

THE  
GOSPEL MAGAZINE.

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

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NEW SERIES.

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OLD SERIES

The Family Portion ;

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

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

HIDDEN OR PRESERVED BY THE LORD.

"The king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet : but the LORD hid them."—

—JEREMIAH XXXVI. 26.

JEREMIAH the prophet had, with the assistance of Baruch the scribe, written out on a roll all the words which the LORD had spoken by the mouth of Jeremiah, against Israel and against Judah, from the days of Josiah unto the fourth year of Jehoiakim, the then king of Judah. Subsequently, Baruch read these words in the ears of the people of Judah (verses 6, 9, 10). Afterwards they were read in the ears of the king, and in the ears of all the princes (verse 21). The king, however, daringly cut the roll in pieces and cast it into the fire. Moreover, he not only burned the roll and rejected its Divine message, but he determined to lay hands on Jeremiah and Baruch by whom it had been written. The LORD, however, intervened, and preserved them from his wicked design. The king commanded them to be taken, and sent messengers with that object in view, "BUT THE LORD HID THEM." In other words, the LORD put forth His hand of power, and in some unrecorded way He preserved His servants from the malice of the king. "The LORD taketh pleasure in them that fear Him, in those that hope in His mercy" (Ps. cxlvii. 11), and hence He watches over and protects them from the perils to which they are exposed.

Let us dwell on this precious thought that the LORD hides or preserves His people from peril and danger.

*First, notice that it is He Who hides, preserves, or delivers His people from eternal peril.*

They are in danger of eternal ruin. They are in danger of suffering the eternal consequences of their sins, but the LORD has provided for them a hiding place from judgment to come. "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii. 2). That Man is the LORD JESUS CHRIST, the Divinely-providing Hiding-place of His people. Hiding in His merits they are delivered for ever from the storms of Divine judgment which await the ungodly. By His obedience unto death they are delivered from the curse of the law of GOD which they have broken. The LORD has hidden all His people in CHRIST from eternal times. Hence when He died they died, when He rose they rose, when He ascended they also ascended and are seated with Him representatively in heavenly places. Their "life is hid with CHRIST in GOD." They are safe and eternally secure in Him.

"On Him the tenfold vengeance fell,  
That must have sunk a world to hell;  
He bore it for His chosen race,  
And thus became their Hiding-place."

*Secondly, the LORD often hides or preserves His people from the temporal judgments which He brings upon the ungodly.*

He brought in the flood upon the world of the ungodly, but He saved Noah and his family. He told him of His purpose and directed him how he and his family could be saved from the terrible judgment which He was going to bring upon all the rest of mankind. With him He established His Covenant, and for Him He arranged for an ark of safety.

Later on He turned the cities of Sodom and Gomorrah into ashes, and condemned them with an overthrow, but He delivered just Lot, and provided him with a city of refuge. (See 2 Pet. ii. 4-9.)

In like manner when the LORD destroyed all the firstborn in the land of Egypt, He said by Moses, "Against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel" (Exod. xi. 7).

Thus the LORD knoweth how to deliver the godly out of temptation, and from temporal judgments. He knoweth how to hide and preserve His people from those judgments which He visits upon the ungodly.

*Thirdly, the LORD hides or preserves His people from the malice of their enemies.*

All through the ages the world has hated and rejected the people of GOD. Persecution from the world is their appointed portion. It no doubt varies in its intensity, but the Apostle John says, "Marvel not, my brethren, if the world hate you" (1 John iii. 13).

Sometimes the hatred of the world is such that the lives of GOD's people are sought. There are many Old Testament instances of this. Joseph's brethren said, "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams" (Gen. xxxvii. 20). The LORD, however, preserved him from their evil design. Saul continually sought David's life, but the LORD preserved him from Saul's wicked design. Later when David sat on the throne we read, "The LORD preserved David whithersoever he went" (2 Sam. viii. 6, 14).

Elijah was the object of Ahab's malice, but we read that the LORD said to the prophet, "Hide thyself by the brook Cherith, that is before Jordan" (1 Kings xvii. 3). So when Jezebel cut off the prophets of the LORD, Obadiah was Divinely raised up to hide a hundred of them by fifty in a cave. (1 Kings xviii. 4.)

So when Jehoiakim sought to take Jeremiah and Baruch, as we have already seen, "the LORD hid them." He preserved His servants from the hand of the king.

Coming to the New Testament we read of Herod's seeking to destroy CHRIST Himself. He "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," his object being to destroy the infant child JESUS, but the LORD frustrated his evil purpose. Joseph and Mary and the newborn SAVIOUR were hidden away in Egypt and preserved from human malice by Divine power. (See Matt. ii. 13-16.)

Another Herod designed to kill Peter, but the very night before he was able to carry out his intention the LORD sent His angel and delivered Peter from the hand of Herod, and "from all the expecta-

tion of the people of the Jews" (Acts xii. 6-11). A formidable conspiracy to put the Apostle Paul to death was arranged by more than forty men who bound themselves under a curse that they would neither eat nor drink till they had carried out their purpose, but in a wonderful way the LORD in His providence saved His servant from their malice. (Acts xxiii. 12, 13.) All these things are written for the encouragement of the people of GOD.

To them it is said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD" (Isa. liv. 17).

David rejoiced in this truth. Speaking of those who fear the LORD, he says, "Thou shalt hide them in the secret of Thy Presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." Later, he adds in the same psalm, "O love the LORD, all ye His saints: *for the LORD preserveth the faithful*, and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the LORD" (Ps. xxxi. 20, 23, 24).

*Fourthly, He hides or preserves His people in the time of trouble.*

The LORD'S people are liable to trouble. Persecution is one form of trouble. Divine judgments in the earth, even if primarily sent to punish the ungodly, are a great trial to GOD'S people. Wars, famines, pestilences and earthquakes are solemnizing to their hearts. Even the afflictions which their neighbours suffer from bring suffering of mind to the LORD'S people, apart from any personal trials. Often we may be impressed with the beauty of the world which our GOD has created. We are charmed by beautiful scenery by land and sea, but it is brought home to us that in this beautiful earth how much there is of sin and suffering, and how much there is to make us feel that earth is not heaven. But apart from the sufferings and troubles of others, the LORD'S people have their troubles. "Many," says the psalmist, "are the afflictions of the righteous." But there is this great consolation. The LORD taketh pleasure in His tried people and pitieth them, as a father pitieth his children, and they can say, "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock." Thus the LORD hides,

preserves, and takes care of His people in the time of trouble. He comforts them, and He is their refuge, their strength, and their present help when trouble of any kind enters into their experience.

*Lastly, we may note that the LORD hides and preserves His people FROM trouble.*

Not only does He hide them *in* trouble, but He hides them *from* trouble. Our troubles might easily be more numerous and more trying than they are. Why is it that we are exempt from many of the troubles into which some fall? Is it not because our GOD in His mercy hides and preserves us from them? What perils are we preserved from, what infirmities, what difficulties—all through His mercy and goodness towards us. This thought seems to have been in David's mind when he wrote, "Thou art my hiding place; *Thou shalt preserve me from trouble*; Thou shalt compass me about with songs of deliverance" (Ps. xxxii. 7).

We thus see that the LORD hides His people from eternal peril, He hides them from many temporal judgments, He hides them from the malice of their enemies, He hides them *in* trouble and *from* trouble. Let our prayer, dear readers, be, "Keep me as the apple of the eye, hide me under the shadow of Thy wings" (Ps. xvii. 8).

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#### A STAND FOR GOD.

"WE note that much disappointment has been caused in Calcutta sporting circles by the refusal of Hobbs and Sutcliffe to play cricket on Sundays. It appears that in an interview Hobbs said that nothing would induce him to play on Sunday, that he had been brought up in a religious atmosphere and intended to respect the Sabbath. We rejoice in this evidence of loyalty to the Divine command. The argument used against it is that 'Sunday is the only day spectators can spend a full day watching cricket, since conditions in India are different from England'—another instance of the way in which men are proving themselves to be 'lovers of pleasures more than lovers of God.' Those who defiantly set at nought the Word of God and treat His Day of Rest as an opportunity for pleasure-seeking and excitement, not only dishonour the God in Whose hand their breath is, but bring discredit on the professedly Christian country which they so sadly misrepresent in the distant parts of the Empire."—*The English Churchman*, Nov. 27th, 1930.

### Wayside Notes.

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#### THE RESERVED SEVEN THOUSAND.

*"Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."*

—1 KINGS xix. 18.

THESE words are quoted by the Apostle Paul in his Epistle to the Romans, as well as other words contained in the nineteenth chapter of the first Book of Kings. (See 1 Kings xix. 14, 18; Rom. xi. 2-4.) The apostle speaks of the chapter as "scripture," and quotes the narrative as an historical fact. In these days of Modernistic denials of the truth of the Old Testament we need continually to note how our Lord and His apostles regarded the Old Testament. They were fully acquainted with all its books, and with all the difficulties which here and there we may not find it easy to explain, and yet they had no hesitation in treating the whole from Genesis to Malachi as given by inspiration of God, and as being everywhere inerrant. If we follow their example we are safe. If, however, with present-day Modernists, we reject large parts of the Old Testament, we are bound logically to reject the testimony of our Lord and of His inspired apostles, and we thus leave ourselves entirely without an infallible Book to be a lamp unto our feet, and a light unto our path. With the inspired Apostle Paul, however, we take the narrative in this chapter of the first Book of Kings as an infallible record of what really took place.

Elijah had fled from Jezebel, the wicked wife of Ahab. He had come to Horeb, the mount of God. There the Lord appeared to him, and said, "What doest thou here, Elijah?" Elijah said he had been very jealous for the Lord God of hosts; because the children of Israel had forsaken His Covenant, thrown down His altars, and slain His prophets with the sword, "and I, even I only, am left," said Elijah, "and they seek my life, to take it away." The children of Israel had indeed forsaken God's Covenant—the moral and ceremonial law. They had ceased to worship Him in the appointed way. Influenced by Ahab and Jezebel they had bowed the knee to Baal, the chief male deity of the Canaanites and Phœnicians. In the person of Jezebel they had slain God's prophets with

the sword, and it seemed as if Elijah alone remained as a worshipper of the only living and true God, and his life was being sought.

The Lord, however, told him that he had left unto Himself seven thousand who had not bowed unto Baal.

This answer of God to Elijah is full of instruction for the Lord's people in these days.

1. *First, the Lord's answer shows that things are not always as bad as they seem.*

They were certainly bad enough in Elijah's days. Ahab, we are told, "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Not content with following Jeroboam, the son of Nabat, in the idolatry of the calves at Bethel and at Dan, Ahab "went and served Baal and worshipped him." "He did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." So great was the apostasy from God that it seemed as if Elijah was the only true servant of God left. (See 1 Kings xvi. 30-33 ; xix. 14 ; xxi. 25, 26.)

Yet it is evident that things were better than they seemed. The Lord, Who seeth not as man seeth, saw and knew that there were seven thousand in Israel who had not bowed their knees unto Baal. No doubt this is true also to-day. The condition of things in the professing Church is indeed awful in the extreme. There is a widespread departure from the old truths of the Gospel. Modernism, sacerdotalism, and worldliness have gained a firm footing in the professing Church. Bishops, and other Church of England dignitaries, besides many of the leading Nonconformist divines, no longer believe in an infallible Book. Large portions of Scripture are regarded as legendary, fabulous, mythical, and even immoral. A letter, dated July 11th, 1930, from the Bishop of Chelmsford to one of his clergy, contained this question, "Do you really believe that it is historically true that woman was made as described in Genesis?" Thus men daringly sit in judgment on those Scriptures which our Lord and His apostles regarded as fully inspired by the Holy Ghost, and absolutely true and inerrant. Along with the rejection of the infallibility of Scripture is the denial of the Fall, and of the Scripture doctrine of Redemption. Moreover, churches and chapels are for the most part largely empty, and a widespread

indifference to God and His Word, and an increasing desecration of the Lord's day, are largely prevalent. The condition of things is appalling to every devout and Spirit-instructed mind. The number of the Lord's true people is comparatively few, and godly people are often in such isolated positions that they have to walk alone in their pilgrim path. Yet, in spite of the almost universal apostasy from the old paths there are still great numbers who are true to God, and true to His Word. In villages and towns and cities there are companies of God's people, large or small, to be found. In Continental countries, as well as in America and Canada, Australia and New Zealand, and also in India, China, Japan, Persia and Burma, there are to be found those who have been effectually called by Divine grace. Things are indeed bad, and they are likely to get worse, yet God has His thousands who are walking in the narrow way. Let us then beware of getting unduly depressed. We know for certain that ultimately the saved ones shall be a great multitude which no man can number.

2. *Secondly, God's answer to Elijah teaches us that those who serve Him amid the general apostasy owe their salvation to His sovereign purpose, power, and grace.*

The Lord said, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." In Romans xi. 4, the apostle quotes the Lord as saying, "I have reserved to Myself seven thousand men." The word for "reserve" means "caused to be left over, to reserve, to leave remaining." It is God Who says these words. He Himself reserved to Himself the seven thousand. He, through His gracious purpose and power, preserved a remnant from the general apostasy. Their salvation was not due to themselves. It was wholly due to God's electing purpose and grace. Left to themselves the seven thousand would have gone the evil way of the multitude, but God by His grace saved them!

It is even so with us, dear readers. Are we being kept from the general apostasy of to-day? Have we been delivered from the power of darkness, and translated into the kingdom of God's dear Son? Are we saved with an everlasting salvation? If we are, we have no ground of boasting. It is all due to God's sovereign grace. By His grace we are what we are. He it is Who hath

saved us and called us with a holy calling, "not according to our works, but according to His Own purpose and grace . . . given us in Christ Jesus before the world began" (2 Tim. i. 9). Where is boasting then? It is excluded. We, too, had been in the broad way, had not God's grace rescued us. We, too, had been rejectors of God and His truth, had not God in mercy saved us. To Him, then, be all the glory for our salvation.

3. *Thirdly, the answer of God teaches us that the Lord knows who His people are, and where they are.*

Elijah was ignorant of their existence. "I, even I only, am left," he said. But all the time, scattered all over the land, there was this remnant who had remained true to Jehovah. He knew who they were and where they were. He had counted them up and knew their exact number. He, in like manner, knows who are His people to-day, and where they are. Their names and addresses are all known to Him. Hidden away in villages and towns, in cottages and back streets, and also no doubt in the mansions of the rich, the noble and the great, are many of the Lord's elect people on whom He has had mercy, according to the sovereignty of His will. Unknown to the world at large, they are nevertheless known to Him. Their names were inscribed in the Lamb's book of life before the foundation of the world. "The Lord knoweth them that are His." The very hairs of their heads are all numbered.

4. *Fourthly, the words suggest that "at this present time also there is a remnant according to the election of grace."*

This was the inference which the Apostle Paul drew from the narrative of the seven thousand, though no doubt it was revealed to him definitely that only a remnant of God's ancient people would be saved in this dispensation. Just as in Elijah's days, God in mercy reserved to Himself a remnant whom He saved from the general apostasy, so at this present time there is an elect remnant of Jews who are chosen to be saved by the grace of God.

In like manner there is an elect remnant to be saved from amongst the nations of the earth.

"God at the first did visit the Gentiles, to take out of them a people for His name" (Acts xv. 14). This revelation of the Divine purpose is our encouragement for preaching the Gospel at home and abroad. We are warranted to expect results according to His

revealed purpose. We are warranted to say, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 12, 13). We know that the preaching of the Gospel shall certainly have those results which God in His sovereign mercy has designed. His Word shall not return unto Him void. It shall accomplish precisely that which He pleases, and prosper in the thing whereto He sends it.

God has "much people" to be called, justified, and glorified. (See Acts xviii. 9, 10.) The full number of the redeemed shall be gathered "out of every kindred, and tongue, and people, and nation" (Rev. v. 9). We need not therefore be anxious or worried at the increasing prevalence of evil. Prophecy indicates a general apostasy before the Lord returns. Yet in spite of abounding iniquity our Divine Surety "shall see of the travail of His soul, and be satisfied." All the members of His mystical body, the Church which He loved, and for which He gave Himself, shall eventually be saved. All that the Father gave Him shall come to Him. (See John vi. 37.) They shall come as the result of the preaching of that Gospel which is the power of God unto salvation to every one that believeth. The use of humanly devised methods to attract the crowd is both uncalled-for and unscriptural. When the time to favour a chosen vessel of mercy has arrived the Holy Ghost will quicken, regenerate, justify, and save. He will never neglect His Own work. It is for us to do our Lord's bidding, and make known the pure Gospel of His grace in humble dependence on His blessing. The predestined results will certainly follow, and the redeemed Church will eventually be presented faultless before the presence of His glory with exceeding joy.

The leaders in the professing Church are evidently concerned about the paucity of numbers now attending the various places of worship, and many are feverishly resorting to unscriptural methods to attract larger numbers. Many of the methods employed are unwarranted by Scripture, and much of the zeal resorted to is the outcome of Arminian views of Divine truth. Zeal according to knowledge is commendable. We do well to imitate the Apostle Paul in his earnestness in proclaiming the Gospel and in his constant prayer that the Word of the Lord [might] have free [course and

be glorified. But we need to remember that He was content with preaching the pure Gospel of the grace of God. He placed no reliance upon anthems, solos, musical services, grand choirs, stately processions, Church dramas, floral decorations and the like. He was content to preach Jesus Christ and Him crucified, in demonstration of the Spirit and of power. He was content to sow the seed, and wait the Lord's time for its growth. There can be no doubt that in a large number of pulpits to-day the pure Gospel is rarely if ever preached. The great need of the hour is a revival of Gospel preaching, and of the full unfolding of all the counsel of God from the pages of the inspired Word.

We do not say that we shall fill our Churches if we get back to apostolic methods and apostolic zeal. The time would seem to have come when men "will not endure sound doctrine," and when "they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4). Gospel truth, therefore, is not popular. But though the multitude will reject the truth, God will stand by and encourage His godly and faithful witnesses, so that they will often see some fruit to their labours. In any case, even if like Noah and Jeremiah our testimony seems to be wholly rejected, our duty is to be faithful. Faithfulness in lovingly, humbly, and dependently making known the pure, unadulterated Gospel, backed by a consistent and godly life, is pleasing to God, and that is what we are to be concerned about. The words of the great apostle to the Gentiles need to be ever kept in mind. He said, "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. i. 10).

In these days of growing and appalling apostasy God's true people need to stand firm and perseveringly to walk in the old paths, turning neither to the right hand nor the left. Our attitude should be, Here I stand. I can do no other than go on proclaiming the old Gospel, in dependence on the power of the Holy Ghost, in the full assurance that the Lord will by that means, and without fail, accomplish the number of His elect, and hasten His kingdom.

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## Pilgrim Papers.

## WELLSPRINGS.

*“And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.”—JOSHUA iv. 11. ¶*

THERE are some significant and blessed lessons to be gathered from the history of Joshua. His name was changed, when he was sent to spy the land, from Oshea to Joshua, the former name meaning *let God save*, and the latter *God shall save*. In one we pray for a Saviour; and in the other we are sure of salvation. Thus we see the import of the Divinely inspired words, “Moses My servant is dead: now therefore arise, go over this Jordan, and all this people, unto the land which I do give to them, even to the children of Israel.” Then under the new leadership, we have the history of sending forth the two spies and the saving of Rahab the harlot’s house, by the true token of the scarlet line in her window (redemption’s token) with a full account of the passing over Jordan. “Early in the morning” did the whole host commence their journeying: and precise commands were given as to the order of their march by the officers. “When ye see the ark of the Covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. *Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it.*”

He Who was represented in this symbol of the Divine Presence was and must be followed by His true servants and that without peril. And there was no place that the sole of their feet would touch but the Lord of the whole earth had gone before! The language and experience of chapter iii. 8 is a repetition of Exodus xiv. 13. “Stand still, and see the salvation of the Lord.” They were to “know that the living God was among them,” and we hope to touch upon this more fully a little later on. His special care over them is declared in the thirteenth verse, where we read, “And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.” And since not a word of our God can be broken, all must, shall, and does come to pass as He has spoken.

In the sixteenth verse we read how all the people passed over—not by bridges—not by boats—but by the way their Lord had appointed and provided for. That was the secret. The Divine Presence was there, and this is the lesson we would enforce, that He saw to their safety and well-being by that arrangement that the Ark of the Covenant, borne by the priests, should go down first into the midst of Jordan and then “*stand firm on dry ground,*” and there remain until the last of

Israel's long procession had *clean passed over*. Then when all had passed on, "and everything was finished that the Lord commanded Joshua to speak unto the people, . . . the ark of the Lord passed over and the priests, in the presence of the people." And we know how this wonderful scene in the history of God's ancient people was memorialized by the setting up of those twelve stones in the bed of the river.

What a sweet lesson for Gospel times is enforced here! No Israelite who is of the true Israel need fear the passing over of Jordan's cold stream and icy wave. Death need not be feared and dreaded when faith can cling to Him Who went before for their salvation and Who "through death destroyed him that had the power of death, that is, the devil."

A precious light shone upon this page of Holy Scripture as I pondered upon the reiterated words that the Levites with the ark, when they came to the brink of the river, were to *stand still* and they *stood firm*. Thus Jehovah-Jesus, their Redeemer, saw His people, His Old Testament saints, prospectively safe in their Heavenly possession, safe from the last assaults of the great enemy of souls before that fulness of time when the promised Seed came, Who finally and for all time bruised the serpent's head, plucked out the sting of death by His own death, and rose, the mighty Conqueror over death, hell, and the grave. He it was Who had spoken in promise, "I will ransom thee from the power of the grave."

He had foreseen every one of His elect vessels safe in their haven. He saw His Church, ruined by the fall, and get safe, hid in the clefts of the smitten Rock. He saw her in time when tempted and tossed by sin and Satan, and He saw her in Himself as "more than Conqueror," and thus kept and brought safe Home at last after all the dangers, storms, and quicksands of her perilous voyage. Like Paul's shipwrecked company, "they escaped *all safe to land*," and, as in our text, they "passed clean over."

The living God had been amongst them, and that is why His Church, though in the wilderness, was safe. Jesus, the Ark of the Covenant, sees to the safe convoy of every saint. He has "lost none" whom the Father entrusted to His redeeming love and care. And thus Old Testament saints and New Testament saints alike share in redemption's blessings, and "every one of them in Zion appeareth before God."

Beloved reader, you will understand how this meditation became doubly sweet to my soul, as it proved to be a preparation for the sad tidings which the post at the time brought, that a beloved sister-in-law, and indeed sister in Christ, had been all unexpectedly in a moment gathered to her Eternal Home.

Memories, sweet, sad, and sacred, well up in the heart, and one thinks back long years ago, when Eugenie Whitlock entered our family as bride to the writer's second brother, Clement John Cowell. The wedding took place in the summer of 1878, at Grove Chapel, Camberwell, to which place of worship her father and his family were closely attached. The Rev. Thomas Bradbury was their esteemed and be-

loved Pastor, and held a very warm place in the spiritual affections of this dear young servant of God. He preached a sermon after the marriage, from Ephesians v. 25-27, "Jehovah-Jesus set forth as the Lover, Husband, and Glorifier of His Church," which found a large circulation. Eugenie was deeply attached to Mr. Bradbury's ministry, and doubtless learned many lasting lessons under his experimental and searching teaching that established and built up her soul in the Truth. Several of her Pastor's letters to her appear in the volume of his Life, which show that tender pastoral love and sympathy which is ever a bond between a true sent minister of the Gospel and his people. Mr. Bradbury wrote her upon the loss of a darling infant in January, 1887: "It is with unfeigned sorrow that I write to express our sympathy with you in your time of painful bereavement. The removal of those near and dear to us to the sweet Home of rest prepared and possessed for them above the skies, seems to bring Heaven nearer and make it dearer to our exercised hearts. May the solace and sympathy of the blessed Jesus be yours richly, while your tears are sweetened with the unclouded assurance that your dear little fellow is well provided for, and blessedly attended to, free from the kicks and cuffs of this cold and cruel world."

And when a few months later another darling babe was taken from them, their Pastor again wrote, although himself very ill—"The reminder of our poor frail mortality I received the other day from you, roused up all the sympathy of my best nature for you and C—. Truly you have to learn repeated lessons from our loving Corrector. The beaten path of tribulation must be plodded; and, however much we may try and make our nest and rest down here, the Lord will graciously thwart us."

The Christian love and esteem for her Pastor was sustained through long years, and when Mr. Bradbury was called Home in 1905, my dear sister-in-law wrote me, "I much appreciated your loving, sympathizing letter. I do indeed feel dear Mr. Bradbury's death is a real loss to me, which can never be replaced. He was the instrument used by God to endear His Truth, His Word and the Christ of God to my heart. But one ray of sunshine in this dark cloud of sorrow is, that our loss is his eternal gain. His life work was done, and his Lord and Master, Whom on earth he loved and served so well, has said, 'Enter now into the joy of thy Lord.' The last time I saw him in private was about two months ago at my father's house, when he drove up unexpectedly with Mrs. Bradbury. It was my day for being there, and I feel it to have been a special favour to have met him. He was then so weak and feeble, that he could not bear the weight of a greatcoat, but as he sat and talked, testifying to the goodness of the Lord to him, my heart was melted at every word."

Referring to her earlier days, when with her God-fearing parents she was taken to the Surrey Tabernacle and sat under the ministry of the Rev. J. Wells, she believed she had "convictions of sin and solemn thoughts of Eternity and some touches of God's Spirit upon her soul,"

and a serious illness at that age brought her deep reflections and desires, but which on her recovery seemed buried and forgotten again and for a time the world and its vanities held sway. Yet mercifully, as for every redeemed sinner, "The work which His goodness has begun, the Arm of His strength will complete," and again the Holy Spirit wrought to the disquieting of her soul, and she began to seek hither and thither for comfort and help. It was when in this distress of soul she was led one Sabbath evening to go and hear the Rev. E. Vinall, at City Road, and she has told how the sermon from Habakkuk iii. 18 and 19 "came home to her heart with such power that she felt Jesus *had* washed away her sins in His own blood, and as the preacher seemed to look at her, and say, 'Jesus says, I lived and died for *thee*; I came not to call the righteous but sinners to repentance; come now, and let us reason together—does not this suit you, poor sinner?' she answered inwardly, 'Yes, oh yes,' and coming away she felt all her guilt, depression and sadness gone."

On another occasion the word was with power from the Rev. J. Battersby. The text was, "Thou art my Portion, O Lord," and it remained in sweetness, savour, experimental and providential teaching for many long years, and was often her stay and comfort as adverse circumstances and perplexing paths tried her faith and patience. Truly, she had her "Portion" to the satisfying of her soul in a Covenant-keeping God, and her Refuge was in the Mighty God of Jacob, to her unfailing comfort and support.

In all our communications it was ever spiritual things first. She always enforced the absolute sovereignty of God as the saints' resting place, and the writer was greatly impressed and drawn to her from the earliest days of our long friendship in finding the truths we both loved and had been taught from our earliest childhood were our uppermost theme and delight, and strengthening in their work in our hearts. And it is no small mercy to be able to record how in all her long life, after being thus established by grace, Eugenie was never permitted to call into question any of the fundamental truths of the Gospel and never inclined to follow any of the popular preachers of the day. Her Covenant God was "all her salvation and all her desire." "His blood to atone and His Life to work out our righteousness," writes one of her beloved daughters, was all her hope, as she would often express it, "And each pure word and each pure thought conspired to weave our spotless robe."

She was a constant reader of the GOSPEL MAGAZINE, which ever found a warm place in her affection, and she read each writer intelligently and sympathetically. She remembered how she received a great lift by the way from a poem in its pages, "Who shall roll away the stone?" and the *last letter* she wrote to "R." (although how little we then could have thought it *would* be her last) was on the occasion of her Jubilee in connection with the magazine.

"Ever since," she wrote, "I read in the G. M. that it is your Jubilee in the matter of writing in that time-honoured magazine, I have

intended writing to offer you my warmest congratulations, dear. What a mercy you have been kept in the old paths, bearing testimony to the same precious truths as when you commenced writing, only with deeper, fuller experimental knowledge of them, with no tinge of Modernistic teaching in them. I well remember how astonished I was when dear Mr. Bradbury told me that the writer of 'Wellsprings' was Clem's sister Ruth. It was in the garden of Dulwich House, and I thought how favoured you must be to be able to write like that. Well, dear, your dear Father recognized the grace in his youngest daughter, and was not disappointed. And then you had the chastening of that long illness on your back which further qualified you for writing to the edification and comfort of others. May you still be anointed with fresh oil."

In the earlier years of her married life her cares and duties ever kept her a busy wife and mother, and doubtless often she had her many secret trials of faith and patience. She loved the poem of Bonar's, "Calm me, my God, and keep me calm," and how often she expressed the need of the becalming and cheering influences of her God during those weary days of strain and stress in the Great War, when she would ask others to join her at the mercy-seat on behalf of her three sons, and how when they were marvellously preserved she would speak of the wonderful and gracious answers to prayer.

The ministry of the late Rev. W. Tobitt and the spiritual friendships at the Tabernacle, Hastings, found a warm place in her and her godly husband's hearts, and for many years they were amongst the most regular attendants until a paralytic stroke in 1925 disabled her husband from joining her at the means of grace.

The end of her life was clouded with the great shock and sorrow of the unexpected deaths of a brother and also of a darling little granddaughter. But now she has done with all sorrow and tears and entered that blissful Region where her own three infants and little grandchild had gone before, and she leaves a dear invalid husband to wait a little longer, "in the kingdom and patience of Jesus Christ," when he, too, will join "the spirits of the just made perfect"—and also three sons and three daughters to mourn her loss, but whose memory to them will ever be blessed.

Mrs. Cowell was laid to rest at Hastings Cemetery, on December 16th, 1930, when Mr. Brooker, of Ebenezer Chapel, spoke suitably, helpfully and comfortingly on the occasion.

Truly can we rejoice as we sing—

"Death to a saint is victory won,  
A victor putting on his crown:  
The armour left, the laurel waved,  
The Saviour crowned, the sinner saved.

"Call it not death,—its sting is gone—  
It is accession to a throne—  
A chariot sent from Heaven, to bring  
The ransom'd spirit to the King."

And thus it comes to pass, as in the type of old, all the people will clean pass over. From every age their God has seen and will see to their safe passage. All the Old Testament saints passed through the river of death, with but two exceptions, and those two were translated to set forth it may be the translation of those who shall be living at the time of their Lord's coming. Likewise all His saints shall and do pass over that narrow stream in safe convoy. Some it may be all their lives are subject to bondage through fear of death; some may be dreading a lingering illness; some may be praying against a violent calamitous end. But the Lord of the Covenant undertakes the cause and case of each of His redeemed, and has included "death" in His saint's inventory. "For all things are yours, whether . . . the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's." Having cared for and watched over them all their lives, think you He does not care for and watch over them infinitely and, if *it were possible*, more intently at the need of their supreme helplessness and in the solemn article of death? They have needed Him all their lives. How much more they need Him now in a dying hour! *And He is there!*

" Mine eyes are watching o'er thy bed,  
 Mine arms are underneath thy head,  
 My blessing is around thee shed—  
 'Tis I; be not afraid."

Yes, it is *those that are laid to sleep by Jesus*. Earthly friends will do all they can, but the mightiest, holiest, tenderest of hands puts His beloved saints to sleep, and to awake, satisfied in His glorious Image as their "Portion" for ever.

"Christian brake out with a loud voice, 'Oh, I see Him again, and He tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."' Then they both took courage; and the enemy was after that as still as a stone, until they were gone over." And thus it is with the redeemed host. Jesus, the mighty Breaker, "has divided the sea, whose waves roared," and made Himself the Way for all His ransomed to "pass over to the other side." Well may His dying saints then encourage their hearts.

" And when through Jordan's flood  
 Thy God shall bid thee go,—  
 His Arm shall thee defend,  
 And vanquish every foe.  
 And in this Covenant thou shalt view  
 Sufficient strength to bear thee through."  
 (J. Kent.)

R.

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"THE people of God are bound by nothing but the Word of God."—  
*Dr. C. Hodge.*

## Sermons and Notes of Sermons.

### “RICH IN MERCY.”

A SERMON PREACHED BY THE LATE REV. JAMES ORMISTON ON  
JANUARY 21ST, 1906.

“*But God, Who is rich in mercy.*”—EPHESIANS ii. 4.

“RICH in mercy.” Men count their riches in gold, in silver, in houses and lands. God counts His riches otherwise. He estimates them otherwise. It is quite true, as He Himself has said, “The silver is Mine. The gold is Mine. The cattle upon a thousand hills—Mine,” but you never find God in His Word calling those things riches. God’s riches are found, as our text teaches us, in His mercy. God is rich indeed—no possessor throughout the whole universe comparable to Him. All things are His, and yet, if I may so say, He selects out of those “all things” His mercy, that He may distinguish it by this one word “rich.” God is rich. His wealth consists so largely in His mercy that we poor sinners rejoice in the thought that we have to do with One Who delights in mercy. He rejoices in the exercise of mercy.

An innumerable company of poor sinners have through the past nearly 6000 years been drawing freely upon the riches of God, yet they have not in any sense the least impoverished His mercy—the mercy of the Lord which is exhibited in the Person and work of Jesus. “The mercy of the Lord is from everlasting to everlasting upon them that fear Him,” for there are subjects, special subjects, selected for this mercy. As I just now remarked, God has selected His mercy out of all things which are His as His riches. But He has elected recipients for the enjoyment of this mercy of His. All things the Lord doeth He does according to the counsel of His Own will. None can change Him, or say, What doest Thou? And none can let or hinder the exercise of His mercy when He wills to use it. When He says, “I will have mercy on whom I will have mercy,” none can reverse it, none can qualify it or reduce it in the smallest measure. Wherever God grants mercy for Christ’s sake to a poor needy sinner, remember He bestows it freely. Mercy cannot be purchased, nor can we merit mercy. We have sinned, dear friends, we have sinned, grievously sinned. God has, however, interpreted the secret, and shown us in the Gospel how mercy can rejoice over judgment. The judgment fell on the sinless Substitute on the cross, “Who His Own Self bare our sins in His Own Body on the tree.” And there, at the cross, in virtue of His meritorious sufferings unto death, “mercy and truth met together; righteousness and peace kissed each other.”

There is the solution of how God can show mercy to guilty sinners—because He has received compensation, because He has received perfect satisfaction at the Hands of His Co-equal and Co-eternal Son. “Behold the Lamb of God,” for in Him you have a perfect answer to the question, “How should man be just with God?” And how can God be

just and yet be the Justifier of the ungodly? The blood of the cross again answers the inquiry. God is rich in mercy. The blood of the cross has opened a channel for the outflow of that infinite mercy of His. The mercy of God, like His power, is irresistible in its course. You have that in the words already quoted. "I will—I will have mercy." That is an irresistible communication of His mercy to the poor perishing sinner. Someone has said, an ancient writer, that God only pours His mercy into broken vessels. Broken vessels alone receive communications of Gospel mercy—broken hearts, contrite spirits, sinners burdened unto death with a sense of guilt, whose soul-cry is, "God be merciful, merciful to me, the sinner." Broken vessels can alone receive, and, let me add, alone retain the free mercy of God. Gideon's pitchers were at their best, you remember, when they were broken, then it was the light shone forth. So long as they were unbroken darkness ruled, but being broken to shivers the light shone forth to the terror of Israel's enemies, and to the great joy of the Lord's gathered host. And so it is, a broken heart is a pearl of great price in the sight of God. "The Lord is nigh unto them that are of a broken heart"—*very nigh*. "To this man will I look"—and that is the man of the contrite spirit, of a broken heart, who trembles to touch the Word of God. But the Lord emboldens broken hearts to venture—I use the word not in its human meaning—to venture upon mercy, Covenant mercy, free mercy, everlasting mercy, manifested in the Face—the Person and Work—of the Lord Jesus. Those who thus in a holy, Heavenly sense, venture upon the mercy of God in Christ, receive assurance of iniquity being blotted out, and transgression being righteously covered. Blessed is the man here to-night to whom the Lord will not impute sin. This blessedness cometh upon all believing repentant sinners without distinction of person, Jew or Gentile. "God is no respecter of persons." If men exalt themselves He will abase them. If men, through grace, humble themselves, He will exalt them. God's work goes on in the exact opposite direction to man's thoughts. Man honours the great, and the prosperous, and the rich, and the powerful. God looketh not upon human greatness to esteem it. He despises it. All the glory of the nations in His sight is as nothing, as nothing, and less than nothing. All the glory of man in the estimation of God, Who seeth not as man seeth—the glory of man is as a flower of the field, springing up this morning, cut down at noon, gone in the evening, its place knowing it no more. And so is the glory of the world passing away, and the lust thereof—passing away while men are gazing on it and glorying that they possess it. God's riches, I repeat, are found in the mercy He shows poor, broken-hearted sinners. Is there one here to-night?—is there some one heart here to-night which knoweth its own bitterness and brokenness—bitterness of soul, brokenness of heart—Godly sorrow for sin, simple faith in the mercy of God as exhibited in the Person of Jesus, peace with God, a sense of Divine forgiveness, a knowledge of personal acceptance in the Beloved One?

This Epistle from which our precious text is taken deals repeatedly with the subject of the riches of God. Notice the word "riches"; notice further the expression, "the exceeding riches"; thirdly observe "the unsearchable riches"—mentioned in this short letter. "The riches" you find in the first chapter, the seventh verse. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will"—according to the good pleasure of His will—"to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." That is the measure of forgiveness. That is the measure of acceptance. It can only be measured by the riches of God's grace—not mere grace, not a little grace, but much grace, riches of grace, and riches, too, from God's Own standpoint. God alone can value the nature of His grace. We may speak and speak again of the depths of His grace, but at the most we can but speak. Who can fathom the deeps of the infinite grace of God in the Person and work of His dear Son? And who can justly estimate what the forgiveness of sins cost the Saviour in order to His obtaining it for His brethren? Riches of grace—riches that none of us can more than guess at.

And then, further, we have "the riches" in the first chapter, and the eighteenth verse—the riches of God's glory. The apostle prays for these Ephesian believers, saying, "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Who would have looked for the riches of the glory of God in the saints, that there it should be discovered in the plenitude of it? Yet there it is. There is not a believer here to-night—a quickened sinner that is—who is not the depository, the depository of the riches of the Divine glory, as the same inspired apostle, writing to another Church, spake: "all things," he said, "are yours"—all things, "and you are Christ's; and Christ is God's." All things are yours, and ye are not your own, but bought with a price, and His you are Who purchased you with His blood. Now you are the depository of the glory of God's inheritance. You are not your own but His, His inheritance. He has redeemed you unto Himself, and constituted you kings and priests unto God the Father. And you may marvel at these things, knowing them as yet but in part, but hereafter shall you know them perfectly. Nevertheless, notwithstanding your knowledge is at present imperfect, you are yet a depository of the riches of the glory of God's inheritance. There are two aspects of this inheritance which ought not to be confounded. The Lord is the Inheritance of His people, and on the other hand Jacob is the lot of the Lord's inheritance. There is a reciprocity of possession. "My Beloved is mine, and I am His"—I am His. Not the one without the other. So that when the Lord

purchased my salvation for me, and the Holy Ghost confirmed it upon me subjectively, wrought it within me, then did I become a vessel the substance and fulness of which were nothing less than the riches of the glory of God's inheritance. Dear friends, these things are beyond us, far beyond and out of sight, comparatively speaking. We see but flashes of truth, sparkles of truth. And if these sparkles of truth Divine are so glorious, what must the fulness of the sunshine of these deep truths be, in its nature, in its essence? "The riches of the glory of His inheritance in the saints."

My mind is led to the eighth of Proverbs, the eighteenth verse: "Riches and honour are with Me; yea, durable riches and righteousness." The God of wisdom speaks. He has not a mere temporary interest in the objects of His love, but He has an everlasting interest in them, and they will be His riches, His durable riches throughout eternity. The riches of His glory will they be world without end. Oh, that these truths might in their sanctifying power humble us ever more and more, dear fellow-believers. To think that we should be lifted up from the dung-hill and placed amongst the princes of the Lord's glorified people! Yet such is grace; such, the riches of grace; such, the exceeding riches of grace; such, the unsearchable riches of Christ.

"Pause, my soul, adore and wonder,  
Ask, oh, why such love to me?"

*Grace* has put me in the family—grace, sovereign, free, effectual, preserving and presenting grace. Oh, to grace how great a debtor!

Mercy—"God Who is rich in mercy." It is all due to mercy. Salvation owes its origin to mercy; salvation—its execution to mercy; and salvation owes its perfection to mercy. Mercy will be, I take it, the everlasting theme of the praises of sinners saved by grace. "Unto Him that loved us and washed us from our sins in His Own blood." There you have the song in a few words—all the honour, all the glory of this ascribed to Him Who loved and Who gave Himself. That is mercy. And God will thus receive without ceasing the tribute of His people's praise, according to His will. "This people have I formed for Myself, they shall show forth My praise," means not merely during our little stay down here, but during our everlasting portion and life of service and worship up there. "This people have I formed" by grace, regenerating grace, calling grace, convicting grace, converting grace, justifying grace, preserving grace, and presenting grace. "This people"—upon this people have I set My heart. "Yea, saith the Lord, I have loved thee with an everlasting love; therefore with loving-kindness," or, mercy, "have I drawn thee"—for in the Hebrew the word for "mercy" is often translated "lovingkindness." And if you ask me for a definition of mercy as the Scriptures themselves explain it, then I say mercy is lovingkindness. And what is lovingkindness? Mercy—mercy. "Therefore with lovingkindness—with mercy—have I drawn thee." And there never yet was a sinner drawn to Jesus otherwise. True, the Lord's methods of drawing sinners vary greatly.

There are no two sinners called by grace, present here this evening, whose calling or vocation in the day of the Lord's favour, when compared the one with the other, would be found to be precisely alike. Resemblances—yes. Affinity—yes, but identity—no. But yet, although so variously called, all called by grace, and all drawn by loving-kindness—mercy, mercy—He delighteth in mercy. It is proper to His character. It is not said, He delighteth in wrath. It is said, "He delighteth in mercy." Oh, let us bow down before Him Whose truth it is, adoringly and praisefully and gratefully, and never cease to testify to the riches of His mercy toward us, each uttering his own testimony concerning the mercy that was determined for him in a past eternity, manifested in the fulness of time, and applied—communicated—by God the Holy Ghost in due season.

May the Lord bless His Word for Christ's sake. Amen.

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### SEALED EVIDENCES.

FROM A SERMON BY THE LATE MR. J. C. PHILPOT, BASED ON  
JEREMIAH xxxii. 14.

(Communicated.)

It is evident that we may, spiritually and experimentally, explain a sealed evidence to signify, in the first instance, a secret evidence, an evidence that lies hidden from the eyes of men and is only between God and a man's own soul, corresponding to the words, "The secret of the Lord is with them that fear Him; and He will shew them His Covenant" (Ps. xxv. 14). I shall have, then, now to unfold some of these secret evidences of an interest in the love and blood of Christ; and we may observe that, though secret, they are "sealed" as bearing God's own stamp and attestation.

Now what is the first of these sealed or secret evidences?

#### 1. THE POSSESSION OF DIVINE LIFE.

"You hath He quickened, who were dead in trespasses and sins." "The Son quickeneth whom He will." "I am come that they might have life, and that they might have it more abundantly." Until Divine life is communicated to the soul out of the fulness of Christ, there is not, there cannot be, any evidence of interest in His precious blood. Whatever be the secret purposes of God, it is impossible that either he who is dead in sin or dead in a profession can have any evidence of an interest in atoning blood, or that anyone could so judge of him who is possessed of any discernment of what grace really is. This, therefore, is the reason why I have laid it down as the first sealed or secret evidence; for until Divine life is communicated there is no evidence. But no sooner is Divine life implanted in the soul than it begins to bubble and spring up, and thus to manifest its existence. The Lord, therefore, told the woman of Samaria, "The water that I shall give him shall be in him a well of water springing

up into everlasting life." When Divine life is communicated it immediately begins to manifest itself, for it is like a spring in a field, or out of a hill-side, which breaks forth, as it were of itself, and cannot be kept back or pent up by putting your foot upon it.

It is surprising what a change is created in the soul by the communication to it of Divine life. It is truly, as the prophet speaks, that "in the wilderness waters break out," the wilderness heart of man, "and streams in the desert," that parched ground of the soul, that dry and thirsty land in which there is neither food nor water, that habitation of dragons where each serpent lies coiled up in his den. But even there, at the voice of the Lord, which is upon many waters, "the wilderness is made a pool of water, and the dry land springs of water." How soft, how tender, how simple and sincere, how full of life and feeling, how earnestly bent after God, how thoroughly changed from its former carnality and worldliness is the soul made alive unto God by regenerating grace! It is impossible to describe it, and yet without having known and felt it, all our religion is vain, for it never had a real beginning, it never came as the pure gift of God; and a profession built upon it will only end in eternal sorrow.

Now though this evidence, as being sealed or secret evidence, is hidden from the eyes of others, it is not hidden from its favoured possessor; for it is, so to speak, like a spring in a field, its own evidence. I do not mean to assert that it is always known as such in its first communication, for at that time there is usually little judgment or discernment of the Word of God in the soul; but that a change has been wrought within, and that this change manifests itself by a springing up of a hitherto unknown life, and a flow of new and peculiar feeling in the soul, is, to my mind, beyond all question.

## 2. THE FEAR OF GOD.

But we will now take another of these sealed or secret evidences of an interest in redeeming blood, and that shall be *the fear of God*. This, though not the first evidence, is the first Covenant blessing and a pledge of all the rest. "I will put My fear in their hearts, that they shall not depart from Me" (Jer. xxxii. 40). But now observe how this evidence is connected with that which I have described. It is declared to be "a fountain of life, to depart from the snares of death" (Prov. xiv. 27). Do you not see the connection here between the fear of God and the implantation and possession of Divine life? For it is "a fountain of life," and, therefore, there is Divine life in it as its foundation and substance. We also read that "by it men depart from evil" (Prov. xvi. 6), and we know very well that till a man departs from evil there is no evidence of his possessing the life of God.

Now this fear of the Lord makes a man's conscience sore and tender. It therefore opens a way for the law to come into the conscience with its piercing convictions; for till the heart is made alive unto God by quickening grace and the conscience made tender and

sore by the implantation of godly fear, a man has no ear to hear so as to fear any threatenings, as he has no ear to hear so as to believe any promises. It therefore makes a way, so to speak, for the law to come into his conscience as a convicting word from the Lord to bring him in guilty before God. And though this fear, as coming from God, as a new Covenant grace and gift, is a filial fear, is clean and enduring for ever, co-exists with every other grace, and stands in abiding union with faith, hope, and love; yet as through the condemning sentence of the law and the accusing verdict of a guilty conscience, there is almost invariably mixed with it a great deal of servile fear which hath torment, it is hard to distinguish at times whether we are in possession of the fear of the Lord, which is our treasure and a fountain of life, or merely under the influence of that fear which worketh death and is ever attended with guilt and bondage. But sooner or later the matter is made clear to those who possess it, and they have the fear of the Lord as a new Covenant grace; for in due time the love of God shed abroad in their heart, which casts out the fear which hath torment, strengthens that godly fear which is a fountain of life and the beginning of wisdom, and which those of old possessed in such ample measure when "they walked in the fear of the Lord and the comfort of the Holy Ghost" (Acts ix. 31). This fear is to be most tenderly cherished and never brow-beaten, despised, or resisted; for if we are to serve God acceptably, it must be with reverence and godly fear. We are also bidden to pass the time of our sojourning here in its exercise, and are exhorted to "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (Heb. xii. 28; 1 Peter i. 17; 2 Cor. vii. 1).

But what shall I say is another of these sealed or secret evidences?

### 3. A SPIRIT OF PRAYER.

Wherever the Lord begins a work of grace upon the soul by quickening it into Divine life, planting His fear deep in the heart and making the conscience alive and tender, He pours out, according to His promise by the prophet Zechariah (xii. 10), the spirit of grace and supplications.

Now this spirit of prayer thus poured out upon the soul distinguishes the convictions which are spiritual and in God's saints from the convictions which are merely natural, and which may be found in the very worst of God's enemies. It is a great mistake to suppose that none have convictions of sin but those who are called by God's grace. I have known myself several instances, and have heard of more, in which there were the deepest convictions of sin that never issued in manifested salvation, but either ended in despair or gradually wore off until the subjects of them went back into the world. But those who were thus convinced of sin never had the spirit of prayer given to them; for the spirit of prayer enables the soul under these convictions to pour itself out before God. And though the sin-burdened child of God may not, and probably will not, get sensible relief for some time, yet still there is so far a measure of relief com-

municated to him by the very power that is given him to pour out his soul before God by God's Own Spirit, that it lightens a good deal the weight of his convictions and supports him under them. We do not find it anywhere recorded in the Word that Cain, or Saul, or Ahithophel, or Judas prayed. And yet these men had very sharp convictions; enough to drive one to despair and the others to suicide. God had not poured out upon them the spirit of grace and supplications, and, therefore, when convictions fell upon their conscience they had nothing before them but wrath and hell, terror and despair, and thus they perished in their sins. But the Lord pours out upon this people the spirit of grace and of supplications for the very purpose of counteracting this despair and enabling them to pour out their hearts before Him as a God Who heareth and answereth prayer.

If God has blessed you with this praying spirit, you have a sealed evidence, and this will one day, if not now, prove your title good.

Another secret evidence is—

#### 4. A BENDING OF THE SOUL TOWARD TRUTH.

You will find in persons under great natural convictions an enmity to God's truth, rather than any falling under it, or bending toward it. When their presumption and hypocrisy are detected, so far from falling under the power of the Word that speaks of judgment or any bending of their mind toward it, as testifying of mercy, they hate God's truth with mortal hatred, and manifest the enmity of the carnal mind against it. The sovereignty of God, the doctrines of election and predestination to eternal life, the thorough helplessness of the creature, the depth of the fall, and that nothing short of free, distinguishing and superabounding grace can save the soul, are fought against by them with deadly enmity, though they may have the curse of the law and the terrors of the Almighty as a burning fire in their conscience. Thus they rebel against the light, and by doing so prove themselves children of darkness.

But how different is the case with those who are under spiritual convictions. In them the Lord secretly, by applying His Word with sweetness and power to their believing heart, raises up a bending toward truth. Being children of light they bend toward the light. You may see this naturally in a plant. Look at a geranium in a window or greenhouse. You will see that it always bends towards the light. To preserve, therefore, the plant in any degree of shape and symmetry, the gardener is obliged to keep continually turning it round, so as to bring every part to the light. So it is in grace; there is a bending of the soul toward the light, and for the same reason spiritually as with the plant naturally. Without light the plant cannot thrive. It therefore instinctively loves the light, seeks it, and bends towards it. So the living soul loves the light, comes to it, seeks it, and bends toward it, in faith and affection. In a new-born soul there is, as in an infant left in the dark, a crying after light. To illustrate this, I cannot help quoting a few simple lines by a great modern poet, which have often struck me as containing

much spiritual truth, though it is to be feared that he who wrote them had no such meaning or intention :—

“ And what am I?  
An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry.”

How true this is in grace! As an infant in the night cries for the light, as afraid of the darkness and loving light, so a child of grace cannot bear to be left in the dark, and is, therefore, ever crying out for light, and bending toward it, eager to catch the least glimmering ray.

Now, it is this bending of the soul toward truth, the secret movements of the mind toward the Word of God, seeking instruction, encouragement, and consolation from it, receiving it as from God's mouth, and embracing it in faith and hope, which distinguish the living child from the dead professor, and prove its birth of God.

Another sealed evidence is—

#### 5. A SECRET LOVE TO GOD'S PEOPLE.

An esteeming of them as the excellent of the earth, a feeling unworthy of being even in their company, and yet a desire to hear their conversation, to resort where they resort, and be with them in life and death. We see this beautifully exemplified in Ruth's cleaving to Naomi when Orpah left her: “ And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God ” (Ruth i. 16). We trace this feature, also, all through the Acts of the Apostles, that no sooner were any called by grace, than they joined themselves to the Lord's people, and abode with them in spite of the heaviest persecution. And does not John give this as a blessed evidence of Divine life? “ We know that we have passed from death unto life because we love the brethren.”

Now these are sealed evidences in the sense of being *secret*, because they lie between God and the soul. And yet, though in this sense they are sealed, they still retain the original meaning of a seal: for they are God's Own stamp, if not a full attestation to His work, and thus carry with them an internal evidence of a possession of, if not an assured interest in, the life and grace of God.

### SEEKING THE THINGS ABOVE.

EXTRACTS FROM A SERMON ON COLOSSIANS iii. 1,

BY MR. J. K. POPHAM.

SEEK Him in one particular, namely, as “ the Spirit of wisdom and revelation in the knowledge ” of Christ. Here the Divine Saviour is distinctly revealed. His eternity as the Son of God, His Incarnation, and so becoming the Son of man, the imputation to Him of sin, His dying the guilty death of His people, that they might live; His burial,

His resurrection, and the showing of Himself alive after His passion by many infallible proofs; His ascension into heaven, His presence there at the right hand of God, and His intercession—these are all clearly revealed in this blessed, this infallible Book, the Bible. You may say, "We believe all these things"; and well it is you should believe them, but how do you believe them? Christ said not only, "Take heed what ye hear," but also, "Take heed how ye hear." And one may apply it to the reading of the Scriptures. Not only take heed that you read them, and generally and implicitly believe them; but take heed how you read them. Do you believe them because the Holy Spirit has shined into your hearts on any or all of them? Because He has made them spirit and life in you? Take heed to this; and seek the Spirit of Christ, that He may be in you "the Spirit of wisdom and revelation in the knowledge of Him"; that you may see the glorious Son of God in your own nature by precious faith. So seeing Him, you will run after Him, He will be an attraction, an attraction more powerful than the attractions of this life, of this world. I wish we all knew the loveliness of Christ in the light of the Holy Spirit—the loveliness of His Person, of His Suretyship, of His vicarious death, of His vicarious burial, His vicarious resurrection, and His ascension into heaven; that we knew Him, that we knew Him better in this His all loveliness, His lovely suitableness, His pity, His compassion, His forbearance, His patience, His power, His faithfulness, His love; that we knew the fountain which He opened for sin and for uncleanness.

Seek the Holy Spirit to reveal in you again and again, and, yet again, this Divine Person Jesus Christ in all His fulness of grace and love. "If ye be risen with Christ," seek to know Him more, and seek that the evidences you have of grace in you may be enlarged, and that you may be comfortably established in the knowledge of your interest in Him; that you may say, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Do ask the Lord to give you His good Spirit; you are sure to go astray without Him, sure to go to sleep in your religious profession without Him. But if this Divine Person, the Holy Ghost, be given you, and be in you as a well of water springing up into everlasting life, then you will be lively; faith will be full of energy in seeking; full of hunger, opening the mouth wide, that God may fill it. He will bring you to want communion, to seek communion with God. He will tell you this, that all the flourishing of grace, all the abounding of mercy, all the sweetness of love, all the blessedness of Divine peace—all of them you will see to be in their fulness in Christ; and that He, having "ascended on high, received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them."

In the next place, seek to walk with God. "Enoch walked with God." Noah found favour in the sight of God, and walked with Him. To Abraham God said, "I am the Almighty God; walk before Me,

and be thou perfect," sincere. To walk with God is to agree with Him. "How can two walk together, except they be agreed?" Are you agreed with God? Do you agree that He is God? Do you agree that He is All in all in salvation? Do you agree that His Will is best, though you want your own will again and again? Do you agree that His precious blood has infinite worth, and can cleanse all your sins? That His righteousness justifies, and presents the sinner who wears it, spotless and without blame before God? Do you agree with His Word? Have you been brought to His terms?—that sinners, to be saved, must be lost; to be filled out of His fulness, must be empty; to be strengthened with His strength, must be weak; to walk in His light, they must have none of their own? Do you agree with Him? Do you really in heart, in judgment, in affection, and in your own souls agree with Him? Then from time to time you will fall flat before Him, ask His presence, seek His guidance, pray for His support and His protection. He is above, He sits at the right hand of God. Then seek this great thing. How many of you really walk with God? You must know Him to walk with Him; be agreed to walk with Him; have His Spirit and guidance, to walk with Him. Seek these things. "How can I attain to it?" Jesus can give it you; the Spirit can bring it to you, can fill you with wisdom, so that you know which way to go. He can show you the difficulties and obstructions, so that you may avoid them, by faith cleaving to the Lord Jesus; can show you the evil of a hardened conscience, and cause you to pray against it, and give you to feel the Divine peace that His blood and presence give, so that you may walk with God in peace.

You cannot wish Him to come unless you know who He is, and what He is, and what He can do. If you see His beauty, His suitability to save a sinner, His death and love for sinners, His kindness in bearing with them; if you see that He has infinite condescension to sinners, to receive them and to eat with them, then you will say, "When wilt Thou come unto me? Lord, may I have Thy presence?" The presence of God with a sinner is salvation. The presence of God in a Church is salvation, and, in a sense, it is more, it is glory. "The Spirit of God and of glory resteth" upon a sinner when Christ is with him; it rests upon a Church when Christ is with it.

Now, my friends, I leave these observations with you, praying that God may stir up each child of His to diligence and to the obedience of faith in this word: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Infinite goodness, everlasting love, justifying righteousness, Divine forgiveness, perseverance, likeness to the Lord Jesus, hope in His mercy, these are the "things which are above." John in his first Epistle says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. . . . And it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

And every man that hath this hope in Him purifieth himself, even as He is pure." Brethren, "if there be any virtue, and if there be any praise"—if there be anything in God suitable to you, anything you desire of Him, "think on these things," and think on the text. If you forget all I have said, think on the exhortation, think on that which in a sense conditions what Paul says, "If ye then be risen with Christ"; if that infinite goodness has reached your hearts, then your alone satisfaction is in God. Therefore seek these things which He has to give, which His love bestows, which His Spirit brings. Seek these things. Seek reconciliation, seek restoration, seek perseverance, seek heaven.

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SERMONETTE.

"RISEN WITH CHRIST."

BY THE VEN. ARCHDEACON NOYES, M.A., B.D.

God's believing people are assured in His Word, that they have been raised with Christ. "If ye then be risen with Christ," we read in Colossians iii. 1, or as the R.V. correctly translates, "If then ye were raised together with Christ." According to the Greek idiom, the word "if" does not throw doubt upon the fact, in the case of true believers. What, then, is this resurrection? It is not the resurrection of the body. That is to take place in the future. It is a resurrection "together with Christ," by reason of union with Him.

The sins of all who believe on Him were laid upon Him. "Jehovah hath laid (or *made to meet*) upon Him the iniquity of us all" (Isa. liii. 6), so that when He, the Head of the Church, and its Surety and Substitute, died, all the members of His mystical body died with and in Him, paying the penalty of their sins, which were thus atoned for. And when He rose again, they rose with and in Him, "Who was delivered for our offences, and raised again for our justification" (Rom. iv. 25; see Eph. ii. 6). Then, what a wonderful statement we have in Colossians iii. 3: "Ye are dead (ye died), and your life is hid (laid up in store) with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory."

The writer was walking, many years ago, one Sunday evening, in a street in the city of Glasgow, when he heard, in passing, a man quote the first part of this Scripture to his companion, and it fell upon his heart with much power. It is indeed a marvellous word. Oh, reader, do you realize these truths? If not, seek the grace of the Holy Spirit, that you may have an experimental knowledge of them, ere it be too late.

And now note the practical exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

These are days in which worldliness has come upon the professing Church like a devastating flood. The broad line of demarcation has

been obliterated. "Philippians iii. 18, 19, tells us that those who mind earthly things, though Christians in profession, are the enemies of the cross of Christ, and that their end will be destruction. Such is the state of the masses of Christendom to-day—minding earthly things; filled with the love of the world and dead to the spiritual heavenly things" (Dr. A. C. Gaebelein).

But, if we have a spiritual understanding and enjoyment of the precious things which are involved in having died and having been raised together with Christ, earthly things will lose more and more of their attraction, and Christ will become more and more precious. Then, indeed, as the Apostle Paul declares, we shall "*walk in newness of life*" (Rom. vi. 4-6).

### DIVINE LOOKS.

Most people know something of the different meanings which may be conveyed by a look.

We have heard of the mother who says very little about the undutifulness of a child, but whose every look and gesture tell of pain. We may have heard of a father who does not talk a great deal, but who looks extremely happy when he hears of his child's upright walk. We have seen, perhaps, the child who suddenly changes from temper to "sunshine" at a look from mother, or the effect of a loving, entreating look from a sister upon the wayward brother. The girl who looks for a nod of approval from father, and gets it, can tell, if she would, of the joy which that look brings her, and the lad who watches from the ship to catch his mother's farewell glance has a feeling too deep for expression as he finds his whole being respond to that look of tenderness and love.

The psalmist yearned for something very real when he cried out, "O Lord, *look* Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy Name" (Ps. cxix. 132). He longed for a sense of God's love and favour to him.

When Peter had so grievously sinned against the Lord Jesus, one *look* from his Saviour melted his heart (Luke xxii. 61-62). When the poor man who had a lunatic son brought him to the Lord Jesus, his prayer was, "*look upon my son*" (Luke ix. 38). He knew that if the Lord Jesus did but turn His eyes towards that afflicted child He would have compassion upon him and heal him.

Now there is another side to this matter, and it is this: the Lord Himself bids us to look unto Him that we may be saved (Isa. xlv. 22), and the one act is sure to be followed by the other. Those who look to the Lord Jesus to save them, do so because He has first looked upon them, and has by the Holy Spirit worked upon their hearts and minds so that they desire Him and seek Him. This looking unto Him is sure to be followed by a blessing. For instance, whilst the apostles "*looked stedfastly toward heaven,*" as the Lord Jesus ascended, they

were joined by two angels, who gave them this joyful promise, "as ye have seen Him go into heaven," so surely shall He come again in like manner (Acts i. 10-11). Christians still wait for the fulfilment of this promise and with patience they look forward, knowing it shall be accomplished.

When God bade Aaron pray, "The Lord lift up His countenance upon thee, and give thee peace" (Num. vi. 26), it was a declaration that He knew how precious a favourable look from Him would be to His people, for it would be a look of reconciliation in the Lord Jesus, and such a look does make His people glad. The psalmist placed great value upon such a look. He said, in substance (Ps. iv. 6-8): Most people seek for some outward and material advantage, but "Lord, lift Thou up the light of Thy countenance upon us," and it will be more to us than all worldly prosperity.

When men are walking in the way of God's commands He does shine upon them, but when there is a departure from Him, then a cloud is sure to arise and there is a being shut off from God's immediate blessing.

Many times did Israel experience these changes. So long as they obeyed God's laws and worshipped and honoured Him, so long they had outward peace and protection, but when their hearts grew cold and they turned after false gods, then, sooner or later, trouble came upon them.

This was especially noticeable in the days of the Judges. For awhile the people would profess to serve God, then quickly they would go astray again, and at a certain period of these defections they were completely in the hands of the Midianites and were greatly oppressed. So bitter was their condition that they could not call even the product of their own labour their own. They might sow their seed, but as surely as the grain was ready to be cut, the Midianites swept down upon them and carried almost the whole crop away. It was the same with their sheep and cattle (Judges vi.).

In this terrible plight one young man, who seems to have had some true reverence for God, sought to provide for the family needs by secretly gathering some portion of the harvest and threshing it at a spot which was not likely to attract attention. Whilst thus engaged—and we must remember it was after the Lord had sent a prophet to rebuke the people, and when therefore he was, no doubt, bemoaning the sad state of that once-favoured nation—the angel of the Lord (the Son of God) appeared to him, and said, "The Lord is with thee, thou mighty man of valour." Gideon could not credit the words; he believed in God, and he knew what God had done for Israel in the past, but he feared they had sinned beyond forgiveness, and therefore he was afraid to believe the good news. However, "the Lord looked upon him," and said, "Thou shalt save Israel from the hand of the Midianites" (Judges vi. 14). Gideon is afterwards included amongst those "who through faith subdued kingdoms," etc. (Heb. xi. 32-33).

"The Lord looked upon him." This look was all-powerful. It was

the same Lord Who looked on Peter, Who looked on the lunatic boy, and Who bids us "look unto Him."

When the dying Israelites looked to the brazen serpent at God's command, they were healed, and all those who, feeling the awful disease of a sinful nature working in them, cry unto God for salvation in the Name of the Lord Jesus, shall be saved; for that is looking unto Him, and all who do look to Him learn that He was looking upon them, and it was His look of love which caused their will and affections to turn to Him for salvation.

P. I. B.

### THE TRIUMPH OF FAITH.

I HAVE lately been reading an old book, found amongst treasured books, by the saintly Samuel Rutherford, who lived so much in the very atmosphere of Christ that we find diamonds of purest lustre scattered in great profusion throughout the pages of his writings. Truly did Mrs. Cousins interpret the spirit and longings of Samuel Rutherford in her lines:

"Oh! Christ, *He* is the Fountain,  
The deep sweet well of love!  
The streams on earth I've *tasted*,  
More deep I'll *drink* above:  
There, to an *ocean* fulness,  
His mercy doth expand,  
And glory, glory dwelleth  
In Immanuel's land."

I have stood by the grave of Rutherford several times in the Resurrection ground of the ruins of the Cathedral of St. Andrew's, and felt the sacredness of the spot, so close to his sleeping dust. Ah, what will it be when he shall rise at the sound of the trumpet call?

"I shall sleep sound in Jesus,  
Filled with His likeness rise  
To live and to adore Him,  
To see Him with these eyes."

There are many most precious sights of Christ in *The Trial and Triumph of Faith*. It is difficult to select from, but the pages on "Christ in you the hope of glory" are *very* sweet and satisfying to the Christ-loved and Christ-loving soul.

"Faith leadeth us to a mystery that none knoweth but such as are the intimate friends of Christ, and are put upon all Christ's secret cabinet councils. Glory is so taking a lover that it will deprive a natural man of his sleep; but the glory of a kingdom revealed in the Gospel is the flower, marrow, and spirit of all glory imaginable. What is the riches of glory? That I should preach the gold-mine of the riches of the glory of Christ, so deep that none can find them out, and so large that when they are found out, men and angels shall not find their bottom. Oh, what foldings, and turnings, and inextricable

windings of glory are lapped up in Christ! Yea, treasures, all treasures are in Him. So it is called a weight of glory; but a weight eternal, a weight aged, and full of ages of glory—an exceeding great weight; and not that only, but a far more exceeding and eternal weight of glory. Do but weigh how weighty precious Jesus Christ is, how heavy and how massy and ponderous the crown is, and what millions of diamonds, rubies, sapphires and precious stones do shine and cast out rays and beams of pure and unmixed glory out of His crown. What smiles and kisses breathing out glory on thy now sinful face shall come out of Christ! Now the light of faith, even as a lantern, or a day-star in a cloudy dawning, leadeth thee up to this.

“Christ in you the hope of glory! How in them? By faith. Christ the hope of glory is Christ the glory hoped for by a figure—that is, faith putteth Christ and heaven in you by hope. So in the believer there is Christ the Lamb, the throne, the glorified angels, and sinless and blessed musicians that stand in a circle about the throne, praising Him that liveth for ever. All these are in the believer by faith; and in Him is heaven, the tree of life, the higher paradise, the river of water of life. Unto all these faith inviteth the soul, and they be all nothing to Christ the hope of glory. . . . So Christ standeth, the only hope of the house of heaven, a King by hope, the King of hope; and all hope of the captives and sons of hope, and all the glory of His Father’s house, hangeth upon Him. Christ hath all the heirs upon His shoulder, and faith investeth the believer in all this power and glory.”

Such language bespeaks a heart living, actually living, for life or for death. Such was Rutherford, and such are the features of the believer’s life now. Such are the characteristics of the Church of Christ in all ages. Christ is all and in all.

That precious Christ, so precious to the Father, so precious to His blood-bought saints. “How precious also are *Thy thoughts* unto me, O God! how great is the sum of them!” His thoughts are precious, His love is precious, His redemption is precious, and unto you, dear believer, *He Himself* is precious. From this precious love there is no separation. “Once in Him, in Him for ever.” That is a most cherished portion in Romans viii. 32, “How shall He not *with Him also* freely give us all things?” With Him also. How the God of all comfort piles up His love and His gifts! Joined in Him we have no gift, no grace, no joy, apart from Him. “Christ Who is our *life*.” Christ Who is our *Heaven, the Face we long to see*.

“I will not gaze at glory,  
But on my King of grace;  
Not at the crown He giveth,  
But on His pierced Hand:—  
The Lamb is *all* the glory  
Of Immanuel’s land.”

“*With Me* where I am,” *His joy*. Continually *with Thee*; our joy.

NETTIE.

## THE FLOOD AND THE EXODUS.

## CONFIRMATORY EVIDENCE.

(FROM AN ADDRESS BY A. RENDLE SHORT, M.D., B.Sc., F.R.C.S.,  
GIVEN IN LONDON ON APRIL 9TH, 1930.)

PERHAPS no story in the Bible has been more discredited than the account of the Flood. People thought it was ridiculous that the then-known world should be submerged beneath a flood, and that the then-known animals and men should perish. But quite recently—to be precise, on the 15th March, 1929—Mr. Woolley, who has been excavating at Ur of the Chaldees, came upon a layer eight feet thick deep down under the ruins of Ur, which was contemporary with Abraham, of water-laden clay, and the remains of an older civilization deeper than that. So he wrote to *The Times* announcing that there were indisputable evidences there at Ur of the Chaldees, one of the oldest centres of man's occupation in the world, of a Flood of immense dimensions, and just at the time that the Bible said. Only a few weeks afterwards Professor Langdon, who had been excavating hundreds of miles away, wrote to say that he had made a similar discovery, but had kept silence about it, but now that Woolley had published his researches he felt it was the only right thing to announce that he had found the same thing there, and he went on to say that nothing was further from his thoughts when they went out to dig than TO CONFIRM THE BIBLE STORY, but that there could be no doubt about it now.

Then again, the history of the Bible has been called into question, and particularly the events in relation to the Exodus, and the way in which God brought the Israelites out of Egypt. Now you know that Egypt in ancient time was entirely dependent on the rising of the Nile for the success of its crops; if the Nile failed to rise there was nothing before them but famine. Not very long ago a tablet of about the time of Joseph was discovered on an island in the Nile, to commemorate the fact that for seven consecutive years the river failed to rise, and it is at least probable that that commemorates the famine in Joseph's day. Then a Swiss explorer, Dr. Naville, in excavating two towns in Lower Egypt, found that the walls of those cities showed three types of brick. The lower courses of brick were made of a good article containing straw. The middle courses were made of baked clay with dried roots, the remains of the roots being still plainly visible in the centre. And the topmost courses were of very poor baked bricks containing neither straw nor grass. And if you turn to the Exodus you will find that these were the very same cities that the oppressed Israelites built for Pharaoh. So God has allowed in these our own days their work to come to light.

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“THE Bible reveals a God Who is constantly and everywhere present with His works, and Who acts upon them, not only mediately but immediately, when, where, and how He sees fit.”—*Hodge's Systematic Theology*.

## THE VENTURE.

WHAT a miserably desolate scene comes before us with the words spoken by the medium to King Saul. She said, "Behold . . . I have put my life in my hand, and have hearkened unto thy words." She had undertaken to bring up a departed spirit, with the promise from her distracted client that no punishment would happen to her. And at least the king kept that promise, although he violated his own commission from the God of Israel in doing so. It was not *his* law, it was the Lord's—that necromancers should be put to death: one of His laws which appoints that the land should be cleansed from those who ruin it with their deeds of infernal darkness. The Lord God is merciful and gracious: He will by no means clear the guilty. He has never said that His people may break His laws with impunity. But He has washed and cleansed and forgiven them, first and last, for the Lord's sake. He has found a Ransom. Of this they learn, while they are judged and chastened of the Lord, here and now. Of this, however, the woman at Endor knew nothing. She set meat before the king, and got him to eat. He went out once more, and for the last time, to take his affairs into his own hands. Then his lamp went out in darkness. And for the time being the woman escaped with her life. What a night to be remembered!

And what a day to be remembered with Queen Esther, when she took her life in her hand and went in to the king. If she perished, she perished. No claim was admissible that might stand between her and death. Her life was absolutely at the monarch's disposal. The tremendous risk that she ran was all that came into her mind, when her uncle sent word that she must go in and ask her husband to overthrow the wicked device of the enemy. But according to Mordecai, it was death not to go (Esther iv. 14). Like the lepers at the gate of Samaria, if she did nothing, destruction was more certain than if she ventured her all. The people of God, so the believing Mordecai said, were sure to be saved somehow, and her only hope for herself lay in identifying herself with them and pleading their cause. *There* was a labour for faith and prayer, but on the third day she went, and she obtained favour. The king said that he would give her the half of his kingdom, but she did not let him rest until she had obtained the whole of her own, and until she saw her foster-father brought from his sackcloth and ashes to the place next to the king, "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

All this, and all beside, is written for us, whose only hope is in the Lord and Giver of life. After two days will He revive us, in the third day He will raise us up. I was wondering what Esther's frame of mind was during the thirty days that went before this strange awakening. She may have been happy enough. Her statement to her uncle, "I have not been called to come in to the king these thirty days," was not necessarily a lament. There was plenty to please her in her royal abundance, and perhaps she was pleased, and was thinking little

of her relationship to the one whose rule and will were all-supreme. But it does not appear how she felt. It may be that she mourned day after day, thought over all her life, her former liberty and the end that came to it, and now wondered if ever she was to be sent for again or have a single other token of love and interest. But no one came to say that the king wanted her. Instead of that, necessity was laid upon her that she should go in uncalled, and with a request that he might take no interest in. But she went, she obtained favour, she got her way and her prayer. "Be it unto thee even as thou wilt." Then she would bless the providence that watched her for the thirty days, whether they had been spent in apathy or in sorrow. God had visited her and brought her out with His outstretched arm, to bring her in to a feast and a good day of sending portions one to another and gifts to the poor. "They that sow in tears shall reap in joy." Very, very abundant is the harvest that God at times brings in. Esther had replied to Mordecai with the command that himself, and the Jews then present in Shushan should pray and fast for three days and nights. Herself and her maidens would do the same. Thus they sowed in tears, and, as we know, the answer of peace that they received is kept in remembrance until to-day.

The Lord said, "He that findeth his life shall lose it, but he that loseth his life for My sake shall find it." It is not natural to us to believe this, or to mourn after a godly sort. Esther was at peace in her palace while destruction was being prepared for her, and when she heard of it she sent raiment for Mordecai to take away his sackcloth from him. But he received it not. What a mercy for the people of the Lord that a stronger One than themselves has their cause at heart! He has fasted for them and prayed. He makes intercession within them also. Their groanings find no words, because they are the breath of the Spirit. But they shall learn that unless they go to Him they will perish. If they go, they will not be cast out. "In His favour is life. Weeping may endure for a night, but joy cometh in the morning."

FOLLOWER-ON.

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THE CALVINISTIC PROTESTANT UNION celebrates its 44th anniversary this year, and its secretary completes his 34 years of service. He was present at its first meeting and has never missed attending its annual gatherings during the 44 years of its existence. Particulars of the anniversary will be found in an advertisement in this issue. All subscriptions and donations should be sent to Mr. David Catt, F.R.G.S., 21, Clapton Square, London, E.5.

A PETITION to Parliament against the Sunday Opening of Theatres, Cinema Halls, and other Places of Amusement has been signed by over 1,250,000 persons. This huge Petition, which has been organized by the Lord's Day Observance Society, is more than eight miles in length. The petitioners protest, on religious and labour grounds, against Sunday amusements being legalized.

## PAUL'S THORN IN THE FLESH.

"For this thing I besought the Lord thrice."—2 CORINTHIANS xii. 8.

(From W. Mason's "Daily Portion." Copied by a reader of 88.)

OUR Saviour represents His Own elect as crying day and night unto Him (Luke xviii. 7); for sore temptation, soul burdens, and Satan's buffeting are peculiarly felt by them. Their crying under these is a proof of spiritual life. Their crying to the Lord only is an evidence of God's elect; their entreaty to be delivered from them shows the sanctified nature and holy disposition of their souls. Thus the Lord draws out the graces of His children; His eyes are ever upon them, His ears are open to their prayers, and His Almighty power and grace sufficient to deliver them. But he that believeth must not make haste. We must tarry the Lord's leisure, and be strong in hope. His time is best. It is His Will that we should tell Him of our trials and temptations. After we have done this, we have need of patience, to wait the fulfilment of His promises. This is our duty.

St. Paul prayed again and again. Still the buffetings were continued; his mind was harassed, his soul distressed, the enemy triumphed—the Lord seemed as though He heard not. Prayer and patience must go hand in hand. Murmurings are the offspring of unbelief; fearfulness arises from pride. To be humbled at the feet of Jesus is our wisdom. Never indulge hard thoughts of Our Saviour's Will to make thee holy, or His power to make thee happy, though sin and Satan, like unwelcome visitors, daily intrude, appear in various shapes, attack from various quarters, and seem in somewhat to gain upon thee, in thought, word, or action. When inwardly discomposed by unholy tempers and outwardly harassed by various temptations, such distressed souls are too ready to think the war will end in their destruction, that Jesus will never give complete victory—but He most assuredly will. In due time we shall reap if we faint not. Let it suffice that the triumphant Head in glory says to each of His militant members on earth, "My grace is sufficient for thee. For My strength is made perfect in weakness." This was the precious humbling lesson Christ taught St. Paul, and which He will also make all His dear members learn. Importunate praying, humble waiting, confident believing, comfortable hoping, are the very life and essence of a Christian. And let our besetting temptations, conflicts, and trials be what they may, it is our blessed privilege to write with the pen of faith, "Who (or what) shall separate us from the love of Christ? Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii. 35-37).

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"In Egypt there was a lamb slain for every family; but under the new Covenant God has but one family, and one Lamb is sufficient for their salvation."—*Christmas Evans.*

## SEEKERS AFTER GOD.

SEEKERS after God are a praying people. The Psalmist says, "Let not them that wait on Thee, O Lord God of Hosts, be ashamed for my sake: let not those that seek Thee be confounded for my sake, O God of Israel." They are a people who wait upon God and who seek His face daily in prayer. Of such the Lord says, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Wholeheartedness should characterize all seekers after God. "Blessed are they that keep His testimonies, and that seek Him with the whole heart." Wholeheartedness characterized the Psalmist himself. He could say, "With my whole heart have I sought Thee: O let me not wander from Thy commandments." The formalist and the hypocrite draw nigh unto God with their lips only. Their hearts are far from Him. The true seeker after God is real. His worship is in spirit and in truth. Real seekers after God are a holy people, a praying people, and a wholehearted people.

What is the prescription which the Psalmist gives to such seekers? He says, "Let the heart of them rejoice that seek the Lord." It is true that oftentimes when they seek Him they are in trouble, and their troubles depress their spirits and sadden their hearts. Nevertheless, the prescription is, "Let the heart of them rejoice that seek the Lord." Though sorrowful because of their troubles, they are yet to rejoice, if they are numbered amongst God's seeking people.—*The Editor.*

## THE CONVERSION OF THOMAS BILNEY, THE MARTYR.

THE account that Master Thomas Bilney, martyr, gives of his own conversion, and of consequent regard for the testimony of Scripture, has for a long time appeared to me as understandable an account of a soul's conversion to God as any written within the range of Protestant literature. Writing to his bishop at the time of his imprisonment, after speaking of his coming to realize that he himself was a sinner in the sight of God, and how little help the parish priests, whom he often and for long resorted to, brought him, he goes on to say:—

"But at last I heard speak of Jesus, even then when the Greek New Testament was first set forth by Erasmus, and I bought it, and, upon the first reading I chanced upon this sentence, 'It is a true saying, and worthy of all to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.' This one sentence, through God's instruction and inward working, did so exhilarate my heart, being before wounded with the guilt of my sins, that even immediately I seemed to myself inwardly to feel a marvellous comfort and quietness, insomuch that my bruised bones leaped for joy. *After this the Scripture began to be more pleasant unto me than honey, or the honeycomb.*"—*Professor J. R. Mackay, D.D.*

## Our Young Folks' Page.

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### "WONDERFUL."

ONE afternoon, years ago, I called to see an elderly Christian lady. I found her seated at a table with her Bible before her, busily engaged. She was writing down the verses in the Sermon on the Mount, in which we read of the Lord Jesus Christ speaking of His Father in heaven, and was surprised to find how many there are. If you were to do the same, and look all through the first chapter of St. John's Gospel, you would find many titles applied to the Lord Jesus Christ, and there are many more in other parts of the New Testament.

The title "Wonderful," which we will think of for a short time, is found in the Old Testament in Isaiah ix. 6, where we read, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called *Wonderful*." Other striking titles follow in this verse. More than seven hundred years before the Lord Jesus Christ was born into the world, the prophet Isaiah wrote the words, being inspired to do so by the Holy Spirit. As we read the life of the Lord Jesus given to us in the Gospels, we see how very suitable is the title *Wonderful*.

How wonderful, indeed, were all the circumstances connected with His birth! He was born in the lowliest conditions, being actually laid in a manger, and yet His birth was announced by an angel from heaven to be "good tidings of great joy," for a Saviour was born Who is Christ the Lord. The shepherds who heard the angel's voice, also heard a multitude of angels, praising God. Wise men, too, from the East were brought on their long journey to do Him homage, and present their choice and valuable gifts to the infant Child, so that Gentiles as well as Jews rejoiced at His birth.

Do you remember about His talking with the doctors at Jerusalem when He was a boy, twelve years old? We read that, "all that heard Him were *astonished* at His understanding and answers" (Luke ii. 47).

After He began His public ministry, the Lord Jesus was preaching in the synagogue at Nazareth, where He had been brought up. So greatly were the people impressed with what He said, that "all bare Him witness, and *wondered* at the gracious words which proceeded out of His mouth." Another time, we read, "They were *astonished* at His doctrine"; and again, "Many hearing Him were *astonished*." Truly His words were *wonderful*. Oh, that each of my young readers may listen to His wonderful words, and be able to sing from the heart Dr. Bonar's beautiful hymn:—

"I heard the voice of Jesus say,  
Come unto Me and rest."

But now think of some of His *wonderful* works. We read that the people were all *amazed* when the Lord Jesus cast out the unclean

spirit from a man in the synagogue at Capernaum, and also when He had healed the paralytic (Mark i. 27, and ii. 12). "All men did *marvel*," we read, when the poor man afflicted with a legion of devils was delivered from his awful position. You will remember, too, that when Jairus's little daughter was raised from the dead, those who were present "were *astonished* with a great *astonishment*." Also when the Lord Jesus walked on the sea, and stilled the tempest, His disciples "were sore *amazed* in themselves beyond measure, and *wondered*." Truly we have a *wonderful* Saviour.

E. A. H.

### STRANGE EPISCOPAL TEACHING.

THE *Daily Telegraph* for Monday, February 23rd, reported the Bishop of London as saying in a sermon on the previous day, "The Christian religion clearly teaches that the human body, instead of being bad, is a very beautiful thing. If Sir James Jeans is right in that wonderful book of his, '*The Universe around us, the human body must have been about 270,000,000 years being made* (italics ours). Slowly, quietly being evolved by God. Wonderful patience."

We should have imagined some years ago that a Bishop of the Church of England, which lays such stress in her Ordination Service on "daily reading and weighing of the Scriptures," so that the minister may "wax riper and stronger in his ministry," would have preferred the teaching of the inspired Word of God to the teaching of men of science. The great Shepherd and Bishop of our souls, the Lord Jesus Christ, endorsed the teaching of the first chapter of Genesis, which tells us that God created the human body on the sixth day (see Matt. xix. 4, and Gen. i. 26, 27). The Bible knows nothing of the doctrine of evolution. It knows nothing of a period of 270 million years being occupied in making the human body. The Bible says, "In six days the Lord made heaven and earth, the sea, and all that in them is." Those who believe the Bible record of creation are laughed at as being credulous. Who is the more credulous, the man who believes that the Omnipotent God created all things in six days, or the man who believes it took 270,000,000 years to make the human body? Truly, the inspired words of the apostle are being fulfilled—"They shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 4).

We have lately read through three sermons preached by an Archbishop to crowded audiences. These sermons are referred to in laudatory terms as expositions of "Christian fundamentals." Our own view is that they were wholly destitute of all Gospel truth.

It is a sad and an appalling fact that a large number of the leading men of most of the denominations utterly fail to preach that Gospel which is "the power of God unto salvation to every one that believeth."

## In Memoriam.

### THE LATE MISS PHILPOT.

WE learnt from the obituary notice in *The Times* that Miss Sarah Philpot was called to her eternal Home on March 1st, at the ripe age of 89. She was the elder daughter of the late Mr. J. C. Philpot, M.A., of Stamford and Croydon. For many years she has lived at Tunbridge Wells and has taken a deep interest in the work of the Aged Pilgrims' Friend Society.

Many years ago, when preaching for that Society at Tunbridge Wells, we were taken by Mr. W. Prebble to see Miss Philpot, and we felt it a privilege to meet and converse with her.

In the summer of last year, when again preaching for the A.P.F.S., we called on her. She was then ill in bed, and we were permitted to see her for a few minutes. We found her in a spiritually happy frame of mind, and she was evidently cheered by our visit.

She told us that Mr. J. K. Popham was expecting to call on her during the same week.

She was raised up for a time, but now at last the call has come for her to go up higher, and we can only rejoice that she is now "with Christ," which is far better than any experience down here.

Since writing the above we have received a letter and newspaper cutting from the Hon. Secretary of the Aged Pilgrims' Friend Society, Tunbridge Wells Auxiliary. He writes: "You will, perhaps, like to see the enclosed cutting, as it is not very long since I took you to see Miss Philpot. Her loss is a great one to this Society and to others, but her peace was very great at the end, and before it. If you should comment upon Miss Philpot in your Magazine, possibly these few sayings of hers, quite near the end, all within ten days or so, will be of use."

Our kind correspondent subjoins the following sayings of Miss Philpot, uttered shortly before her Home-call:—

"It is going Home, and I shall never be turned out." "When He gives me His presence then it is peace, peace, peace." "I am in perfect peace."

We rejoice that the Lord thus gave to His dear servant assurance, comfort and peace in her closing hours, and thus manifested His presence with one of His redeemed people.

We subjoin the newspaper cutting in reference to the Lord's dear servant:—

"We regret to announce the death of Miss Sarah Philpot, of 80, Upper Grosvenor Road, Tunbridge Wells, which took place early on Sunday morning.

"Miss Philpot was the elder daughter of the late Rev. J. C. Philpot, Fellow of Worcester College, Oxford, and sometime Rector of Stathampton, until his secession from the Church of England in 1835.

She was born in 1841 and had her life been prolonged for a few weeks she would have entered her ninety-first year.

“Miss Philpot, to those who knew her—and her friends were many—requires no eulogy. She belonged to that cultured type of Victorian, whose life and energy burn deep and bright, although unset in the glare of fashion. For many years the work of the Aged Pilgrims’ Friend Society had been of intense interest to her, especially in connection with the local Home in Cambridge Gardens. Indeed, the being of the Home was largely due to Miss Philpot’s zealous enterprise, and it was only fitting that she should have been its first Hon. Lady Superintendent. In how many ways she busied herself—and her friends—in matters concerning the annual sales on behalf of the Home her co-workers will long remember. To the Society that she loved her loss is very great. It was a special desire of Miss Philpot’s that she might live to see published *The Seceders*, a twin biography of her father and uncle (the Rev. W. Tiptaft), of literary charm and historic interest, written by her brother, Dr. H. Philpot. The book was issued last year. Miss Philpot’s powers of thought and memory were remarkably sustained to the end of her life; it was difficult to realize her great age.

“But a sketch of Miss Philpot, however rough, that did not ‘touch in’ her religious life would be a poor likeness. She was a lover of conservative theology, and though free from bitterness and sectarian shibboleths, there was no mistaking where she stood. Modernism and inordinate ritual were impotent with her; the one could not take what she had; the other could not give what she wanted. In large measure her life was religion; indubitably religion was her life.

“Miss Philpot was buried yesterday, Thursday, at the Borough Cemetery, the Rev. S. Pack officiating.

“The chief mourners were: Dr. Austen Philpot (nephew), Major Dunsterville and Mrs. Dunsterville (niece), Miss Court, Miss Matthews and Mrs. Jefferies. Dr. Henry Philpot and Dr. Charles Philpot, who was represented by Miss Levy, were unable to be present.”

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#### THE “GOSPEL MAGAZINE” FUND.

THE TRUSTEES OF THE GOSPEL MAGAZINE gratefully acknowledge the receipt of the following donations to the Fund:—

	£	s.	d.		£	s.	d.
“A South African				Houghton, Mr. S.	0	5	0
Friend” .. ..	0	10	0	“One helped very much			
Browne, Miss M.	0	4	0	by ‘Wellsprings’”	5	0	0
Butcher, Mrs. M. A.	1	0	0	“S. A. N.” .. ..	0	10	0
Flegg, Mr. J. E.	0	5	0	“W. G. T.” .. ..	1	0	0
Freer, Mr. T. P.	0	4	0	Wood, Miss .. ..	0	1	6

## Correspondence.

### GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

*To the Editor of the GOSPEL MAGAZINE.*

DEAR FRIEND,—I trust the following letters will cheer our friends and encourage them to come forward and help us again in our Gospel work amongst soldiers and sailors. The need is very great, and our funds are exhausted. A missionary writes, "We are very grateful for the two parcels of Gospels, Bibles, and literature for the men. What a great thing to be able to scatter the seed which is the Word of God. It is a glorious privilege, and although we can only sow in faith we know the harvest must come." Another writes, "May I express to you my very best thanks for your kind gift of literature to hand to-day which will be placed on board ships." Yet another writes, "The five parcels came duly to hand. They are a splendid and most acceptable gift." We shall greatly appreciate fresh help in our labours.

Yours sincerely,

R. E. BRIDER.

21, *Firfield Street, Totterdown,*  
*Bristol, March, 1931.*

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## Protestant Beacon.

### WHAT EVANGELICAL RELIGION IS.

*(From "Knots Untied.")*

BY THE LATE JOHN C. RYLE, D.D., BISHOP OF LIVERPOOL, 1880-1900.

To this question the simplest answer I can give is to point out what appear to be its leading features. These I consider to be five in number.

1. The first leading feature in Evangelical Religion is the *absolute supremacy it assigns to Holy Scripture*, as the only rule of faith and practice, the only test of truth, the only judge of controversy.

Its theory is that man is required to believe nothing, as necessary to salvation, which is not read in God's Word written or can be proved thereby. It totally denies that there is any other guide for man's soul, co-equal or co-ordinate with the Bible. It refuses to listen to such arguments as "the Church says so"—"the Fathers say so"—"primitive antiquity says so"—"Catholic tradition says so"—"the Councils say so"—"the ancient liturgies say so"—"the Prayer Book says so"—"the universal conscience of mankind says so"—"the verifying light within says so"—unless it can be shown that what is said is in harmony with Scripture.

The supreme authority of the Bible, in one word, is one of the corner-stones of our system. Show us anything plainly written in that Book, and, however trying to flesh and blood, we will receive it, believe it, and submit to it. Show us anything, as religion, which is contrary to that Book, and, however specious, plausible, beautiful, and apparently desirable, we will not have it at any price. Our faith

can find no resting-place except in the Bible, or in Bible arguments. Here is rock: all else is sand.

2. The second leading feature in Evangelical Religion is the depth and prominence it assigns to the doctrine of human sinfulness and corruption.

Its theory is that in consequence of Adam's fall, all men are as far as possible gone from original righteousness, and are of their own natures inclined to evil. They are not only in a miserable, pitiable, and bankrupt condition, but in a state of guilt, imminent danger, and condemnation before God. They are not only at enmity with their Maker, and have no title to heaven, but they have no will to serve their Maker, no love to their Maker, and no meetness for heaven.

We hold that a mighty spiritual disease like this requires a mighty spiritual medicine for its cure. We dread giving the slightest countenance to any religious system of dealing with man's soul, which even *seems* to encourage the notion that his deadly wound can be easily healed. We dread fostering man's favourite notion that a little Church-going and sacrament-receiving—a little patching, and mending and whitewashing, and gilding, and polishing, and varnishing, and painting the outside—is all that his case requires. *Hence we protest with all our heart against formalism, sacramentalism, and every species of mere external or vicarious Christianity.* We maintain that all such religion is founded on an inadequate view of man's spiritual need. It requires far more than this to save, or satisfy, or sanctify a soul. *It requires nothing less than the blood of God the Son applied to the conscience, and the grace of God the Holy Ghost entirely renewing the heart.* Man is radically diseased, and man needs a radical cure. I believe that ignorance of the extent of the fall, and of the whole doctrine of original sin, is one grand reason why many can neither understand, appreciate nor receive Evangelical Religion. Next to the Bible, as its foundation, it is based on a clear view of original sin.

3. The third leading feature of Evangelical Religion is the paramount importance it attaches to the work and office of our Lord Jesus Christ, and to the nature of the salvation which He has wrought out for man.

Its theory is that the eternal Son of God, Jesus Christ, has by His life, death, resurrection, as our Representative and Substitute, obtained a complete salvation for sinners, and a redemption from the guilt, power, and consequences of sin, and that all who believe on Him are, even while they live, completely forgiven and justified from all things—are reckoned completely righteous before God—are interested in Christ and all His benefits.

*We hold that nothing whatever is needed between the soul of man the sinner and Christ the Saviour, but simple, childlike faith, and that all means, helps, ministers, and ordinances are useful just so far as they help this faith, but no further—but that rested in and relied on as ends and not as means, they become harmful to the soul.*

We hold that an experimental knowledge of Christ crucified and

interceding, is the very essence of Christianity, and that in teaching men the Christian religion we can never dwell too much on Christ Himself, and can never speak too strongly of the fulness, freeness, and simplicity of the salvation there is in Him for every one that believes.

Hence we maintain that people ought to be continually warned not to make a Christ of the Church, or of the ministry, or of the forms of worship, or of baptism, or of the Lord's Supper. We say that life eternal is to know Christ, believe in Christ, abide in Christ, have daily heart communion with Christ, by simple personal faith—and that everything in religion is useful so far as it helps forward that life of faith, but no further.

4. The fourth leading feature in Evangelical Religion is the *high place which it assigns to the inward work of the Holy Spirit in the heart of man.*

Its theory is that the root and foundation of all vital Christianity in anyone, is a work of grace in the heart, and that until there is real experimental business within a man, his religion is a mere husk, and shell, and can neither comfort nor save. We maintain that the things which need most to be pressed on men's attention are those mighty works of the Holy Spirit, inward repentance, inward faith, inward hope, inward hatred of sin, and inward love to God's law. And we say that to tell men to take comfort in their baptism or Church-membership, when these all-important graces are unknown, is delusive and dangerous.

We maintain firmly that there can be no real conversion to God, no new creation in Christ, no new birth of the Spirit, where there is nothing felt and experienced within. We hold that the witness of the Spirit, however much it may be abused, is a real true thing.

5. The fifth and last leading feature in Evangelical Religion is the *importance which it attaches to the outward and visible work of the Holy Ghost in the life of man.*

Its theory is that the true grace of God is a thing that will always make itself *manifest* in the conduct, behaviour, ways and habits of him who has it. It is not a *dormant* thing, that can be within a man and not show itself without. The heavenly seed is "not corruptible, but incorruptible." It is a seed which is distinctly said to "remain" in everyone that is born of God (1 Peter i. 23; 1 John iii. 9). Where the Spirit is, He will always make His presence known.

We hold that it is wrong to tell men that they are "children of God and members of Christ, and heirs of the kingdom of heaven," unless they really overcome the world, the flesh, and the devil. We maintain that to tell a man he is "born of God," or regenerated, while he is living in carelessness or sin, is a dangerous delusion, and calculated to do infinite mischief to his soul. We affirm confidently that "fruit" is the only certain evidence of a man's spiritual condition; that if we would know whose he is and whom he serves, we must look first at his life.

Such are the leading features of Evangelical Religion. Such are the main principles which characterize the teaching of the Evangelical school in the Church of England.

To show all the foundations on which Evangelical Religion is based would be clearly impossible in a short compass. We appeal to the Holy Scriptures, and challenge anyone to examine our system by the light of the New Testament. We appeal to the Thirty-nine Articles of our own Church, and assert unhesitatingly that they are on our side. We appeal to the writings of our leading Divines, from the Reformation down to the time of Archbishop Laud, and invite any man to compare our teaching with theirs. Of ourselves and our imperfections we may well be ashamed; but of what is called "Evangelical Religion" we have no cause to be ashamed at all. Let men say what they please. Nothing is easier than to call names, affix odious epithets, and frighten ignorant people, by raising the cry of "Calvinism" or "Puritanism" against the Evangelical school. I believe firmly that impartial inquiry will always show that Evangelical Religion is the religion of Scripture and of the Church of England.

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#### THE AGED PILGRIMS' FRIEND SOCIETY.

At the close of the financial year the Committee have cause for gratitude to God that once again the large needs of the Society have been met, and they tender warm thanks to all friends and subscribers, and solicit a continued interest in their prayers, and practical sympathy.

The Committee hope to see a large number of subscribers and friends at the Annual Meeting, to be held at Caxton Hall, Westminster, on May 1st.

The Sales of Work at the Homes have been arranged to take place as follows: The South London Sale at the Camberwell Home on Thursday, June 11th, and the Hornsey Rise Sale at that Home on July 3rd. Articles for these Sales will be most welcome.

The Society has sustained a great loss by the decease of Miss Philpot, who passed away on March 1st. From childhood she was interested in the Institution and for upwards of fifty years was officially associated with the work. She was one of the Almoners, and also for many years one of the Lady Visitors at our Camberwell Home. More recently she was the Lady Superintendent of the Tunbridge Wells Home and was most devoted to the welfare of the Inmates.

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#### Reviews and Notices of Books.

OLD ALICE BANKS. By Thomas Bradbury. Pp. 12, price 2d., post free. (Sovereign Grace Union, 98, Camberwell Grove, London, S.E.5.)

A touching story of a Lancashire saint.