for the "natural man" cannot enter into these "things," they are "foolishness to him." It is like casting *pearls* before swine. But this does not imply that *pardon through Christ's blood* should not be proclaimed to every *rebel*. "Preach the *gospel to every creature*," was the Lord's command.

Till a sinner is *thus* pardoned, he is not *in* "the house of God;" but directly he is "*in*," it becomes him to *learn*. And the Holy Ghost is the only infallible Teacher. *He* guides into "*all truth*."

D'AUBIGNE'S "REFORMATION." VOL. V.

(*Oliver & Boyd, Edinburgh.*)

EXTRACTS.

ERASMUS.

"'Everything looks peaceful,' he said to himself; 'now is the time to launch forth my Greek Testament into the learned world.' As well might the sun rise upon the earth

and no one see it! At that very hour God was raising up a monk at Wittemberg (Luther) who would lift the trumpet to his lips, and proclaim the new day. 'Wretch that I am!' exclaimed the timid scholar, beating his breast, 'who could have foreseen this horrible tempest!'" (p. 209.)

TYNDALE.

"Tyndale was leaving the shores of his native land, and as he turned his eyes towards the new countries, hope revived in his heart. He was going to be free, and he would use his liberty to deliver the word of God, so long held captive. 'The priests,' he said one day, 'when they had slain Christ, set poleaxes to keep Him in His sepulchre, that He should not rise again; even so have our priests buried the testament of God, and all their study is to keep it down, that it rise not again. But the hour of the Lord is come, and nothing can hinder the word of God, as nothing could hinder Jesus Christ of old from issuing from the tomb.' Indeed that poor man, then sailing towards Germany, was to send back, even from the banks of the Elbe, the eternal gospel to his countrymen." (p. 289.)

BILNEY AND LATIMER.

"Bilney went to the college where Latimer resided. 'For the love of God,' he said to him, 'be pleased to hear my confession.' The *heretic* prayed to make confession to the *catholic*: what a singular fact! My discourse against Melancthon has no doubt converted him, said Latimer to himself. Bilney related to him with touching simplicity, the anguish he had once felt in his soul, the efforts he had made to remove it; their unprofitableness so long as he determined to follow the precepts of the church; and lastly, the peace he had felt when he believed that Jesus Christ is the *Lamb of God that taketh away the sin of the world*. He described to Latimer the spirit of adoption he had received, and the happiness he experienced in being

able now to call God his Father.....Latimer, who expected to receive a confession, listened without mistrust. His heart was opened and the voice of the pious Bilney penetrated it without obstacle..... He learned from God to know God: he received a new heart." (p. 297.)

Bilney fell for a time: threatened *martyrdom* was *too much* for him. He acknowledged the Pope. But after severe discipline, God recovered him. "He could scarcely eat or drink. At length a heavenly and unexpected light dawned in the heart of the fallen disciple; a witness whom he had vexed—the Holy Spirit—spoke once more in his heart. . . . One thought only possessed him, that of giving his life for the truth. He had shrunk from before the burning piles; its flames must now consume him." (p. 692.) He was martyred in 1531.

JOHN PETIT, M.P.

"Petit, the friend of Bilney, Fryth, and Tyndale, had been one of the first to taste the sweetness of God's word, and had immediately manifested that beautiful characteristic by which the gospel faith makes itself known; viz., charity. He abounded in alms giving, supported a great number of poor preachers of the gospel in his own country and beyond the seas; and whenever he noted down these generous aids in his books, he wrote merely the words, 'lent unto Christ.' He was taken to the Tower, and shut up in a damp dungeon. He left it, indeed, but only to sink under the cruel treatment he had there experienced." (p. 690.)

HENRY VIII.

"The purest church is the church under the cross. The father of *this* church in England was not Henry VIII. When the king cast into prison or gave to the flames men like Hitton, Bennet, Patmore, Petit, Bayfield, Bilney, and so many others, he was not the 'father of the Reformation of England,' as some have so falsely asserted; he was its executioner." (p. 705.)

1 COR. IX, 27 ; AND 1 COR. XI, 19.

"*Approved*" and "*disapproved*," are two words of importance in these verses.

The apostle says, speaking of running the christian *race*, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be *disapproved*." (*adokimos*.)

In chap. xi, it is, "For there must be also *sects* (see margin) among you, that they which are *approved* (*dokimos*) may be made manifest among you."

There were *divisions* (or *schisms*) already; (see chap. i, 10, 11, and xi, 18;) for they were saying, "I am of Paul;" others, "I am of Apollos;" others, "I am of Cephas;" and others, "I am of Christ." This was *tearing* the one body, *rending* it; and to eat the Lord's supper, the apostle says, (chap. xi,) in such a spirit, was to eat and drink unworthily, sinning against the *body*, and also the *blood* of the Lord, which *blood* had really made them *one*. He exhorts therefore to *self-judgment*, lest the Lord *judge them*; but He says, 'There must be *sects* or *parties*,—the working evil *must* show itself,—and they who follow Christ simply, acknowledging *Him* as their head, (see ver. 3.) will be *approved*—manifestly *approved*.' The Lord graciously keep us very simple towards Him. It is the object of the serpent to beguile us "from the *simplicity* which is in Christ." (2 Cor. xi, 3.)

"ORDAINED."

It is very remarkable that no less than fourteen different Greek verbs are translated in our version into the one word "*ordained*:" and there are only *two* instances out of the *fourteen* in which *to ordain*, or *decree*, is the real meaning. See Acts x, 42, and 1 Cor. ii, 7, where the

FRAGMENT.

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words are *Orizo*, to *decree*; and *Pro-orizo*, to *decree beforehand*.

We have noticed in our previous numbers, Jude 4, *Pro-grapho*, to *describe beforehand*; and Acts xiii, 48, *Tusso*, to *take position*, to *rank oneself*. There remains, therefore, ten other instances to notice.

1. Mark iii, 14—*Poieo*, to *appoint*.
2. John xv, 16—*Tithemi*, to *place*, to *assign*.
3. Acts i, 22—*Ginomai*, to *become*.
4. 1 Cor. vii, 17—*Diatasso*, to *arrange*.
5. Titus i, 5—*Kathistemi*, to *set over*.
6. Heb. ix, 6—*Kataskeuazo*, to *make ready*.
7. Eph. ii, 10—*Proetoimazo*, to *prepare beforehand*.
8. 1 Pet. i, 20—*Proginosko*, to *foreknow*.
9. Acts xiv, 23*—*Cheirotoneo*, to *choose*; originally, to *vote for by holding up the hand*.
10. Acts xvi, 4—*Krino*, to *adjudge*.

In Rom. vii, 10, "*ordained*" is inserted by the translators, as may be seen by the word being in *italics*.

 FRAGMENT.

The judgment-seat of Christ for the *saints*, (see Rom. xiv, 10; 2 Cor. v, 10;) and the great white throne for the *wicked*, (see Rev. xx, 11,) are *both future*. The former is also referred to in 1 Cor. iii, 13, &c.; and chap. iv, 5.

* See also 2 Cor. viii, 19, where the same word is translated "chosen."

SACRED POETRY.
ORIGINAL AND SELECT.

JESUS.

O Jesus, thou art *all* ;
On thy dear name I call ;
Thou art my Saviour, teacher, friend,
My hope, my life ; to me then lend
Thine ear, though ' scorned and small.' (Ps. cxix, 141.)

My Saviour thou from *death* :
O may my latest breath
Be spent in sounding forth thy praise,
Till heaven's eternal glorious lays
Thy worth acknowledgeth.

My gentle teacher *thou*,
Forbearing me e'en now ;
My errors pardoning, and my heart
With mercy cheering : what a "part !" (Luke x, 42.)
To sit at *thy* footstool low.

My Lord, my hope, my life !
'Mid this world's ceaseless strife.—
Though *death* may flap his heavy wing,
Thy resurrection-power I sing :
My Lord, my hope, my life !

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BRIEF NOTES ON THE BOOK OF DANIEL.

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Chap. II. Nebuchadnezzar's dream of the great image, which represented the Babylonian, Medo-Persian, Grecian, and Roman empires. The *stone* smiting the image represents Christ coming (*with His saints*) in judgment, and setting up *His* kingdom.

Chap. III. The faithfulness of Shadrach, Meshach, and Abednego, in refusing to worship the golden image. (A specimen of latter-day *idolatry*: see Rev. xiii, 14, 15.)

Chap. IV. The great tree: its glory and downfall. A picture of Nebuchadnezzar, who exalted himself and was abased; driven out for seven years from among men. When his reason returned, he honoured and extolled the King of heaven.

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Chap. VII. A vision of Daniel's in the reign of Belshazzar. The real character before God of the four great empires. The first as a *lion*, the second as a *bear*, the third as a *leopard*, and the fourth beast "dreadful and terrible, and strong exceedingly." The rise of Antichrist as the "little horn" who subdues three out of the *ten* kings, and his ultimate destruction by the Ancient of days, who, with His saints, takes possession of the kingdom.

Chap. VIII. The "little horn," or Antichrist, as before, whose actings have had a sort of foreshadowing in those of Antiochus, "the Jews' oppressor." It is when the transgressors are come the full that this king of fierce countenance stands up against the Prince of princes; but "he shall be broken *without hand*," i. e., not by man's power, but God's.

Chap. IX. Daniel's humiliation and confession before God. God's revelation to him of the times determined.

Sixty-nine *weeks*, (hebdomads) or "sevens," i. e., 483 years, were to elapse from the going forth of the commandment, (by Cyrus,) to rebuild Jerusalem, to the cutting off of the Messiah; and the remaining seven years, or last "week," will be occupied with the actings of Antichrist, (compare Rev. xi, xiii, xii, the three and a half years of the sixth trumpet, and the three and a half years of the seventh trumpet,) who, in the midst of the week, i. e., at the close of the first three and a half years, causes the sacrifice and the oblation to cease, i. e., obstructs the then re-established

temple service of the Jews, though he had made a covenant with them for one *week*, or seven years.

Chap. X. An introduction to the revelation of chap. xi. Daniel's utter weakness as a man in the presence of glory;* but he is told that from the first day he chastened or humbled himself before God, he was heard; and this messenger from heaven was sent to instruct him.

CHAPTER XI.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which

Cyrus, Cambyses, and Darius Hystaspes. The fourth, Xerxes.

Alexander the Great.

Alexander died in Babylon, and his kingdom, instead of going to "his posterity," was divided between *four* of his generals, viz., Cassander, Lysimachus, Ptolemy, and Seleucus.

Ptolemy Soter. Seleucus Nicator was "strong above him."

Berenice, daughter of the King of Egypt, (or, "the south,") was married to the son of the King of Syria, (or, "the north,") but was soon divorced. Her husband, Antiochus, was poisoned by his former wife, Laodice; and then, Berenice, her attendants, and her son, ("he whom she brought forth," not, "he that begat her,") were murdered. Probably, a faithful friend also, "he that strengthened her."

Her brother, Ptolemy Euergetes, to avenge his sister's death,

* See also Isa. vi. 5. and Rev. i, 17.

shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail :

8, 9 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold ; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces : and *one* shall certainly come, and overflow, and pass through : then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north : and he shall set forth a great multitude ; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up ; and he shall cast down *many* ten thousands : but he shall not be strengthened *by it*.

13 For the king of the north shall return ; and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south : also the robbers of thy people shall exalt themselves to establish the vision ; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her : but she shall not stand *on his side*, neither be for him.

slew Laodice, and subdued the kingdom of Syria.

It is said that he took 40,000 talents of silver and gold, and 2,500 images of their gods ; and for thus restoring their gods, the Egyptians gave him the title Euergetes, which means "the benefactor."

Ceraunus and Antiochus, the sons of Seleucus.

Callinicus, King of Syria, assembled a great army, which was led by Antiochus.

Ptolemy Philopater, son of Euergetes, came forth in anger, and conquered Antiochus with his great army.

Philopater was proud and lustful ; though so victorious, he was not "strengthened," for he was hated, and rebelled against. He died of intemperance.

Antiochus came again with a great army against Egypt.

Ptolemy Epiphanes, the son of Philopater, dissolute and proud, was rebelled against by many ; but they were subdued.

Antiochus having come against him, (ver. 13,) he subdues Scopas, the Egyptian general ; recovers Judea, the "glorious land," which by his hand is "perfected" not "consumed"—for he repaired the city.

Not content with the principal provinces of Egypt, he desires the whole kingdom, and therefore gives his beautiful daughter, Cleopatra, to Epiphanes ; but she, however, in-

BRIEF NOTES ON THE BOOK OF DANIEL.

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18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

stead of aiding her father, as he hoped, sided with her husband.

Antiochus subdued Samos, Eubea, and many other islands, which was a "reproach offered" to the Romans, whose general, Lucius Scipio, obtained a decisive victory over him in Asia, at the foot of mount Sipylus.

Antiochus fled to Antioch, "the fort;"—and soon died ingloriously.

Seleucus Philopater, who made great efforts to raise the money due to the Romans. He was poisoned by his treasurer, Heliodorus.

Antiochus Epiphanes, the brother of Seleucus, who by flattering the Syrians, the Romans, Eumenes, King of Pergamos, and others, obtained the kingdom. He was a vile, despicable character, revelling to the greatest excess with the lowest company.

Vile, though he was, he carried all before him, even "the prince of the covenant," which means (according to Theodoret) Onias, the Jewish high-priest, who was first displaced and then treacherously murdered; but others suppose that Demetrius, the true heir of the crown, is meant.

Antiochus appeared in Syria little at first, but he "became strong," got the best place belonging to Egypt, and was far more liberal and profuse than his predecessors in sharing the spoil, &c. Concerning this liberality, it is said of him in the book of Maccabees, "he abounded above the kings that were before him."

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

He goes up with a great army against Ptolemy, who is vanquished by Antiochus; many are slain.

Ptolemy Philometer, king of the south, was nephew to Antiochus; and they frequently eat and conversed together "at one table;" but their lying did not prosper, for Antiochus did not, as he wished, obtain the kingdom, nor did Philometer utterly exclude him.

He returned to Syria with great riches; but a false report having been spread of his death, Jason, desirous of recovering the high-priesthood, marched to Jerusalem with 1000 men, and took the city. Antiochus, hearing of this, concluded that the whole nation had revolted, so besieged the city, slew 40,000 of the inhabitants, sold as many more for slaves, polluted the temple and altar with swine's flesh, profaned the holy of holies, &c. &c. When he had done these "exploits," he returned to his own land.

After two years he marched into Egypt again.

Romish ambassadors in Grecian ships, grieved or vexed him by their message. "He led back his forces," (Polybius says,) "grieved and groaning." Some apostate Jews went and joined themselves to him.

About two years or more after he had spoiled the Temple, he sent some of his

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33—35 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36—45 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the god of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also

people to exact tribute from the Jews; these men hindered the worship of God, and placed in the Temple the image of Jupiter Olympus, and the statue of Antiochus.

He also corrupted many by rewards and promises, to forsake the holy covenant. The people who “did exploits,” were Judas Maccabeus and his associates.

These *three* verses embrace, as it is said, “*many days*,” and run on to “the time of the end.” They have, in part, been fulfilled by the many past calamities of the Jews; they are being fulfilled now; and will continue to be fulfilled to “the time of the end.”

At this “time of the end,” Antichrist will rise up, like another Antiochus; he shall “exalt himself,” it is said, and speak “against the God of gods.” See also 2 Thess. ii, 3, 4. A future king of Egypt will oppose him, but be overcome. He shall “come to his end” near Jerusalem.

upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAPTER XII.

1—3 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

At this same "time of the end," Michael, the Great Prince, shall stand up for Israel. This I believe to be Jesus, who is Israel's "Prince," as well as "Saviour." The name, Michael, means, "who is as God."

After this deliverance from "great tribulation" or trouble, resurrection and glory close the scene. And Daniel is assured that he shall stand in *his* lot at the end of the days. B.

AMOS IX, 9—12; AND ACTS XV, 16, 17.

The apostle Peter declares that through the choice of God the Gentiles heard the gospel by his mouth and believed. James refers to this when he says, "Simeon," i. e., Simon Peter, "hath declared how God at the first did visit the *Gentiles, to take out of them a people for His name.*" This is that which is going on *now*: not universal blessing, though the gospel is to be universally preached. "*After this I will return.*" Then we have what will take place consequent upon the Lord's *return*. "He will *build again* the tabernacle of *David*, which is fallen down, and the *residue* of men, even *all the Gentiles* upon whom His name

PSALM CX.

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is called, shall seek Him." This is the "*fulness* of the Gentiles" coming in, as contrasted with the present gathering out from among them. (See Rom. xi, 25.) "Blindness in part is happened to Israel, until the *fulness* of the Gentiles *enter in*." (eiselthe.) Israel nationally, as we have seen, will be blessed first, (at the Lord's *return*,) and then the nations are blessed through them.

During this season of blindness in part to Israel, the Gentiles are highly privileged; "but if the *fall* of them be the riches of the Gentiles, *how much more* their *fulness*?"

Their *restoraton* shall be to *the world* as "life from the dead."

PSALM CX.

Ver. 1. "Jehovah said unto Adonai, sit thou at my right hand." This, we know, was said to Jesus after He had risen from the dead, and describes, therefore, His present position at the *right hand* of God, the place of *power*; which place He did not take till He had put away SIN by the sacrifice of Himself. (Heb. ix, x.) "Until I make Thine *enemies* Thy footstool." We have already remarked (see vol. i. p. 86.) that this expression does not, in our judgment, describe the destruction of Antichrist and His armies; but signifies the subjection of Israel, who at His *first* coming took the place of *enemies* nationally, even by murdering Him: but when He comes again they will be willingly reigned over by Him, and as we saw from Ezek., will become His "*footstool*"—He making "the place of His *feet*" glorious.

Ver. 2. Not out of heaven, but "out of *Zion*" shall go forth the "rod of His *strength*;" and as Ps. ii tells us, receiving the heathen for His inheritance, and the uttermost parts of the earth for His possession, He shall break them in pieces like a potter's vessel—He shall rule in the midst of His enemies; and as 1 Cor. xv. instructs us, He shall

reign till He hath put *all* enemies under His feet, even *Death* itself.

Ver. 3. This does not mean believers in this *day of grace*, but “Thy *people* (the Jews) willing in the *day of Thy power*.” They shall be for beauty and multitude as the dewdrop from the womb of *the morning*; for it is now “the *morning* without clouds,” the “*night*,” (or present dispensation, Rom. xiii, 12,) having passed away.

Ver. 4. The oath of Jehovah, declaring that Christ is a Priest, not after the order of Aaron, but after the order of Melchisedek, i. e., a priest upon His *throne*, dispensing *blessing*. Our place, through grace, is to be “kings and priests” unto God with Him—His blest associates or “*joint heirs*.”

Ver. 5, 6. The judgment of Antichrist, &c. “He shall strike through *kings*.” (See Rev. xix, 19.) “He shall fill the places with the *dead bodies*,” yea, as Isaiah declares, “they shall go forth and look on the *carcases* of those who have transgressed against Him,”—the “heads” (or chiefs) of *many* countries shall be crushed. It is “*the day of His wrath*.”

Ver. 7. This verse, like the second chapter of Philipians, gives the reason for all honour being put upon the One whom men rejected. Because He humbled himself—took the place of entire subjection and dependance—passing as a mere *pilgrim* through the world—drinking of “the brook in the way;” THEREFORE shall He lift up the head; in other words, *therefore* God hath highly exalted Him.

B.

EXTRACT.

The name “*Protestant*” dates from April 19th, 1529, when a solemn *protest* by the elector of Saxony, the landgrave of Hesse, and other members of the Diet, was entered *against* the Diet of Spire, which had declared unlawful any change in doctrine, discipline, or worship, until a general council should be assembled.

SACRED POETRY.
ORIGINAL AND SELECT.

THE CHRISTIAN'S HOPE.

"And deliver them, who, through fear of death, were all their life time subject to bondage."—Heb. ii. 15.

How many saints, beloved of God, forego
That peace of mind 'tis theirs to feel below ;
Thinking on gloomy death : we nowhere find
That *death* is set before the christian's mind
An object of desire ; but rather see
The "*coming of the Lord*" their *hope* should be ;—James v, 8.
In Christ they've died—they've pass'd the Jordan drear,
Their life is hid with Christ, in God—not here.—Col. iii, 3.
"Not that I'd be uncloth'd, but cloth'd upon,"—2 Cor. v, 4.
Said one who look'd for *Christ*, not *death*, to come ;
And he who has *this hope* within secure,
"Doth purify himself, as Christ is pure."—1 John iii, 3.
Delightful posture ! would that christians dear,
Were waiting, all, the Bridegroom's voice to hear !
E'en when a dear believer falls asleep,
Survivors are instructed not to weep,
"For as the blessed Saviour died and rose,
So *with the saints who've died*, God *will* bring those,
When Christ shall come in all His glory fair,
And call his *living* saints to meet Him in the air."

This is the "*hope*" that cheers the christian's breast ;—
1 Thess. iv, 13—17.

The "*hope*" beloved saints of old possess'd !—Titus ii, 13.
"A little while, and He that shall, will come,—Heb. x, 37.
—Nor tarry long,"—to take His members home !
'Tis this attunes the soul to joys divine—
'Tis this round all the thoughts and hopes entwine ;
We wait the day that's hasting on apace,
When *glory* shall complete the work of *grace* :—
When He, for *truth*, for *love*, and *mercy*, fam'd,—
"Of whom the family of heaven and earth is named,"—Eph. iii, 15.
Shall, with enraptured satisfaction, see
The travail of His soul's full agony :—Is. liii, 11.
When He shall come to prove their hope not vain,
Who trust His parting words, "*I'll come again*."—John xvi, 22.

Newport, I. W.

ALBERT.

THE HEART SURRENDERED.

"And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." (Luke vii, 37, 38.)

Why did this wretched woman
Thus wash the Saviour's feet?
What could she witness in Him,
The Master so to treat?
Ah! He had brought salvation
To her, who else had died,
Now, freed from condemnation,
Her love she cannot hide!

And here she's humbly bending,
And pouring out her heart;
On her dear Lord attending,
While tears of gladness start;
All, all her former glory
She'd now renounce—disown;
She knows redemption's story,
And loves her Lord alone!

Dear saint, how great the favour,
Bestowed on thee, so vile!
That thou should'st touch the Saviour,
That He on thee should smile!
Thy guilt was all removed—
Thy soul made meet for heaven;
And *much*, we learn, thou *lovedst*,
For *much* had been *forgiven*!

Like thee, *I*, too, would witness,
Before the eyes of all,
How much *I* owe to Jesus,
Who raised me from the fall:
Made me an heir of heaven,
For O, His grace is such!
Lord, much Thou hast forgiven;
O may I love Thee much!

Newport, I. W.

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FOOD FOR CHRIST'S FLOCK.

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

No. 20.]

THE CONCLUSION.

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REMARKS ON THE EPISTLE TO THE HEBREWS, CHAP. VIII—XIII.

CHAP. VIII. The two ministries (or *services*); and the two covenants.* The first service, that of Moses, who was instructed of God to make the *tabernacle*: the other, that of Christ, who has “a more excellent ministry,” or *service*, even a heavenly one of intercession, and grounded on an accomplished redemption. The first covenant not pleasing to God (He “found fault” with it, and the service likewise, see vers. 7, 8.) because neither it nor the service fully expressed His *grace* to man. But *now* His grace is *fully* declared.

CHAP. IX. A comparison more fully gone into between the tabernacle in the wilderness and “the *true* tabernacle.” The preciousness of the “blood of Christ,” as contrasted with the “blood of bulls and goats,” which latter was merely typical. The word “covenant,” as we have just

* All through this book the word *testament* ought to be *covenant*. *Testament* means a dead person's will; *covenant*, a living person's agreement.

said, should be substituted throughout for "testament." It is precisely the same word that we have in the previous chapter. Verses 16 and 17 of chap. ix, ought therefore to read thus: "Where there is a *covenant* there must of necessity be *death brought in*; for a *covenant* is of force over *dead (victims)*: otherwise it is of no strength at all whilst it (*the victim*) *liveth*." It is an allusion to Gen. xv, 10, 17, 18.

CHAP. X. The *one* sacrifice *once* offered, according to the "*will* of God." The results of faith in this accomplished work. Present knowledge of forgiveness, the Holy Ghost indwelling as a witness, and entrance into the Holiest. In ver. 23, for "faith" read "*hope*." The "assembling of ourselves *together*" is a matter of importance. We worship *together*. To isolate one's self from the gathering of saints in the Lord's name, is the first step in the dark road of "wilful sin," which the Apostle now speaks of. Such an one may dread and tremble at what will *devour* the *adversaries*, instead of joyfully worshipping with his brethren in the holy place. And as to the *adversaries* themselves, who shall be *devoured*, they are described as despisers of the *blood* of Christ, and resisters of the Holy Ghost, the "*spirit of grace*." The chapter concludes by recalling to the minds of Hebrew christians what they endured at the first for Christ, and exhorts them to "patience," for the Lord will soon come.

CHAP. XI. Examples of "*faith and patience*" from the beginning.* Abel—approach to God by means of sacrifice, or shed blood; not as Cain. Enoch—a walk of faith with God, and translation from earth to heaven, which is the Church's "hope" at the Lord's coming. Noah—testimony for God by *word* and *deed*: he *preached*, and as proving he believed what he preached, he *built the ark*. Abraham—the pilgrim character of a saint, who loves communion with his God above the friendship of the world. Contrast this with Lot. And thus, with each of the saints

* Ver. 3, like chap. i, 2, has a wrongly translated word. I allude to "*worlds*," which ought to be "*ages*:"—"arranged or ordered *the ages*."

named in this chapter, there is something special to be noticed in their individual path. But whatever was pleasing to God in them, or of "good report," was by or through *faith*, the very principle by which *we* are called to walk. And there is this additional reason given why *we* should, "God has provided a *better thing* for *us*:" that is, in this dispensation of the grace of God we are not (as they were) merely expecting *promises* to be fulfilled, but we have the fulfilment of them in the person of Christ, in whom *all* the *promises* of God are yea and amen. We know ourselves, through grace, to be *one* with Him (the seed) to whom the promises were made.

CHAP. XII. However blessedly faith may have manifested itself in fruit to God in all these instances just mentioned in chap. xi, Christ is emphatically "the beginner and finisher of faith." Let us therefore run our race looking to *Him*. There we see *perfection*, which we do not behold in any of the other instances. Whilst running this race, the Father's *chastening* is "for our profit." *That* is what it is intended for. It is an expression of our Father's careful *love*. But let us not *despise* it; or, on the other hand, *faint under it*. These are the cautions.

To despise *grace*, is to do what *profane* Esau did, who, "for one morsel of meat *sold* his birthright." God's word about this wretched man was, and is, "Esau have I *hated*." Solemn and fearful word for all proud despisers of *mercy*! Like Esau they may *seek* the blessing when *too late*; for though it is now most blessedly true, *in this* "*day of salvation*," that "whosoever shall call upon the name of the Lord shall be saved;" the time will come when the *many Esaus* will find this word fulfilled, "Then shall they call upon me, *but I will not answer*." (Prov. i, 28.)

And *grace* ought all the more to be "held fast" by *us*, for we are "not come to the mount that might be touched," that is, mount Sinai; but *faith* connects us with all the royal grace and blessing that can be displayed either in earth or heaven. "Mount Zion," which shall be the place

from whence both Jew and Gentile, in the day of glory, shall receive their blessings—Christ reigning *there*. See Isa. xxiv, 23. “And the city of the living God, the heavenly Jerusalem:” here we have *our own* heavenly abode. See Rev. xxi, 1, 2. Faith connects us likewise, or introduces us among, the “innumerable company of angels,” *all* worshipping and serving the same God, they learning through *us* the exceeding riches of His grace; also with the “general assembly and church of the first-born,” both *now* in time, and hereafter in *glory*; and also with all the saints of past dispensations, patriarchal or Mosaic, “just men perfected;” and lastly, which is the basis of all, the rock on which all the glory and blessing rests, Jesus the Mediator and His precious blood; now known and enjoyed in measure, but then to be known and enjoyed fully. What a portion! What a Jesus! What precious blood!

CHAP. XIII. Important admonitions as to brotherly love, hospitality, sympathy, marriage, and contentment. We are to remember those who are qualified of God to *guide* the flock, and this, we must observe, will ever be the end of all their teaching and example—*Jesus Christ, the unchanging One*. Other doctrines are “strange,” and unsettle instead of establish.

The connection of privilege with reproach is now shown. “We have an *altar*,” a place for communion and praise. But what brought us there? The *blood* of one “who suffered without the gate.” “Let us *therefore* go forth to *Him* without the camp,” for, morally, He is *there still*, “rejected of man,” though actually in heaven at the right hand of God. Ah, beloved! how little do we know of this, “if so be that we *suffer with Him* that we may be also *glorified together*.”

And is this place of “reproach” to be one of sorrow merely? Are we only to weep? Oh, no! “By Him let us offer the sacrifice of praise to God *continually*.” And because the world (a wilderness to faith) is so bad, are we to do nothing? “But to *do good* and to *communicate* forget not, for with *such sacrifices* God is well pleased.”

THE WORDS OF AGUR AND KING LEMUEL. 109

He exhorts to obedience and submission to *guides* on the ground of profit to their own souls, for the contrary course, he intimates, is *unprofitable*; and prays that the "God of *peace*" may make them "perfect," working in them that which is well-pleasing in His sight.

B.

THE WORDS OF AGUR AND KING LEMUEL.

PROV. XXX, XXXI.

AGUR.

Ver. 2, 3. A confession of his felt want of wisdom especially with regard to the "holy ones."

4. That this knowledge is not attainable by man's *effort*, for who hath "ascended," or "descended!" The names of these "holy ones" must be *revealed*, if known at all.

5. Here we have *revelation*. "Every word of God is *pure*." Also the security of *faith*. "He is a *shield* to them that *put their trust in Him*."

6. The sin of *adding* to God's word. God's word is *truth*; man's word a lie.

7—9. Two requests. 1. That vanity and lies may be far removed. A blessed request. *Vanity*, including *all* the vain show of this world. *Lies*, everything contrary to the revelation of God. 2. Neither *poverty* nor *riches*; for special temptations beset either of these conditions. "Food convenient" is the real *blessing* in God's providence.

10. A caution not to *accuse* a servant to his master.

11—14. Four generations, or races of men, whose ways are hateful to God. 1. The disobedient to parents. 2. The self-righteous. 3. The proud. 4. The cruel and covetous.

15, 16. Four things which are "never satisfied." The grave, the barren womb, the thirsty earth, and the burning fire.

17. Disobedience to parents threatened.

18, 19. Four things which he knows not.

20. The *hardened* wickedness of an *adulteress*. She saith, "I have done *no wickedness*."

21—23. Four things which disquiet the earth. A servant *reigning*; a fool *filled with meat*; an odious woman *married*; and a handmaid who is *heir* to her mistress.

24—28. Four things which are "little" but "wise:"—the ants who prepare their meat *in the summer*; the conies who inhabit the *rocks*; the locusts who go forth by *bands*; and the spider who builds in *kings' palaces*.

29—31. Four comely things,—a lion, a greyhound, a he-goat, and a mighty king. Strength, swiftness, courage, and rule.

32. Salutory counsel where there has been *self-exaltation*.

33. The evil effect of wrath.

CHAP. XXXI. KING LEMUEL.

That which his MOTHER taught him.

2. Her tenderness of address.

3—5. Her wise counsel as to bad women and wine.

6, 7. When "strong drink" and "wine" are practicable. Figuratively, the gospel and its consolations.

8, 9. The way to show *justice*—consider the afflicted and needy.

10—29. The description of a *virtuous woman*. What she is to her husband, to her children, and to her servants; also to the poor and needy.

30, 31. The "*fear of the Lord*" in a woman far better than beauty, for *that* will produce "works" to her praise.

"THE POWER THAT WORKETH IN US."

This power is nothing less than the very same power which wrought in Christ when God raised His body from the grave. It is, therefore, *almighty resurrection power*. The apostle prays that the saints may be enabled to un-

derstand this, for the apprehension of it gives most blessed confidence. See Eph. i, 18—21; iii, 20; Col. ii, 12; where the same word (*energy*) is used in all places.

The world and Satan had done *their worst* with the Son of God. They had killed Him. We know the *grace* that led Him to the cross; but, it is nevertheless true, they *killed* Him. What does God now do? He puts forth His almighty power, and raises the dead body from the grave. And not only so, for Lazarus had been an object of resurrection-power before, but He raises Him to His own right hand in glory, "*far above all principality and power.*" Who is the victor now? The very principalities and powers which we have to wrestle against in the heavenly places (chap. vi, 12,) have had a victor pass right through and go *above them* in the power of God, and *that* is the power that works (or *energizes*) in *us* who believe in His risen Son. Can Satan withstand *this* power? No! It has been *proved* that He cannot, for Christ is at God's right hand in heaven "*far above*" him and all his hosts. "Fight the good fight," and be *sure* of conquest, beloved. "Greater is He that is *in us*, (God the Holy Ghost), than *he* that is in the world." (Satan.)

CALVINISM AND ARMINIANISM.

Both these *heresies* are wrongly named. Neither Calvin or Arminius originated their respective errors. Indeed, I doubt not that they were both in existence in Apostolic times, and are therefore very distinctly met in the Epistles. "Turning the *grace* of God into licentiousness," characterizes the first; and the being justified in the sight of God by "*works*," referred to and dealt with in Rom. iv, characterizes the other.

But church history (*Mosheim's* for instance) gives us a tolerably full account of these matters. There we find *two* quite opposite sects or parties known as Predestinarians and Pelagians (from Pelagius).

Mosheim states, that Predestinarians held that God not

only *doomed* some to eternal punishment, but also to commit sin. And that Pelagians, on the other hand, held that all men are born sinless as Adam was created—and that they have power to keep the law of God.

He states also that in the year 847, Godeschalcus, a Saxon, maintained that God had predestinated, from eternity, some to everlasting life, and others to the punishments of hell. The following is an extract from this man's writings:—"If I am predestinated to death, I can never escape it; but if predesinated to life, though I do wickedly, I shall undoubtedly obtain everlasting life."

Thus, dear reader, is the precious gospel of God's grace corrupted and debased into mere heathenish or Moham-medan *fataliety*! And these sentiments, garnished up, it is true, to make them more passable, are what we know in our own day to be current among many as *Calvinism*, or *high-doctrine*. May the Lord preserve us from it.

The writer knows what it is, in years that are past, to have had his own soul damaged by this dangerous infection; hence, his desire to warn others; at the same time to guard both them and himself, from the opposite and equally dangerous error, viz. Arminianism or Pelagianism.

The *true* Gospel, as we have elsewhere stated, (p. 58.), is neither one nor the other. The following paper, as we believe, gives the scriptural idea of it.

THE MERCY-SEAT.

In Ex. xxv, 10—22, we have the directions to Moses as to the Ark and Mercy-seat.

The Ark contained the law in it, hence it was called the Ark of the Testimony; and upon this ark was placed the mercy-seat, overshadowed by the cherubim of glory; and from thence it was God communed with man, the Mercy-seat on the day of atonement having been sprinkled with blood.

I need hardly say that our blessed Lord Jesus is at once

to us the Ark and the Mercy-seat, as well as the Priest and Victim.

I desire only at the present to look at one or two passages which speak of Him as the Mercy-seat.

Rom. iii, 25. "Whom God hath set forth, or foreordained to be a propitiation, (a propitiatory or Mercy-seat), through faith in His blood."

1 John ii, 2. "He is the propitiation (or Mercy-seat) for *our* sins; and not for ours only, but also for those of the whole world."

These verses give great force to that beautiful passage in 1 Tim. ii, which opens to us the *heart* of Him with whom we have to do. "He *desires* all men to be *saved*, and to come to the knowledge of *the truth* : ("not willing, or desiring, that any should perish," 2 Pet. iii, 9) : for there is one God, and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for *all*,* (not for *some*,)—a testimony in due time." A blessed *testimony* indeed! And *in due time* likewise; for when "we were yet *without strength*, *in due time* Christ died for the *ungodly*."

THE FEASTS.

LEVIT. XXIII.

1. The *Sabbath*. God's rest in creation. This rest has been marred by the entrance of sin; God therefore in grace has been *working*; and so has Christ; and likewise the Holy Ghost. When the full results of Christ's redemption are displayed in "the new heavens and the new earth," God will enjoy His eternal rest. *This* is the rest which remaineth for us, and which we are journeying towards.

2. The *Passover*. Redemption from Egypt (the *world*) by the *blood* of the *Lamb*.

* I have heard it asserted that "if Christ died for *all*, then *all* must be saved." But this is quite unscriptural; for many, like the false teachers spoken of in 2 Pet. ii, 1, may "deny the Lord that *bought* them, and bring upon themselves swift destruction."

3. *Unleavened Bread.* The perfectness of Christ and His members likewise as in Him. Because *Unleavened* we are to purge out the *old leaven*.

4. *First-fruits.* Christ, the *first-fruits* from the *dead*. Fifty days after, the day of *Pentecost*. The *church*, formed by the descent of the Holy Ghost, (Acts ii.)—"a kind of *first-fruits* of His creatures."

5. *Trumpets.* God's call for Israel. See Ps. lxxxix, 3; and Is. xxvii, 13: "the great *trumpet* shall be blown, and they shall come which were ready to perish in the land of Assyria," &c.

6. *Atonement.* The efficacy of Christ's blood known to Israel. "The *fountain* opened to the house of David, and the inhabitants of Jerusalem."

7. *Tabernacles.* The *millennial* rest of Israel and the nations. A feast for the *land*. Read Zech. xiv, 16—21. and Rev. vii, 9—17.

After this millennial scene, the Son delivers up the kingdom to the Father; and the *eternal* state, "the *new* heavens and the *new* earth" are introduced. Thus, we conclude where we began, viz., with God's rest; only with this essential difference: the first was God's rest in *creation*; the latter, God's rest in *Redemption*.

EXTRACTS.

THE BOOK OF JOB. (AN EXTRACT.)

—"All the persons introduced in this Book were dwellers in Idumea, in other words, Edomite Arabs."

—"The natural division is into six parts or books; viz., chaps. i, ii. The opening or exordium: part 2, chaps. iii—xiv; part 3, xv—xxi; part 4, xxii—xxxix; part 5, xl—xlii—xliii, the summing up of the controversy; part 6, the Almighty appears, Job's self-abasement, &c."

—"The period in which it was written must have been between the time of Abraham's residence at Mamre (or

Hebron), and the miracles wrought by Moses in Egypt, and during some part of his 40 years' residence with the hospitable Jethro, in that district of Idumea called Midian."

"Oh! how delightful to be assured that *any* poor sinner may approach the mercy-seat, that *all* are alike invited to partake of the grace of God that bringeth salvation; 'for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' If it were not so, on what ground could we escape destruction? Surely we are not better than our fellow-rebels."—*Pearls from the Deep*, pp. 132, 144.

"Sould our *every* hope be blasted, we can look upon the wreck and say, our *all* was not laid here."

"Sir Thomas More, in his early days, published his 'Utopia,' in which he showed that he was fully aware of the corruptions of the Church of Rome. In that work he censured the monastic system, the excessive number of ecclesiastics, objected to images, pleaded for the right of private judgment, laid down as a permanent principle, that no man ought to be punished for his religion, and that no form should be used, except that of persuasion, neither violence, nor even reproaches. In later days *he flogged, with his own hands*, those who presumed humbly to plead for liberty to believe the doctrines of truth, willing to be reproached as of the sect everywhere spoken against, and even *signed warrants for burning them alive*."

FOOD FOR CHRIST'S FLOCK.

SACRED POETRY.
ORIGINAL AND SELECT.

THE THRONE OF GOD.

“AND IMMEDIATELY I WAS IN THE SPIRIT, AND, BEHOLD, A
THRONE WAS SET IN HEAVEN, AND ONE SAT ON
THE THRONE.” REV. IV, 2.

God's is a throne of *purity*—not one stain
Can e'er pollute, or can its pureness mar,
In its unsullied presence, heaven's unclean;
While charged with folly e'en the angels are!

God's is a throne of *justice*—so severe
That not one sin can pass unnoticed by;
If sinners live the Son of God must bear,
As substitute, the penalty, and die!

God's is a throne of *love*—engraven there
At countless cost the motto “LOVE” appears;
Jehovah's attributes, ever mingling, centre here,
And gild all heaven with their bright characters!

God's is a throne of *mercy*—great! unknown!
Beyond the reach of man's conceptions far;
While resting on its power, through Christ alone,
The most unworthy there most welcome are!

God's is a throne of *grace*—it *freely* gives,
Whoe'er, whate'er the humble suppliant be;
Mountains of guilt may rise, but grace still lives
Dispensing pardons—full—complete, and free!

God's is a throne of *holiness*—'twas proved
When Jesus died for wretched—fallen man;
Who else had borne the *wrath* which Christ removed,
God's holiness required?—*love* wrought the *plan*!

Come ye, who know His worth, come let us bend,
In reverent awe before His glorious throne;
Come let our feeble notes of praise ascend,
For He is worthy of our praise alone.
With listening ear He'll graciously attend,
And on His worshippers His choicest blessings send!

Newport, I. W.

ALBERT.

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