

General Apostolic Doctrine is considered, and in the fifth, the Pauline doctrine. In the last book there is a kind of summary in which the different theories of future retribution are passed in review. This part of the work is executed very thoroughly. The writer meets the arguments recently brought forward in favour of the doctrine of annihilation in a satisfactory manner, and also those in favour of universalism. When he comes to his own theory of future punishment, he is less distinct, but at least he holds the belief of everlasting punishment. Apart from the fact that we must express our substantial agreement with the conclusions of this book, we can recommend its contents as giving nearly all the material and meat of the arguments which have been brought forward from different points of view. If the author does not always convince us, at least he gives us material for judging.

THE TWENTY-NINTH PSALM.

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This Psalm may be divided into four parts. The first is the introduction, consisting of the first two verses:

"Give unto the Lord, oh ye mighty, give unto

consisting of the last two verses, is the climax. In the Revised Version it reads:

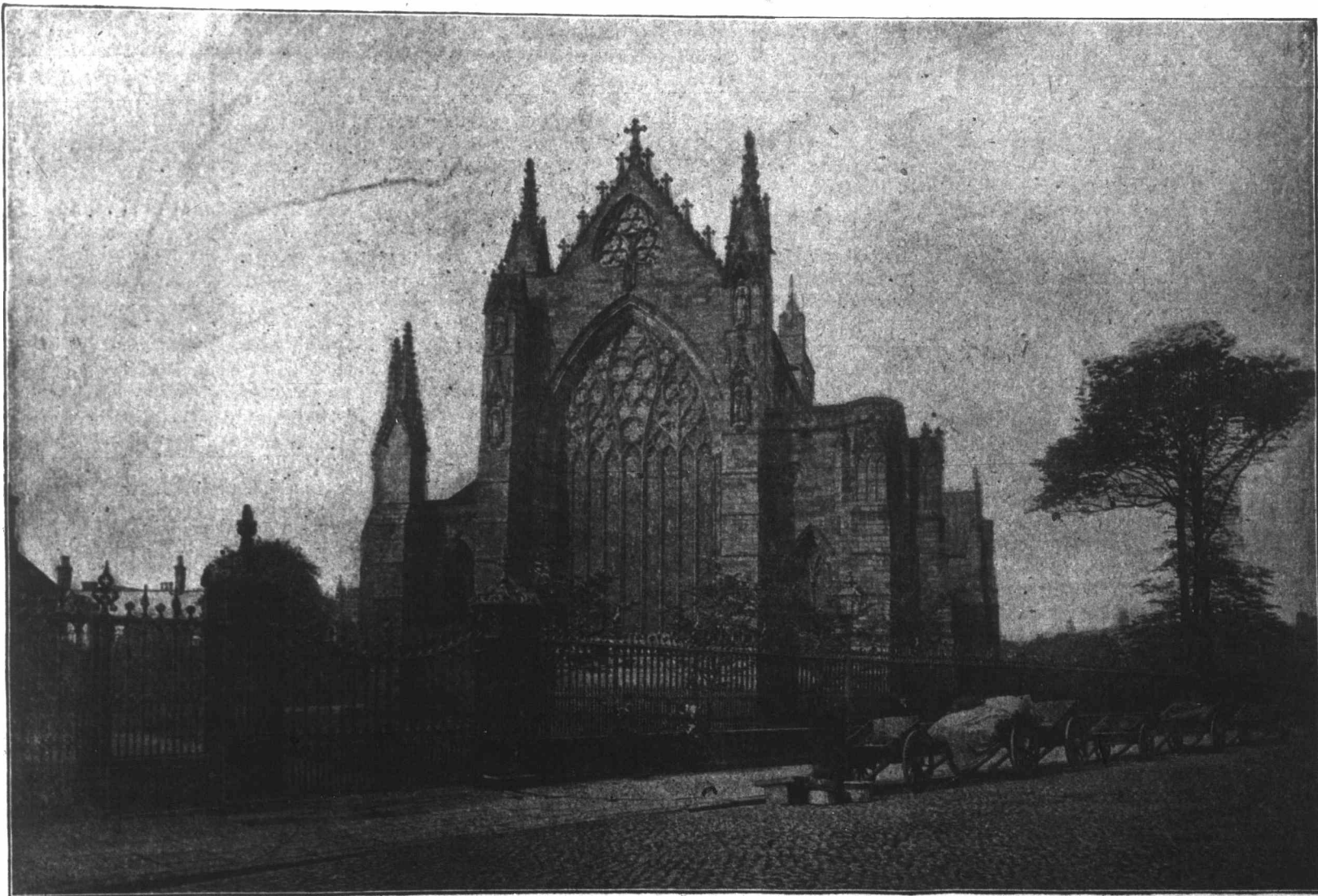
"The Lord sat as a king at the flood; yea, the Lord sitteth as king forever. The Lord will give strength to His people; the Lord will bless His people with peace."

"The Lord sat, (not 'sitteth,' as in A. V.) as a king at the flood." When, therefore, the heavens were opened, and the fountains of the great deep were broken up, when the world was buried under tumbling torrents, there was One who sat supreme and unmoved over all. "The Lord sat as a king at the flood." The same king who sat on the throne then is on it still. "Yea, the Lord sitteth a king forever." With mighty power he utters His voice, and He is therefore able to give "strength" to His people. With calm kingliness He sat on the throne when the world was being drowned, and therefore He is able to give His people "peace." *Strength* and *peace* belong to God, and He here promises them to His people.

"The Lord will give strength to His people; the Lord will bless His people with peace."

The whole Psalm gives a picture of life. Life is full of storm and danger. From one standpoint, we look on life and see nothing but raging billows; angry lightnings; furious whirlwinds; crashing forests and quaking mountains. All nature is disturbed. Life is not without its brightness and joy; but sooner or later the storm comes, and all is cloud and peril. The wealthy, for instance, are wearied

danger, trial? Has it no abiding joy, no certain peace, no sure hope? Yes, there is one place where the storm enters not, where peace prevails: "In His temple, everything uttereth glory!" Let us enter the temple, then, and every cloud is turned into sunshine and every sorrow is turned into joy. Everything is there uttering "glory!" Here, then, is the key to life. When man is in the temple, when he shuts the world out, when he becomes a worshipper, his own dangers and trials give place to the greater thought of God's glory. Standing in the presence of God, man forgets his own brief trials, and with an overmastering determination resolves to "give the Lord the glory due unto His name." It is manifestly of the utmost importance to understand, as best we can, this saying, "In His temple everything uttereth glory." "In His temple"—where is this? *First*, the plain literal interpretation of the word temple is the house of God not yet erected when David wrote this Psalm, but soon to be erected by his son. When the Psalm was written it would apply to the *Tabernacle* before the temple was built. Here then is strong sanction for the public worship of God's name. "Let us not forsake the assembling of ourselves as the manner of some is," urges St. Paul. Why? Because in the temple everything uttereth the glory of God. In the temple, away from all the cares and worries of the world, the earnest soul can worship God in spirit and in truth. *Secondly*, the word *temple* may mean Christ's body. When Christ drove the money-changers from



CARLISLE CATHEDRAL FROM THE EAST.

the Lord glory and strength. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness."

This introduction bids us acknowledge the glory and strength of the Lord and to give Him fitting worship. The duty of worship is the undertone of the Psalm. *Secondly*, comes the description of a mighty storm. The God of glory is thundering: His voice is upon many waters. Not only is the storm on the waters, but it breaketh the gigantic cedars of Lebanon. Moreover, the voice of the Lord divides, or "hews out" (R. V. margin) flames of fire—that is, darts forked lightnings across the troubled sky. The same terrible voice maketh the hinds calve; or, as Bishop Horsley explains this expression, makes havoc of the oaks; or, as Bishop Lowth explains it, makes the oaks tremble. The oaks are shivered, and the forests are discovered, or, as the Revised Version has it, "stripped bare." Everywhere on sea and land the storm rages. All nature is in tumult and confusion. Then comes the *third* part of the Psalm, consisting of the last half of verse nine: "In His temple doth everyone speak of His glory; or, as the Revised Version has it, 'In His temple everything saith, or uttereth, Glory!'" Outside the temple, the waves roar; the lightnings flash; the oaks tremble; the forests flee away. But within, there is no discord, no jar, no storm. Everything speaks the same message and tells only of the glory of God. The last or *fourth* part of the Psalm,

and heavy laden with the cares of the world: for the worries and anxieties of riches are sometimes more crushing than the pangs of poverty. The stormy cloud may be, not the cares of riches, but sickness and death. Parent, brother, sister, child or friend may be taken, and the world may seem very dark.

"There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoever defended
But has one vacant chair."

—Longfellow's *Resignation*.

Or, again life may be a keen struggle with poverty and distress. The world has had many such lives, of which I mention one. The son of a poor mason, in distressed circumstances, helping his father by carrying mortar, when other boys were at school, received a dangerous fall, was taken up unconscious and became deaf. Later he was sent to the workhouse, and there he learnt the shoemaking trade. He was then apprenticed to a shoemaker who exacted 16 or 18 hours work a day, and treated the lad with such cruelty that the law cancelled the apprenticeship and sent him back to the workhouse. Friendless, deaf and poor, he plodded on, till his hunger for knowledge and his assiduous reading became known to some charitable gentleman who gave him some help. Such was the thorny path by which Dr. Kitto reached his fame. But is this the sum of life? Is it filled with confusion, storm,

the temple, St. John, ii. 19-21, says the Jews asked a sign of His authority and Christ said: "Destroy this temple and in three days I will raise it up; but He spake of the temple of His body." We therefore say that the word *temple* may mean *Christ's body*. Nor does this contradict the first meaning of the word temple; for Christ has told us that where two or three are gathered together in His name, there is He in the midst. It is Christ's presence which sanctifies the place. Christ honours the worshippers by His presence at their side—in the midst—in the very centre. That is His place, for He is the central object of their worship. This interpretation of the word *temple* as meaning Christ's body is itself capable of two divisions. In the temple, regarded as Christ's *individual* body, everything uttereth glory. He was without sin: the spotless Lamb of God; and because He was thus sinless, He, and He only, is our perfect pattern. In Him everything uttered and still utters glory. He said, "I came not to do mine own will, but the will of Him that sent me." He was able to say unreservedly, "Thy will be done." Being perfect, He was able to say, "Follow Me." No saint of God ever dared to speak thus. Even St. John admitted that if He said he had no sin he deceived himself.

But also in the temple, regarded as Christ's *corporate* body, everything uttereth glory. "He is the Head of the Body, the Church," says St. Paul. The Church is therefore *His body*. Corrupt doctrines