

AUGUST, 1960

The **Gospel Magazine**

And Protestant Beacon:

WITH WHICH IS INCORPORATED

The British Protestant

EDITED BY THE REV. W. DODGSON SYKES, M.A.

(*Rector of St. John the Baptist with St. Mary-le-Port, Bristol*)

29 Oakfield Road, Clifton, Bristol, 8

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GOSPEL MAGAZINE OFFICE:

69 FLEET STREET, LONDON, E. C. 4

May be obtained of any Bookseller

ESTABLISHED A.D. 1766

(By post — 14/- per Annum)

One Shilling Monthly

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 TODAY, AND FOR EVER."

No. 1105
New Series

AUGUST, 1960

No. 2305
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.

PAUL'S FAREWELL ADDRESS

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

—Acts 20 : 32.

SEVEN addresses of Paul are recorded in the Acts of the Apostles. The *first* is in Acts 13 : 14-41, When Paul spoke to fellow Jews in the synagogue at Antioch in Pisidia. The *second* is in Acts 14 : 15-17, when Paul spoke at Lystra to pagans who regarded Barnabas and Paul as Jupiter and Mercury, as "gods come down in the likeness of men." The *third* is in Acts 17 : 22-31, when Paul spoke to quite a different kind of audience, to the Athenians "who spent their time in nothing else but either to tell or to hear some new thing." The *fourth* is in Acts 20 : 18-35, when Paul spoke to the elders of the Church of Ephesus. The *other three* addresses, making seven in all, were his defences (Acts 22, 24, and 26) when he was under arrest.

Of all these seven addresses the one which we consider (Paul's address to the Ephesian elders) is the only recorded one *to those whom he knew and loved with all his heart*. Moreover, it was in the nature of a *farewell address*. He felt, as he was going up to

Jerusalem, "not knowing the things that would befall him there, save that the Holy Ghost witnesseth in every city that bonds and afflictions abided" him, that they would see his face no more.

Hence we can appreciate and feel the *personal* nature of this, his last recorded address. His friend, Luke, was there, and heard the address, for the writer uses "*we*" of the company of the Christian travellers (Acts 20 : 6 and 13).

It is perhaps well for us to note that Paul had, immediately before this address, written two of his longer epistles. When he was in Macedonia (Acts 20 : 1), he had written the challenging SECOND EPISTLE TO THE CORINTHIANS. When he stayed three months in Greece (Acts 20 : 2), he wrote that supreme Epistle of God's sovereign grace, THE EPISTLE TO THE ROMANS.

On the subsequent voyage Paul had decided to pass Ephesus by, in order that, if possible, he might be at Jerusalem by the day of Pentecost (June). But when he reached Miletus, thirty-one miles south of Ephesus, he sent to Ephesus and called the elders of the church to come to him at Miletus. There he gave them this FAREWELL ADDRESS, in which he reviewed his ministry among them, spoke to them of his expectation of bonds and imprisonment, warned them of the inroads of false teachers, and commended them to God and to the Word of His grace which was able to build them up.

To this remarkable and outstanding Address we invite the attention of the readers of the Magazine, praying that the Holy Spirit may guide both writer and readers.

I.—HE REVIEWED HIS MINISTRY AMONG THEM (18-21)

First of all, Paul reviewed his ministry among them. He had devoted much time to Ephesus. Usually he moved on quickly from place to place in proclaiming the unsearchable riches of Christ. But at Ephesus he had stayed a very long time—three years, in fact. He said later in his address, "Remember that by the space of three years I ceased not to warn every one night and day with tears" (verse 31). We feel, therefore, that the disciples at Ephesus must have been very dear to him. Their spiritual welfare must have been much on his heart, and he would be specially careful in giving what might be his farewell charge to those who had been appointed elders among them.

Naturally there was something specially personal in this Address. When Paul spoke of himself and his work among them, it was not a matter of human pride—it was a true unveiling of his heart and inmost desire. "Ye know," he said to them, "from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with

many tears, and temptations (trials) which befell me by the lying in wait of the Jews" (verses 18 and 19).

He then stated that he had "*kept back nothing that was profitable*" to them. A perusal of his Epistle to the Ephesians will readily shew this. He wrote of every spiritual blessing in Christ—their election, adoption, redemption, acceptance in them. He wrote of their state by nature—"dead in trespasses and sins"—and of their being quickened (made alive) by the sovereign grace of God—"for by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast." It is always a temptation to a minister to want to please men, to give place to the fear of man, to cry peace when there is no peace. God had kept His servant Paul from concealing or holding back in any way the Divine message with which he had been entrusted in the work of the Gospel of Christ.

In this work he had been indefatigable. "I have shewed you, and have taught you publicly and from house to house." He had first taught in the Synagogue and then in the School of Tyrannus (Acts 19 : 8, 9), and had gone from house to house, visiting, teaching, guiding the disciples. How diligent he was in the Gospel of Christ !

He particularly specified the nature of his testimony, given both to the Jews and to the Greeks. It included *Repentance towards God*, a change of mind in their thought of God, a repentance arising from a knowledge of the love of God, His pardoning mercy and grace in and through His Son. It also included *Faith toward our Lord Jesus Christ*, a trusting in the righteousness and merits of the Saviour and Sin-Bearer.

In this way Paul summed up his work among them and the substance of his message. It was the command of the Risen Lord "that Repentance and Remission of sins should be preached in His name among all nations" (Luke 24 : 47).

II.—HE SPOKE OF WHAT THE FUTURE HELD FOR HIM (22-27)

He was going up to Jerusalem, not knowing the things that would happen to him there, but expecting the "bonds and afflictions" that the Holy Spirit had intimated to him in every city. He faced imprisonment and persecution.

But none of these things moved him from going forward. He did not count his life dear unto him, so long as he could finish his course with joy and his ministry which he had received from the Lord Jesus and which he described as "*to testify the gospel of the grace of God.*"

He felt that they would see his face no more (verse 25). Hence he solemnly declared to them that he was pure from the blood of all men (Ezekiel 33 : 6), for he had not shunned to declare to them

all the counsel of God, the whole of the Gospel of Christ. He had proclaimed it in full. Would that all ministers of the Gospel today were enabled to say this! Again we refer them to the Epistle to the Ephesians; it is the best commentary on Paul's Address.

III.—HE GAVE THE ELDERS A WARNING AS TO THEIR CHARGE (28-31)

Paul spoke not only of his own future, but also of the future of the church at Ephesus. He pressed upon the elders the solemn responsibilities of their position as elders or overseers. They were "to take heed to themselves and to all the flock." They were "to feed (to shepherd) the church of God, which He had purchased with His own blood."

In these words there is great force. Special reasons or arguments why the elders should be faithful shepherds were (1) that those they shepherded were "the church of God," chosen, called, and separated unto Him; (2) that these had been redeemed by the blood of Christ.

The Church of God, amazing precious thought!
That sinners, vile and outcast should be brought
Renewed in heart and cleansed by Jesu's blood,
To form the body of "The Church of God."

—Albert Midlane, 1864.

The special urgency of this charge was indicated by Paul's prophecy that after his departing from among them (or after his death) "*grievous wolves*" would enter among them, not sparing the flock. Also, from their own numbers, men would arise speaking *perverse things, distorting the truth*, in the desire to draw away disciples after them. A reading of St. Paul's prison Letters would amply shew the truth of this.

IV.—HE COMMENDED THEM TO GOD (verses 32-35)

Paul closed his Farewell Address by commending them to God and to the Word of His Grace. God the Father was able to keep, guide, help and strengthen them. He commended them to the Gospel of God's grace, which was able to build them up on a sure foundation and to give them an inheritance (which Peter described as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time" —1 Peter 1:3-4).

Finally, Paul again solemnly (for the instruction and guidance of the elders) repeated his assertion of his own freedom from selfish motives (as Samuel had in days long before had declared to the children of Israel, 1 Samuel 12:1-5). "I have," he declared, "coveted no man's silver or gold or apparel." They knew that his own hands had worked to supply his needs and the needs of those

with him. "It was more happy to give than to receive"—they should always remember these words of the Lord Jesus.

After this Address Paul "kneeled down and prayed with them all." They all burst into tears, and fell on Paul's neck and kissed him. The same happened with young George Whitefield (then aged 22) when he preached his farewell sermon at Bristol before going to Georgia. He has recorded that, when he told them it might be that they would see him no more, "the whole congregation was exceedingly affected; high and low, young and old, burst into a flood of tears." The next day Whitefield was occupied from seven in the morning till midnight talking and giving spiritual advice to awakened souls (George Whitefield's Journals, a new edition, Banner of Truth Trust, 1960, page 85).

The Farewell Address of Paul speaks for itself. Modern critics discuss how far the speeches in Acts are records of real speeches or are what they call "compositions" of the writer. But, as a genuine coin gives a true ring, so there is in St. Paul's recorded Address a very self-evidencing ring of truth and reality.

In this "Family Portion" we have more or less simply recorded the nature and substance of Paul's Farewell Address, believing that, with the Spirit's blessing, it will speak to the heart and soul of the child of God. May God in His grace and mercy give to His church today ministers who serve the Lord with all humility of mind, ministers who keep back nothing that is profitable for the flock, ministers who instruct both publicly and from house to house, ministers who testify repentance toward God and faith toward our Lord Jesus Christ, ministers whom afflictions cannot move, ministers who count not their lives dear to them as long as they can finish their course with joy, ministers who fulfil the ministry they have received of the Lord Jesus to testify the gospel of the grace of God, ministers who can take their hearers to witness that they have not shunned to declare the whole counsel of God, ministers who feed the Church of God which He hath purchased with His own blood.

W.D.S.

PILGRIM PAPERS

CHRIST IS ALL

A LETTER BY WILLIAM ROMAINE

My dear friend has been thinking—"Well, I could not have expected such neglect: a letter sent in October, and not answered in January; I am surprised, what can be the meaning of it!" I answer, to my shame, that I am grown very lazy, and good for nothing. It is high time I was dismissed from the vineyard; and any other master but mine would have had nothing to do with me long ago. I cannot but loathe myself, and stand wondering daily at His kindness. Never was self lower, and His loveliness higher, than in this new year. Worthless as I am, beyond all conception, yet He begun the year with vouchsafing me some delightful Pisgah-views.

You must know it has been a custom with me for many years to have a sermon on the New Year's Day, and to have the text of a sort of watchword, something very short and striking, and which may serve the believers to feast upon a twelvemonth. I have found this very useful to myself, and so have others. Our text for 1772 was, "CHRIST IS ALL." I send you some remarks, believing you will have fellowship with us in them, as you certainly have in that adorable person of whom they treat.

Christ has all the fulness of salvation in Him, as God-man; and He has it to the glory of the Father, and of the eternal Spirit: for it pleased the Father that in Him should all fulness dwell, as in the head for the use of His members. And it pleased the Holy Spirit to testify of His fulness in the Scripture; and it pleases Him by His grace to bring believers to use it, and to live upon it; and then they are truly converted. All other experience is not worth one farthing. The great work of the Holy Ghost is to pull down *self*, and to exalt *Christ*. This He does effectually, and this He has done in you.

Think what your debt is; try to cast it up; and send me the sum total. Say, how much do you owe to the Holy Spirit for enlightening your understanding, and convincing you that Christ is the one Sun of the spiritual world. What a most blessed change has He wrought upon your mind! He has stripped you of the knowledge that puffeth up, and has sent you to Christ, and to none but Christ, to be taught the things of God. He has brought you humbled to the Saviour's feet, where you are sitting among His lowest scholars (and that is the best place) to hear His words. Thus He has glorified your Divine prophet in you; and in the matter of teaching He has made *CHRIST* your all. The Bible, and ministers, and means, have now got their

right place; they are subservient to Christ's teaching. He is exalted by your use of them: for you do not go to them, but *to Him* in them, to receive lesson upon lesson, and line upon line. Thus may you and I be found waiting upon our great Lord and Master through the year seventy-two.

And when we thus put honour upon His office, and give glory to His teaching, we may expect to learn much of Him: He will guide our feet in the way of peace; He will enlarge our faculties to know more of the wonders of His grace; and He will enable us to enjoy more of the heavenly sweetness of His precious love. Yes, Lord, we have great expectations from Thee: Thou canst teach us far more than we have yet learned. O make us every day humbler scholars, that, whatever we learn, the praise of it may be Thine, and our growth in saving knowledge may add to Thy fame and renown!

Methinks I hear you ask—"But how shall I know for certain that I am one of Christ's scholars, and that He has indeed taken me into His tuition and teaching?" My dear madam, you are to know it from what you have learned of Him. You cannot be certain of it any other way. He would have you to look at His revealed truth, and to try yourself by it. Has not He made you wise in it unto salvation? O do, pray do acknowledge what He has done for your soul. When you were sensible of your fallen state, in which you inherit a corrupt nature, and felt that in it you could do nothing but sin—when guilt was in your conscience, and fear was in your heart, what was it which brought relief? To what did you look for pardon, and from whence did you expect peace with God? Your answer will show whether you are Christ's scholar, and how far you have advanced in His school.

I can make you reply (for I have heard you say as much)—"Why, to be sure, I have no hope, but in that Offering which perfecteth for ever, and in that Righteousness which justifieth from all things. This is my salvation—this, and nothing else—'Christ is all'—I expect no pardon but in His blood—no justification but in His obedience—no safety but in His keeping me—no happiness but in His love—no heaven but in the enjoyment of Emmanuel."

Very well! this is a good confession. But who taught it you? Was it not Jesus, He who alone teacheth man saving knowledge? Has not He opened your eyes to see, and your heart to receive those most blessed truths? Yes, He has. And do you praise Him as He deserves! O no. A thought often comes into your head, "If I had learned those things of Christ, how could it be that I am so little and so seldom comforted by them? They are full of all consolation, and I am sometimes quite empty: how can this be?" I will tell you, my good friend, the very same thought comes into my head and plagues me; but I get the better of it. Consider where it is

written, *He that is comforted shall be saved!* You are called upon to trust the *work of Christ*, and to trust it for yourself *upon the word of Christ*. His work is your whole salvation; His word, and nothing in yourself. (Here I should stop. This is the end of my paper. But I cannot get done—you must let me finish my sentence, although it be to your cost.—Well, you will forgive me, I proceed).—*His word, and nothing in yourself*, is to be your lawful warrant to call this salvation your own, and to use it for your own. Rest here, giving credit to the free promise to salvation to all that will receive it, and I will lay my life of it you will not want comfort long. You will have God's faithfulness for your security that you are a saved sinner; and the belief of this cannot but bring peace and joy into your heart. According to your faith so will your comfort be.

But if you rest not here, get comfort where you will, it will not be true; it cannot be lasting. Not *true*; because all comfort dwells in Christ; everything else is emptiness and vanity.—Not *lasting*; because frames, feelings, habits, graces, joys, etc., etc., ebb and flow. Only Christ abideth the same for ever, and only His unchangeable Word can fix your comfort. Trust it; make it your constant warrant to go to Christ for comfort, and He cannot deny His Word: according to your faith so will He give unto you.

Do not think, my good friend, I would have you to walk mourning and melancholy. No; there is nothing in Christ to make you so. He is all light, and life, and love, and joy, and that without ceasing; an infinite and everlasting fulness of all blessings. I would lead you to Him in the direct road which is to lead you out of self entirely. Christ is the Way—look more at Him, and less at self; trust more to Him, and less to your faith or comforts; live upon nothing in yourself, but live every moment upon Him; do not eye His gifts so much—fix your heart upon the GIVER; be always thinking of His fulness whenever you feel your own emptiness: whatever you are, or do, or suffer, let all things bring to make use of Christ.

Read about Him. Go to your inner room to converse with Him. Go to church to meet Him. Make Him your companion. Accustom your mind to meditate upon Him. Pray without ceasing to Him as your bosom friend. Do not be shy of Him; He hates shyness. Draw near; He bids you come with boldness—vile, unthankful, unprofitable as you are: His dear heart is always open to hear your complaints, and to relieve your distresses, be they what they will.

Remember, He is the Sun of *our* world, and you cannot be thus always in His presence without being enlightened by His rays and cherished with His warm beams. When any are very cold within doors, and see the sun shining sweetly, they do not use to ask, Is it *my* sun? May I go out to walk in this noon-day brightness, and get myself warm in this delightful sunshine? Is it for me? Yes, make

use of it who will, it shines for you; Christ is as freely yours as that sunshine. You may walk in His light and enjoy His comforts. You may take Him for your righteousness and your holiness; you may live on Him for grace and glory. He is yours, and all He has is yours also, and for your use today and for ever.

Thus you see, my good friend, how we intend to live in London through the year 1772. "Christ is our all," not only in our title to salvation, but also in our present enjoyment of its blessings. We expect a great income, and all from Christ. Our faith in Him is not an empty notion (as the world thinks), but it is a reality. Christ is the substance, all besides is shadow; and by faith we now take possession of the substance. We live by Him, and we live on Him.

We need envy nobody. What are princes to us? Our estate is vastly beyond theirs; the inheritance is sure; the riches unsearchable; and the income—ask and have; and that increasing through eternity. O blessed, most blessed inheritance! The prospect is not like that of Moses. He only saw the country, but we go over Jordan. We, who have believed, do enter into rest. We are living in the land which floweth with milk and honey, which is the glory of all lands. An heir of this country may live in the poorest cottage at K——, and yet be richer than a king. If he live this year, as he should do, by the faith of the Son of God, what are the riches of emperors compared to his? He can look into his title-deeds, and there read two clauses which make him rich, even beyond conception: "all things are yours"—and yours for ever.

I know what you will think, as well as if I heard you tell me your thoughts. I am acquainted with the vile suggestions of the enemy. He may tempt you to doubt of these truths on account of your having still so many wants. But, my friend, the more the better. We should glory in our wants. They make us rich; for we can want nothing but it is in Christ's fulness.

Christ requires you would be free with Him, and draw largely upon His bank. Every moment you want something: Christ says, "Here it is; come to me for it. I can deny you nothing." O go to Him at His bidding, and put honour upon His love. Your many, your great wants, will only give Him an occasion to show how much He loveth you. He has for you bowels of the tenderest compassion. He feels for you more than you can think. Blessed is that want—look at it by faith and you will find it so—which brings you to Christ for a supply.

Do you want *temporals*—read my grant: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all

these things";—or *spirituals*, trust my promise: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"; or *eternally*: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." And be assured that He will withhold from you no manner of thing that is good.

Stand upon this ground, and here survey your wants; be they what they will, trust Christ for a supply. Live like a Christian, by the faith of the Son of God, for temporals, spirituals, and eternal: this is living. This is holy living; for you cannot be thus receiving every moment out of Christ's fulness, but you must feel some gratitude to your Divine Friend, and a growing willingness to be His debtor for grace, and to be one of His pensioners for glory. This is high living; for then has the Holy Spirit magnified Jesus in you upon earth, when you make Him all and in all; and then has He given you the certain earnest that He will bring you to heaven, where you will find Jesus all and in all for ever and ever.

February, 1772.

WILLIAM ROMAINE.

My hope is built on nothing less
 Than Jesu's blood and righteousness;
 I dare not trust the sweetest frame,
 But wholly lean on Jesu's name:
 On Christ, the solid Rock, I stand,
 All other ground is sinking sand.

When darkness veils His glorious face,
 I rest on His unchanging grace;
 In every high and stormy gale,
 My anchor holds within the veil:
 On Christ, the solid Rock, I stand,
 All other ground is sinking sand.

E. Mote.

OUR YOUNG FOLKS' PAGE

THE PATTERN REVEALED

IN this true story of Divine Providence, I have unravelled at least five threads, which helped to make up the lovely pattern appearing at last. The threads are all different people; and to all but the clergyman concerned I have had to supply names.

First there was Esther (thread number one), the only daughter of a professional man. When her mother died, Esther, just beginning to grow up, took over the housekeeping and ran the house for her father. It was not a home that honoured God; its master indeed was opposed to all religion, and would not allow anybody in his house to go to church, or read the Bible, or even mention anything to do with religion. He was a man of very uncertain temper, and evidently after her mother's death, Esther was very unhappy; for she began to look for forbidden consolation. For several winters in succession, the family stayed in Chelsea. Here Esther came across a place of worship called "Park Chapel." It belonged to the Church of England, the clergyman in charge being a young man named Thomas Vores (thread number two). The lonely girl was greatly attracted by the services, and whenever she could she would slip away to the church. Here Christ was exalted, and the Word of God plainly expounded.

Not suddenly, but by slow degrees, Esther was awakened by the preaching to a knowledge of her sinfulness, and then was led to see the Lord Jesus Christ as her Saviour. She never spoke to anybody at church, least of all to Mr. Vores. But at home her father soon discovered the change in his daughter, and was furious to find her reading the Bible. He did his utmost to prevent her attending church; but though Esther did all she could to please him in other ways, she refused to give up her Bible reading or her Sunday worship.

Things came to a climax when a second marriage took place. I suppose Esther was no longer necessary to her father; for he became positively cruel to her. One night, after trying to force from her a promise that she would never open her Bible again, he began to hit her about, and at last turned her savagely out of the house!

With her face bruised and bleeding, and with several teeth knocked out, Esther crept to the door of some Christian friends, whom I will call Davis. Mrs. Davis (thread number three) took in the poor girl and cared for her. Esther was a very shy, reserved sort of person, and so ashamed of her father, that she told only the barest outline of her troubles to her friends. But that she had

suffered much for Christ's sake could not be hidden. A very trying winter followed; Esther could not get any employment, and she did not know what she ought to do. It was difficult too for Mrs. Davis to know what advice to give. But both she and Esther waited patiently upon God.

One day Mrs. Davis had a letter from a friend of hers at a distance. Mrs. Edwards (thread number four) enclosed a letter she had received from a missionary's wife (thread number five) in South Africa, telling of a school she had started for Kaffir and Hottentot girls. Did Mrs. Edwards know of "any whole-hearted Christian lady, who would be willing to come and live and die in leading these poor girls to Christ?" Mrs. Edwards had never heard of Esther, but Mrs. Davis immediately thought of her! She read the letter to Esther, saying that she felt it might be the answer to their prayers.

Esther was quite overwhelmed at the thought of such an honour being put upon her. But she was greatly attracted. The way opened for her to have a period of training; and then she was sent out to fill the post.

For more than thirty years Esther laboured happily and diligently. Her work among the Kaffir women and girls was greatly blessed. Schools, mothers' meetings, and Bible-classes were established in many missionary stations through her efforts, and numbers were brought out of heathen darkness into the light of the glorious Gospel of Christ.

Through all these years Mrs. Edwards had kept in touch with Esther taking a keen and prayerful interest in her work. Then she heard that Esther was hoping to pay a visit to England. I cannot tell whether Mrs. Edwards and Esther ever met, but they kept up their correspondence. It was whilst Esther was visiting Scotland, that she had a letter from Mrs. Edwards, written from Hastings. In this letter Mrs. Edwards gave an outline of a sermon which had much impressed her, preached at St. Mary-in-the-Castle. It was part of a course on the Lord's Prayer; and she told Esther that the preacher was a Mr. Vores, whose ministry she was greatly enjoying.

By return of post came a letter from Esther: "You say that beautiful sermon was preached by a Mr. Vores. Is it possible that it can be the same Mr. Vores I used to hear at Park Chapel, Chelsea, between thirty and forty years ago? His name was Thomas." She went on to tell Mrs. Edwards what nobody had ever heard before—of her secret visits to the Chapel, of the difficulties put in her way, and of her conversion through the ministry of Mr. Vores.

It happened that Mrs. Edwards had invited Mr. Vores to come and spend the evening at her house. She was longing to speak of Esther, so she began to describe her missionary work in Africa, her zeal and faithfulness, and the blessing that had crowned her labours.

Then she said, "I would like to read you her last letter, for I believe you will find it has a personal interest for you."

Mrs. Edwards began to read; and as she read Esther's story of her early days, of her persecutions and distress, and of the blessing she had experienced under Mr. Vores' ministry, the old man was quite overcome, and indeed could not restrain his tears. Mrs. Edwards was concerned, but he quickly assured her that his tears were of thankfulness. "To think that God should have so blessed my feeble ministry," said he, "and that all unknown to me He should have been working in that dark land through this lady who insists that she owes her conversion to my humble instrumentality!" He went on to say that he had been suffering acutely from depression, and was longing for comfort—when the Lord sent it to him in such an unexpected way. "May I keep that letter?" said Mr. Vores; "and I must write to dear Esther and tell her how she has helped me!"

It was indeed the same Mr. Vores, and he had only been three years at Park Chapel. But those years covered the short period when Esther had been in the neighbourhood. He had been at Hastings more than thirty-three years, but his health was declining, and a few months later he was obliged to resign the living. Within a year of his hearing Etsher's story, he died. But was it not a lovely instance of the gracious kindness of our God that the interweaving of the five threads was completed, and the beautiful pattern revealed, before Mr. Vores had passed to his rest?

DAMARIS.

SCRIPTURE ENIGMA No. 78

The whole: The first three words of the Bible.

1. Brought to the Lord Jesus.
2. "One thing is" this, said the Lord to Martha.
3. The proverb says that it "tendeth only to penury."
4. Describes the one who has "the God of Jacob as his help."
5. Joshua's getting-up time.
6. Where they "searched the Scriptures daily."
7. The rainbow round the Throne looked like a this to John.
8. An Arab adversary of the Jews in Nehemiah's day.
9. Paul told Timothy that "all Scripture" is profitable for this.
10. Pharaoh's daughter made the mother of Moses do this for him.
11. By faith he prepared an ark.
12. David said he was "shapen" in this.
13. Left in the wilderness whilst the Shepherd searched for the lost one.
14. The wood Noah used for the ark.

SOLUTION OF No. 77.

The whole : "O Lord, heal me." (Psalm 6 : 2).

1. Oil (Luke 10 : 34).
2. Luke (Coloss. 4 : 14).
3. Ointment (Isaiah 1 : 6).
4. Ruler of the synagogue (Mark 5 : 23).
5. Diseases (Psalm 103 : 3).
6. Hezekiah (II Kings 20 : 1-7).
7. Epaphroditus (Philippians 2 : 27).
8. Asa (II Chron. 16 : 12).
9. Leper (Matthew 8 : 2, 3).
10. Mother-in-law (Mark 1 : 30).
11. Elisha (II Kings 4 : 33-35).

SPIRITUAL BIOGRAPHY

THE SERMONS OF DR. CRISP

"CHRIST ALONE EXALTED IN THE PERFECTION AND ENCOURAGEMENTS
OF THE SAINTS, NOTWITHSTANDING SINS AND TRIALS"

(TOBIAS CRISP, D.D., 1600-1642)

TOBIAS CRISP descended both by father and mother from well-known families in the City of London, in which they had borne the highest offices. Tobias was the third son of Ellis Crisp, a merchant and alderman of the city, who was sheriff of the city when he died 13th November, 1625. Tobias was born in Bread Street, London, in the year 1600, and was educated at Eton. He began his academical studies in the University of Cambridge, where he continued until becoming B.A., and from thence he removed to Oxford, being incorporated a member of Balliol College, February 1626. When he received the degree of D.D. is not certain.

HIS PREACHING AS RECTOR OF BRINKWORTH, WILTS.

In the year 1627 he became rector of Brinkworth, Wiltshire, where he continued until the time of the civil wars, and was much followed for his edifying method of preaching, and for his great hospitality afforded to all persons who resorted to his house. About the time he became rector of Brinkworth, he married Mary Wilson, daughter and heiress of Rowland Wilson, of London, a merchant, by whom he had thirteen children, of whom eleven survived him.

His way of preaching tended to edification, being spiritual and evangelical, and suited to the case of souls made truly sensible of

sin, and adapted to their condition, and to the peace and comfort of them, as well as it was plain and familiar and easy to be understood by those of the meanest capacity. This appears from his published discourses, in which he often illustrates the deepest mysteries of grace by things common among man and known to all.

As he had a plentiful estate of his own, he was liberal and hospitable to strangers that came from far and near to attend upon his ministry. Often as many as one hundred persons at a time would he entertain with ample provision for both man and horse.

He first set out in the legal way of preaching, in which he was exceedingly zealous. He refused all worldly advancement, to which his way was open through his parentage and friends, and gave himself up to the preaching of the Word, and a conscientious practice of it. He was unblameable in his life and conversation, nor did he at all abate but increased in his zeal for glorifying God in this way after he had a clearer knowledge of Christ and of the doctrines of grace, working from better principles and with better views, willing to spend and be spent for the service of the poorest of God's people. He was full of meekness, lowliness, and tenderheartedness, whereby it appeared that the gospel of Christ had a very great influence upon his soul, which brought upon him the reproach of men, and their persecution, who falsely charged him with Antinomianism, though his life was a manifest, practical argument to confute the slanders of Satan against the most holy faith which he preached.

HIS PREACHING IN LONDON

Upon the breaking out of the civil wars, and to avoid the insolence of the cavalier soldiers, he left his rectory of Brinkworth and retired to London where, and in which vicinity, he preached several of the sermons which were afterwards printed, and where his sentiments about the doctrines of grace were soon discovered; in which he was opposed by many city ministers, and was baited by fifty-two opponents in a grand dispute concerning the freeness of the grace of God in Jesus Christ to poor sinners; by which encounter, which was capably handled on his part, he contracted a physical disease, which brought about his dissolution.

So after his natural strength was insensibly spent in the service of the Lord by constant and laborious preaching, or praying oftentimes whole nights to the impairing of his health, it pleased the Lord to call him by his last visitation to his eternal rest, wherein there appeared such faith, such joy, such a quiet and appeased conscience, such triumph over death and hell, as made those who witnessed his departure overraved. And a little time before his death he professed before some present the steadfastness of his faith to this effect :

"That as he had lived in the free grace of God, through Christ, so he did, with confidence and great joy, even as much as his present condition was capable of, resign his life and soul into the hands of his most dear Father."

And so, without the least thought of recantation or renouncing the doctrine he had preached (as some falsely and wickedly spread abroad), with continued expression of joy, he said:

"Where are all those who dispute against the free grace of God and what I have taught thereof? I am now ready to answer them all."

And so he fell asleep, on the 27th February, 1642, being but 42 years of age, and was buried in a vault belonging to his family under part of the church of St. Mildred, Bread Street, London.

PUBLICATION OF HIS SERMONS

Though many preached and wrote against his Sermons, both before and after his death, none were ever able to overturn the blessed truths he contended for. His complete works consist of fifty-two sermons entitled, "CHRIST ALONE EXALTED IN THE PERFECTION AND ENCOURAGEMENTS OF THE SAINTS, NOTWITHSTANDING SINS AND TRIALS."

Contesting differences arose in the latter part of the 17th century, even among dissenters, with regard to Antinomianism, particularly upon the publication of Dr. Tobias Crisp's Sermons by his son, Samuel Crisp. The trouble, however, was really due to a leaven of Arminianism which had begun to work among the ministers of that time, some of whom charged with Antinomianism their brethren who held to the doctrines of sovereign grace. This appears evident from Robert Trail (1642-1716) in his "*Vindication of the Protestant Doctrine concerning Justification*," which he published to refute the charge:

"Not many months ago there was a fair-like appearance of unity betwixt the two most considerable parties on that side (i.e. the Nonconformists); and their differences having been rather in practice than principle, about church order and communion, seemed easily reconcilable where a spirit of love and of a sound mind was at work. But how short was the calm! For quickly arose a greater storm from another quarter; and a quarrel began upon higher points, even on no less than the doctrine of the grace of God in Jesus Christ, and the justification of a sinner by faith alone.

"Some think that the reprinting of Dr. Crisp's book gave the first rise to it. But we must look further back for its true spring. It is well known, but little considered, what a great progress Arminianism has made in this nation before the beginning of the civil war. And surely it hath lost little since it (the war)

ended. What can be the reason why the very parliaments in the reigns of James I and Charles I were so alarmed with Arminianism, as may be read in history, and is remembered by old men; and that now for a long time there hath been no talk, no fear of it as if Arminianism were dead and buried, and no man knows where its grave is? Is not the true reason to be found in its universal prevailing in the nation?

"But that which concerneth our case is, that the middle way betwixt the Arminians and the orthodox had been espoused and strenuously defended and promoted by some nonconformists of great note for piety and parts; and usually such men that are for middle ways in points of doctrine have a greater kindness for that extreme they go half-way to, than for that which they go half-way from. And the notions thereof were imbibed by a great many students, who laboured (through the iniquity of the times) under the great disadvantage of the want of grave and sound divines to direct and assist their studies at universities, and therefore contented themselves with studying such English authors as had gone in a path untrod, both by our predecessors and by the Protestant universities abroad."

TRIBUTE IN THE GOSPEL MAGAZINE, 1832

An edition of Dr. Crisp's works was edited by Dr. John Gill, which was particularly recommended to the household of faith, in a review in "*The Gospel Magazine*," 1832, pp. 622-3. Mr. A. M. Toplady also speaks of "the holy and judicious Dr. Crisp." The reviewer in "*The Gospel Magazine*" writes:

"We have endeavoured to give an extract from these sermons before us, but find the attempt fail, as we know not where to begin, without transcribing the whole. Suffice it to say, that in whatever part we read, we find ourselves, as it were, out of the body. There is a sort of magnetism, a standard measurement of truth, in all its bearings, which satisfies the mind. Our imagination warms, and our souls become susceptible of the noblest and sublimest impressions, so as to make an indelible fixture on the heart. This is no servile panegyricism; the illustrious author is dead, and reduced to ashes; he is neither sensible to our praise or blame. But when we see the tinsel, the sparkling fooleries, the sounding brass, and tinkling cymbals, full of noise, signifying nothing, with the contradictions and absurdities of our modern polemics, here is a stimulus, if we had no other, to embrace such a man as Dr. Crisp to our bosoms. This tribute of sensibility spontaneously arises to the memory of him we hold in the highest admiration."

EXTRACTS FROM HIS WRITINGS

We will, however, venture to present our twentieth century readers with a little from Dr. Crisp's writings.

THE BELIEVER WORKS FOR CHRIST

"We (who believe) do not perform Christian duties in order to our being delivered from wrath; but we perform them because we are delivered. A man will work for Christ, who hath tasted of Christ's loving-kindness; he stands ready to show forth the praise of that glorious grace, which hath so freely saved him. Such a man is as glad to work for Christ's sake, as if he were to work for his own salvation. There are many ingenious persons in the world, who will be more ready to serve a friend that has already served them; than to serve a master, that they may be raised. This is the true service of a believer. The eye is to the glory of Christ, in regard of what Christ hath already done for him: and not in expectation of anything Christ has yet to do. He looks upon all as perfectly done for him in the hand of Christ, and ready to be delivered out to him (i.e. to the believer himself) as his occasions may require. The work of salvation being thus completed by Christ and not to be mended by the creature, the believer having now nothing to do for himself (as a cause or condition of salvation); all he doth, he doth for Christ. . . .

THE ENDS OF OUR WORKS

"Salvation itself, therefore, is not the end proposed, in any good work we do. The ends of our good works are the manifestation of our obedience and subjection; the setting forth the praise of God's grace, and thereby glorifying him in the world; the doing good to others, with a view to their profit; and the meeting the Lord Jesus Christ in the performance of duty, where he will be found, according to his promise. These are some of the special ends, for which obedience is ordained, salvation being settled firm before. . . .

BECAUSE WE ARE DELIVERED, WE DO DUTY

"Yet still people will be cavilling: where are good works all this while? What, justified by faith alone! Saved by Christ alone! Let me tell you, if Christ be the Way, works are not the way. But must not we work? Yea, but for other purposes. The Lord hath propounded other ends for which we are to work: 'Ye are bought with a price; (that is *done*) therefore glorify God in your bodies and spirits.' Being delivered out of the hands of our enemies, we serve in holiness and righteousness, without fear before Him, all the days of our life (Luke 1:74). Do we serve towards deliverance? Then deliverance is not before serving. But saith Zachariah: 'Being delivered, we serve.' We are first delivered from wrath, before we step into any duties whatsoever. We do not do duty to be delivered, but we do duty because we are delivered.

"Seeing all things are settled by Christ for us, of free gift, all we do is for Christ Himself; not to obtain righteousness, life and salvation, but for His glory and honour. If we do it for ourselves, we do but labour in vain God rejects it. But when a man that hath a touch of the loving-kindness of Christ, and therefore stands ready to speak forth the praise of the glory of His grace that hath so freely saved him, for such a man to work is as welcome to him for Christ's sake as if he were to work for his own salvation.

THE WAY OF THE GOSPEL

"If a man hath a little holiness and righteousness, he thinks now that in regard of that holiness and righteousness he may without presumption close with Christ. He doth in this overthrow the way of the gospel. 'Christ came to save that which was *lost*,' saith the text; but a person, it seems, must be *found* before he be saved. 'He came *not* to call the righteous but sinners to repentance'; but a man must be *righteous* before he has to do with the calling of Christ. See now whether this be with or against the gospel. Free grace, therefore, even to sinners, is no licentious doctrine, nor doth it a jot maintain the continuance in sin. Christ indeed washes, cleanses, and adorns a person, when he is clothed withal; but there is none clean till Christ Himself enters, Who makes clean where He enters. This is the only way to lead men into a more enlarged way of holiness. The rarest self-denial, the frequentest prayer in the world, the greatest study, the most beating down of the body by exactest fastings, reckon what other graces you can, they come all short to build a man in obedience to the will of Christ; they all come short of this one thing, to lay hold upon Him as a man is a sinner, and to receive it as an undoubted truth, that Christ is as much my Christ now as He is the Christ of a saint in heaven. . . .

CREATED UNTO GOOD WORKS

"There is no believer who hath received Christ but he is created in Him unto good works, that he should walk in them. He that sprinkleth clean water upon them, that they become clean from all their filthiness, puts also a new Spirit within them, and doth cause them to walk in His statutes and testimonies. So I say that sanctification of life is an inseparable companion with the justification of a person by the free grace of Christ. But I must withal tell you that all this sanctification of life is not a jot of the *way* of that justified person unto heaven. It is the business a man hath to do *in* his Way, Christ."

F.C.

BIBLE EXPOSITION

A FAITHFUL MINISTRY

SUBSTANCE OF A SERMON BY THE REV. R. M. M'CHEYNE

"Therefore, seeing we have this ministry, as we have received mercy, we faint not."—2 Corinthians 4: 1-6.

It is five years today, brethren, since I began my ministry among you in this place. It will be good for us today to stand up in the sight of God and see how we have improved the years that are gone by.

I.

Let us observe first of all, That *faithful ministers preach Christ Jesus the Lord*—verse 5, "For we preach not ourselves, but Christ Jesus the Lord." Now there may be two things implied in preaching not ourselves.

(a) *We do not preach the fancies of ourselves*, but the truth of Christ. Many men preach themselves—they preach their own theories. Many before the days of the apostles did this—they taught their own fancies. But when the apostles came they took a very different manner. Witness John the Baptist: "Behold the Lamb of God, that taketh away the sins of the world." So the apostles; they said, "We are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree." And then you remember Philip when he went down to Samaria, "he preached Christ unto them." And this is exactly what John says in his epistle, "The things which we have heard and seen declare we unto you." This is the very beginning, middle, and end of a gospel ministry.

And looking back on the five years we have been together, I think I can lay my hand upon my heart, and feebly think this is what I have done. And why should we do this? Because it is the most awakening truth in the world. One evening lately, I was passing by a building—I heard a man speaking, who seemed in earnest—I stopped and listened—he was preaching about laws and politics. I said that man may preach to the day of judgment, but he will never make the people holy. But we preach Christ Jesus the Lord, that you may be made holy.

(b) *We do not preach ourselves as the end, but Christ*. I believe that all worldly teachers preach themselves as the end; but this is not the object of faithful ministers. It is not that you may praise them; but Christ Jesus the Lord. Again, looking back upon our

ministry, though I am not more free from fault than other men, I would not be a minister another day if it were only for a name. But if we are Christ's, he will make us preach *Himself*.

I sometimes feel, brethren, that I would willingly lie down beneath the sod in the churchyard and be forgotten and trampled on, if only you were friends of Christ's.

II.

That all faithful ministers preach from personal experience—verse 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

There are many teachers, dear friends, and I believe them to be honest worldly men, who do not preach from personal experience; they have been brought up for the ministry; but they know not Christ? they speak like Balaam of a star they have never seen.

But this was not the case with Paul. God had shone into his heart. Observe what he got—"The light of the knowledge of the glory of God." It was not a sight of Christ with the bodily eye. Many saw the face of Christ who will wail in hell. What was it then he got? God gave him a true, divine, spiritual knowledge of the power, love, and beauty of Christ, that he could not but preach Him. O! brethren, it was this that enabled him to preach among the Gentiles "the unsearchable riches of Christ." It was this that made him stand undaunted before Nero. Brethren, can you say God has shined into your hearts?

Observe where conversion comes from. It comes from God, who commanded the light to shine out of darkness. There was a time when the world was in confusion. What could bring light on such a world? There came a still small voice, saying, "Let there be light," and there was light: such is conversion. "God who commanded the light to shine out of darkness, hath shined in your hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ." Can you say this? If not, you are still in darkness.

O! brethren, pray that ministers may speak from personal experience. It is only those that see Christ that can make Him known. It is only when the living water is springing up that we can tell of the power that sanctifies. Pray, then, that we may have such ministers.

III.

But I hasten to the third point, and that is, *The manner of a faithful minister*—verse 1, "Therefore, seeing we have this ministry, as we have received mercy, we faint not," etc. And,

(a) *We preach without fainting*. There are many things that are apt to make a minister faint; no natural man could bear what

faithful ministers do. One thing that is like to make us faint is the reproach of the world. You remember what they called our Master; they called Him, "a winebibber, a friend of publicans and sinners." These words are very bitter. And then again, I do not know any thing more difficult to bear than the reproach of rich worldly men; they look on all our endeavours to save them as hateful. Another thing is, when they leave our ministry; when they go away, and we have the sad thought concerning them, that they went back and walk no more with Jesus. Another thing is, seeing many of you staying, and yet living unconverted. Brethren, if there is any thing that is like to make us faint, it is these things. I have often felt as if standing on the sand and hearing a ship strike on the rock. I cried that there was a rope, but the wave washed it by. How many have I seen pass away in this way. Ah! brethren, that is enough to crush a man. Another thing is, when we see some of you who are like the stony ground hearers. But we faint not. I will tell you why we faint not. It is because it is so sweet to preach. I would say with Henry, "I would beg six days to be allowed to preach the seventh." Christ will be glorified, though you are not saved; you will not wear the white robe, but many will.

(b) Under this head, *All faithful ministers preach holily*—verse 2, "But have renounced the hidden things of dishonesty," etc. There are many ministers who are outwardly ceremonious, but inwardly they are not so. But this was not the case with Paul. I believe that we could not preach if we had not an evil heart; but we have gone to the fountain and got it washed, we have renounced the hidden things of dishonesty. Pray for holy ministers.

(c) *We preach not deceitfully*—"Not handling the word of God deceitfully. The word of God is a dangerous thing; and I fear that many ministers handle the word of God deceitfully in not letting you see your state. How many times the very best do it! Ah! brethren, pray that we may not keep back the truth. Pray, brethren, that we may lead you where Paul led those he preached to.

IV.

I come now to show you, that *under all faithful ministers many will be lost*—verse 3, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Now, you will see from these words, that Paul reckoned upon it, that some of his hearers would be lost, and accordingly this was the case. When Paul came to Iconium, the city was divided, and part held with the Jews, and part with the apostles.

And what is our experience; is not this thing true of this congregation? Some have believed, some have believed not. What is the reason of it? Satan has blinded your mind lest the light of the

glorious gospel of Christ, who is the image of God, should shine unto you. Your lusts have made a thick veil to hide the gospel from you.

And what will be the end? You will be lost. O! dreadful word; a lost soul! Lost to your believing friends; they will look around the innumerable company in heaven; but you will not be there? Lost to Christ—Christ will not own you! Lost to God—God will say, This is not mine. O! brethren, are there any of you who have sat for five years under my ministry, and yet are lost! Ah! brethren, our gospel is hid to you, and you will be a lost soul to all eternity. All the angels could not tell you the misery of that—to be a lost soul? Amen.

Sermon 2.

R. M. M'CHEYNE.

SERMONS & NOTES OF SERMONS

"IF THOU KNEWEST THE GIFT OF GOD"

KNOWLEDGE OF CHRIST AND ITS RESULTS

A SERMON BY THE REV. W. H. KRAUSE (Dublin)

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water."—John 4: 10.

THIS passage occurred in an interesting narrative in which we have an account of an interesting conversation between the Lord Jesus Christ and a sinner, who, unacquainted with Him, was brought by the Lord to a saving knowledge of Himself. The subject of the chapter is very familiar to us all.

Here was a woman who had a certain amount of religious knowledge; made to a certain extent a religious profession; prided herself in some measure upon her religious privileges; had withal a large amount of religious prejudice; but yet, notwithstanding all, was destitute of spiritual life, as was manifest in her conversation with the Lord.

At the opening of our subject, we remark that this is no uncommon case; we suppose there is not one in this congregation who does not make, to some extent, a religious profession. But we know that there are a great many of such professing Christians who have a great deal of religious prejudice. They think they have a great deal of spiritual knowledge, but, all the while, they are *"dead in trespasses and sins."*

Our Blessed Lord, in His conversation with this woman, convicts her of ignorance of the things which she thought she knew; for He tells her that *if she knew* whom she addressed she would have asked of Him and He would have given her "living water." This, as you know, was His remarkable answer to her uncourteous entertainment of the request which He made to her for a drink of water.

The subjects, then, which come under our notice this day, are (1) *Christian knowledge*, and (2) *the Results of Christian knowledge*. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink"—here is *Knowledge*—"thou wouldest have asked of Him and He would have given thee living water"—here are the *Results of Christian knowledge*.

I.—SPIRITUAL KNOWLEDGE

The proposition that I would desire to lay down in the opening of our consideration of this subject is this, that before there can be any real experimental enjoyment of divine things in the soul, there must be *spiritual knowledge*. I do hold this to be a most important position for us to take up in the present day. I do hold it to be incumbent upon us to raise this barrier against the influx of latitudinarian sentiments amongst us. *There must be Christian knowledge*. I am ready to admit that there may be a great deal of zeal, under the garb of religion, without any knowledge of the truth of God.

We are told, in the present day, that it is bigotry to maintain the necessity of a particular creed of a particular faith. A certain poet, as you are aware, has written that it is for "graceless bigots" to fight about doctrinal truth, for that "he can't be wrong, whose life is in the right." I believe there never was a sentiment in which there was so much of what has been called "begging the question" as that. There is no doubt that if the principles be right, the walk will be right too. But what we will not give up to any one is, our right of bringing the outward walk to the test of the principles. We will never allow the principles to be judged by the walk. I learn this from several parts of the Word of God. Let me refer you to two or three.

(a) In the 10th chapter of the Epistle to the Romans, the Apostle says, speaking of his Hebrew brethren, that they had "a zeal of God," they had a vast deal of bigotry, but yet he condemns them for their ignorance, and he shows the danger of their ignorance. He says: "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for," he adds, "Christ is the end of the law for righteousness to everyone that believeth."

(b) But there is another passage which we have to make great use of in the present day in defence of the position that I have taken up. I refer to the 8th verse of the 1st of Galatians, where the

Apostle writes thus: "Though we, or angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Now the use that is to be made of the great principle which the Apostle here lays down is this, that by whatever authority false doctrine may come recommended, in whatever garb of outward holiness and semblance of righteousness it may appear, Down with it. We are not to bring God's truth to the test of outward conduct, but, if we want to judge whether the conduct be right, we are to bring it to the test of God's truth.

Now there is nothing that makes more way than this; it is brought before us ministers, week after week. False doctrines that God's Word condemns, errors that God's Spirit has branded as contrary to the Word of God, appear garbed with such authority, that we are asked, Are we arrogant enough to condemn them? We say we condemn them, but we deny the *arrogancy* of doing so.

SUBJECT MATTER OF THIS KNOWLEDGE

We have to say something, in the second place, as to the subject-matter of this knowledge. It would seem as if two departments of it were presented to this woman by our Lord. "If thou knewest," says He, "the gift of God." Here is one department of it: the other is included in the words, and "who it is that saith to thee, Give me to drink." The first part, "the gift of God," I would say, means *the revelation of God in the gift of His Son*; it seems to apply to the office, the mission, the Messiahship of the Lord Jesus Christ. The latter part seems more especially to refer to His person.

THE GIFT OF GOD

"If thou knewest *the gift of God*"—it seems to bring before us the amazing grace of God in the matter of salvation. Now, in order that we may be intelligent Christians, we must understand something of *the great work* of the Lord Jesus Christ.

See how the covenant is opened out to us in all those passages in which the coming of the Lord Jesus Christ into this world is spoken of. "I am crucified with Christ," says the Apostle Paul, "nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and *gave Himself for me*." We have here the voluntary work of the Lord Jesus Christ, that He came, according to His covenant undertaking, for the salvation of the people, given unto Him before the foundation of the world.

I read again that *the Father* gave the Son. I turn to the 6th of John and I see how our Lord speaks of Himself as "the Bread of Life." "My Father," says He, "giveth you the true bread from heaven."

Then, again, in the 48th of Isaiah, I read of this as the work of *the Spirit of God*—"The Lord God, and His Spirit hath sent me."

We take this "gift of God" to be *the covenant purpose of Jehovah*, according to the riches of His grace, in the bestowment of a salvation suited in every respect to those who are the vessels of mercy. It implies the grace and purpose of God in the salvation of His people, more especially does it imply Jesus Christ Himself, who is the great gift of God the Father to the Church. It implies all the offices which He sustains towards His Church, that He came *as a Priest* to offer up the sacrifice of Himself for the sin of His people, that He came *as the Great Prophet* to reveal to them the mind of God, and that He is to come *as their Great King*, and to have this earth in subjection to Himself.

This, then, is the "gift of God"; the bestowment of present salvation on the sinner who believes; the bestowment of eternal, manifested salvation at the coming of the Lord Jesus Christ; the time, as St. Paul calls it in the 8th of Romans, the time of "the redemption of the body." So that "the gift of God" we take to mean *the covenant work of Jehovah* from beginning to end.

HIS PERSON

But the second department of our first subject is, the knowledge of Christ, and of HIS PERSON specially, as appears from the words—"If thou knewest *who it is* that saith to thee, Give me to drink." He who stood before this woman of Samaria, the Son of God, in the weakness and poverty of human nature, He says to her that if she only knew *who He was*, she would have asked of Him for such and such things.

We shall first say something of the knowledge which this woman professed to have. We would have you remark in reading this chapter, that whenever the Lord brought home any truth so as to touch her conscience, she always appeared anxious to get rid of it, and immediately began to speak to Him of general matters of religion.

Is there not something very like this, brethren, in the present day? When we begin to tell men of being "born again," when we say that a man must be a "new creature in Christ Jesus," that He must walk in "the narrow road which leadeth unto life," that "old things" must pass away, and "all things become new," or he shall never see the Kingdom of God, immediately we are asked such questions as, What do you think of the millennium? What is your opinion of the doctrine of election? and so on. Men think thus to draw us away from the probing, searching matters which come too close to the heart. Are not these things so, brethren?

When our Lord pressed home upon this woman spiritual worship, she said she knew that Messiah cometh, which is called Christ. Here was her profession of belief in the coming Messiah. Our Lord says to her, If you knew anything of the Person of Him who,

when He came into this world as the Son of Man, never disrobed Himself of Deity, but was, while he tabernacled on earth, the Son of God in the bosom of the Father—if you thus knew who I am—if you really understood the nature of My mission—if you knew that I who stand before you am the Christ, anointed to the very work of coming into the world to save sinners—if you knew what has devolved upon me—if you knew what is lodged in me as the great Head of the Church, think you that you would not have asked of Me for such and such things?

II.—RESULTS OF CHRISTIAN KNOWLEDGE

So much for the knowledge. We have spoken of the importance of it, we have spoken of the two departments of it, which seem to be presented in this passage. And now as to THE RESULTS of this knowledge—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water."

Our Lord here says, There would be *a seeking to the Lord* if you knew who the Lord was; and if there had been a seeking to Him, there would have been an obtaining at His hands of precious, spiritual gifts. Our Lord, you will observe, puts things in their due order. He shows that there must be, first, an acquaintance with Him, and then there will be a seeking to Him for the good things which the soul stands in need of.

We desire to press this upon you, brethren, because there is involved in this great matter of doctrine and great matter of Christian experience. He does not say to her, If you had felt your own unworthiness very much, you would have come to me; he does not say, It is necessary that you should have some qualifications of righteousness or goodness before you come to me; but He says, If you had *known Me*, you would have come to Me.

We make this remark, because we believe it is a too common practice with many, even of the children of God, to pore over their own frames and feelings, as certain qualifications for coming to the Lord, and for asking for mercies from Him. We have known those who argue thus—I cannot lay hold on all that amount of spiritual blessing and privilege which I find that other Christians rejoice in. I have never felt that deep conviction of sin that other Christians have. I have never felt the extent of my poverty, bankruptcy, and ruin, as other Christians feel it.

Now, there is great error in all this. We say, in the first place, You are no judge of the experience of other men; and we say, in the next place, If you were, you are not to seek to bring yourselves to the standard of the experience of other men. Our Lord says, If you knew *Me*, you would have asked of Me. We in our ignorance want to know something of *ourselves*. If I want either a righteous-

ness in which my proud heart may rejoice, or if I want to be satisfied with a deep feeling of my own unrighteousness, whichever it is, is self-righteousness engrained.

Our Lord does not say, If you had a righteousness of your own you would come unto Me, or if you had a deep sense of your own unrighteousness you would come to Me; because this is not true. We have known those who have felt their own wretchedness, and they did not come to Christ. There is no greater mistake than when preachers imagine they must first frighten men by the terrors of the law, and then, as a necessary consequence, the law will drive them to Christ. What we have to do is to open out *Christ* to our people; for this, we say, the more a man sees of himself, if he does not know Christ, the farther he will be driven away from Christ; therefore, if we want to use the mighty weapon which God has put into our hands for the good of souls, it is our duty to try to preach the *Gospel*.

And then, as our Lord here puts it, as a matter of certainty, If you know Him, you will come to Him. If you know Him as the great Head of the Church, you will come to Him; if you know the grace of God in pardoning sinners through Him, you will come to Him. It is the power of God alone which can bring any sinner to Christ, therefore if we were to tell men of that which nature can do, we know that nature will never lead them to Christ. I have often thought if there were one man sunk lower than another in the depth of the cruel agonies of the conviction of sin, it was Judas, and yet that conviction did not lead *him* to Christ. I believe all that the law can do is to drive men to despair.

THE SPRING OF INTELLIGENT PRAYER

Our Lord tells this woman, if she knew Him, she would have asked of Him. Now, dear brethren, this is the very spring of intelligent prayer. Ask the servants of God as to that most deep and intricate subject of prayer. Why, there is no subject more mysterious than that of prayer. A man goes into his room, no individual is near to him, he goes on his knees, and he has transactions with God. Ask a Christian man as to that subject of prayer, and he will tell you that one of the things in which he is more exercised perhaps than any other, is this of prayer. He will tell you that there are times when he cannot pray, when the petitions seem to be frozen upon his lips; he will tell you that there are times when he could no more lay hold upon the fulfilment of one promise as a substantial reality, than he could move the world.

Now, whatever trial the child of God goes through in this exercise of prayer, I say *it arises from a want of looking unto Jesus*. I am not unchristianising you, children of God. I believe we all feel these difficulties at times—I believe we all know something of this

trying experience; but I say, whenever we do, we are wrong—it is *unbelief*. I am not to tell a child of God, I pity you for this, but you are not to mind it. No, but I am rather to say to him, I pity you because of it, but I must tell you you are doing what is wrong. I would rather seek to bring him out of his unbelief; I would rather tell him, *If your eye were fixed on Christ, if you knew Him, you would ask of Him.* This is the very energy of prayer. Prayer is doing business with heaven—prayer is asking God for something which God says He will give. It is the knowledge of Jesus Christ, as the Son of God; it is the knowledge of His person, His offices, His fulness as the great Head of His Church—Him who “filleteth all in all”—Him whose Church is called His “fulness”—it is this knowledge of Him which gives energy to prayer.

“HE WOULD HAVE GIVEN THEE LIVING WATER”

Our Lord says, If you knew Me, you would have asked of Me. He puts it, you observe, as a matter of certainty, and then He tells her that if she had asked of Him there would have been an obtaining of her request—“He would have given thee *living water*.” That beautiful illustration! You are aware how continually it occurs in Scripture. It would seem as if God the Holy God delighted in this figure. And how it must have come home in all its force to those who lived in a parching eastern climate.

You remember how the Lord expostulates with the people of Israel in the 2nd of Jeremiah. He says—“My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

You remember in how many passages we meet with the illustration, and in none, perhaps, more strikingly than in the account of the wanderings of the children of Israel. God seemed to have made it a kind of standing figure during the lengthened period of the journeying of that people through the wilderness, till at length they arrived in the promised land. You remember the Rock that was smitten for the refreshment of that people; “*that Rock*,” we are told, “*was Christ*.” Bringing before the Church then, and bringing before the Church in all ages, the great truth that the Lord Jesus Christ is able to send forth those supplies that shall satisfy the hearts of God’s people.

So that while our Lord was here on earth, when the Jews were, as we believe, according to their accustomed ceremony, pouring water on the ground, while they repeated those words in the 12th of Isaiah, “With joy shall ye draw water out of the wells of salvation”—our Lord when He saw this ceremony going on “on the last day, that great day of the feast, He stood and cried, *If any man thirst, let him come unto me and drink.*” And what a beautiful idea is conveyed in that 12th of Isaiah, “With joy shall ye draw water out

of the wells of salvation," a passage which I believe refers to the future glory of the people of Israel, following, as it does, the 11th chapter, in which we have an account of the glorious state of the earth at the second coming of Christ.

These passages may serve to lead you to other parts of the Word of God in which this figure is used, in order to show what good things have been provided for the people of God. But we must not lose ourselves in the labyrinth of figure; let us try to look at the reality of the thing. Our Lord says to this woman that if she had asked of Him, He would have given her living water. I take it not to mean merely, as has been sometimes said, that He would have given her the Holy Ghost. I take it to mean rather, all that the Holy Ghost could bring to her *out of Christ*; for it is the work of the Holy Ghost to testify of Christ, to glorify Christ, to take of the things of Christ and reveal them to the souls of God's people. When the Lord says to this woman that He would have given her "living water," I take it to mean that He would, by the power of the Holy Ghost testifying to her soul through the Word, give *all those spiritual things that are treasured up in Himself*.

PARDON OF SINS

Shall we try to make it more plain? It is as if the Lord had said to her, He would have given to your soul refreshing comfort, in the assurance that you have the pardon of your sins. Here is a good thing.

What do you know of this, brethren? How many of you on leaving this place this day can go into your own room and thank God for salvation by Jesus Christ? And if you cannot do this, in what condition are your poor souls?

Suppose you should never see the light of tomorrow morning, what is your condition? We ought to be able to say that we have salvation through the blood of Jesus Christ. I cannot conceive how any man can lie down upon his bed in peace, if he does not know that he *has*, not shall have, not may have, but that he *has*, the pardon of his sins—that he *is* righteous before God in Christ Jesus. I cannot understand how any man can be happy till he understands that word in the 3rd of Romans, "Being justified freely by His grace, through the redemption that is in Christ Jesus; whom God had set forth to be a propitiation through faith in His blood."

When our Lord says that He would have given her "living water," He means that refreshing which comes to the soul from knowing that Christ has become the substitute for us, that our iniquities are pardoned, and that there is treasured up in Him that which it is our privilege to realise as our own.

Oh, brethren, if you understood the 23rd Psalm, how that psalm would support, and cheer, and refresh you all your way. You have

no idea of the beauty of that psalm until you study it. "The Lord is my shepherd," says the Psalmist, "I shall not want." Do you understand what it is to have the Lord for your shepherd? Do you know anything of Him as the Responsible One—responsible for the people given to Him by His Father? "He maketh me," says the Psalmist, "to lie down in green pastures." The word literally means the most tender herbage that can be provided for the flock. So that the very best things belong to God's people.

"SPRINGING UP INTO EVERLASTING LIFE"

Then again, when our Lord says that He would have given her "living water," the word implies a fountain, a spring of water, not a pool that may soon dry up. It is just what is said in the 103rd Psalm, "The mercy of the Lord is from everlasting, to everlasting"—one continuous, precious, on-flowing stream. It is not that we may have it today and tomorrow be deprived of it. It is a fountain of precious, satisfying, refreshing things, that will never run dry. It is, as the Lord Jesus Himself says, "*a well of water springing up into everlasting life.*"

"GIVEN"

Then, mark the absolute way in which He speaks of it; He says He would have "*given*" her "living water." There is, you perceive, no condition—nothing to deter the poor sinner from coming to Him. He says, He would have "*given* her living water."

This is what it is our duty and privilege to preach to you. To every believing man and woman in this congregation, we say, You may ask of the Lord, and you assuredly will receive. It is the devil that suggests such a thought as this, I do not know whether I shall ask what is according to the will of God.

Depend upon it, the Holy Ghost will not let you go astray in this matter, and I believe that if we, who are the children of God, go on our knees, intelligently entering into the wonderful reciprocal transactions between God and our own souls, I believe that "*whatsoever*" we ask in His name, *we "have" it*. I believe this is the very spring and energy of prayer. Oh, may the Lord teach us to know more of Himself!

Study Christ. I do not tell you to study yourselves. Every day's experience will teach you more of yourselves; the world will teach you more of yourselves; the Bible will teach you more of yourselves; knowing Christ will make you know more of your own hearts, but I tell you, *you must know Christ*; the knowledge of your own hearts will be an exceedingly mortifying thing, if you do not know Christ. The more you know of *Him* the larger will your expectations from Him be. The more you know of Him, the more you will be enabled to go on your way "rejoicing."

July 16th, 1848.

W. H. KRAUSE.

Aged Pilgrims

"DISTRIBUTING TO THE NECESSITY OF THE SAINTS"

In Romans 12:13 Paul urges his fellow Christians not to forget to distribute to "*the necessity of the saints.*" The 153rd Annual Report presents in brief form a record of the measure in which the Aged Pilgrims' Friend Society has been enabled to accept and has sought to obey this Scriptural injunction.

The outstanding, and very solemn, event of the year was the sudden homecall, on June 25th, 1959, of the loved Secretary of the Society, Mr. Frederick J. Wilderspin, who had been in its service since 1948. In the period of his connection with the Society he had served most earnestly and sincerely the cause he had so deeply at heart. The Committee wish to place on record their appreciation of Mr. Wilderspin's loyal and loving service, for his gracious disposition endeared him to all whom he met. Emergency arrangements had to be made immediately for carrying on the work, and in the good providence of God, Mr. Edmund A. Riddle, who had served the Society for 20 years to 1957, latterly as Assistant Secretary, very willingly came back from retirement. After very much prayerful consideration the Committee have felt guided by the Holy Spirit to appoint MR. FRANK R. CLIFFORD as Secretary to the Society, and are glad to report that he began his duties on March 1st, 1960.

The continuing need for the work of the Society is evidenced by the fact that during the year 49 applications have been received for aid of various kinds; and of these the Committee have been enabled to receive 15 as pensioners and 24 into residence in one or other of the Homes. At the close of the year under review there are 365 pensioners and 208 residents in the nine Homes of the Society.

REARRANGEMENTS

The plans for the modernisation of the Camberwell Home are now so far advanced that the occupants of the Nursing Wing have already been transferred to Hornsey Rise, and the other residents are expected to be moved shortly, to enable the work to proceed. A system of central heating of the whole premises has been devised, with the provision of direct water supply to all residents' rooms. Each room is to be provided with bathroom, toilet and kitchenette facilities. A more convenient staircase to the Chapel, and many other improvements, have been included in the very extensive alterations that have been agreed upon.

The rearrangements at Hornsey Rise Home, in connection with the district becoming a smokeless zone, have also to be undertaken in this present year. While at the time of the preparation of this Report no decision has been taken as to which alternative form of heating should be adopted, continued prayer is asked that all concerned may be wisely guided in this matter. As the Camberwell Pilgrims will also temporarily be at Hornsey, the Home will be fully occupied.

The Committee wish to place on record their appreciation of the loyal support of the Staff in each of the Homes. The smooth working of the Homes, particularly the nursing sections, depends so largely upon the consistent patience and efficiency with which the members of the Staff attend to the needs of the residents.

A HOME FOR THE WEST OF ENGLAND?

An increasing body of the Society's supporters in the West Country have been exercised for some time regarding the need for a Home in that area. During the year this has taken the definite form of the establishment of a fund for this purpose. A proportion of money collected from the West Country over and above the normal income from this area for the present work of the Society is to be credited to this special fund. Our friends there are greatly encouraged by this and are working hard to bring forward the day when the next steps can be taken.

MR. LINCOLN WATTS

It is felt that the dissemination of information regarding the Society and its work is a very essential method of maintaining and extending the volume of support that is needed. To this end the Committee have been pleased to have the services of Mr. Lincoln Watts during the later months of the year under review as their deputation representative. Mr. Watts has been able to visit a number of churches which uphold the truths of God's Word upon which this Society is based; the ministry has included afternoon gatherings of Women's Fellowships, evening meetings, and preaching services on Lord's Days. These visits have been encouraging, and testimonies have been received that they have made the work known to many who previously had no knowledge of the Society's activities. The Committee hope to extend this work in the coming year.

HIS HONOUR JUDGE H. S. RUTTLE

At the Annual Meeting (May 28th, 1960), His Honour Judge H. S. Ruttle suggested from the chair that more publicity should be given to the work of the Society. He felt that all too little was known of it.

The Aged Pilgrims' Friend Society,

St. Paul's Chambers, 19-21 Ludgate Hill, London, E.C.4.

NEEDS OF AN ANCIENT CALVINISTIC CAUSE

PROVIDENCE CHAPEL, CHICHESTER

THE ancient Calvinistic cause, PROVIDENCE CHAPEL, CHICHESTER, is in urgent need at this time. If work is not promptly undertaken upon their place of worship, the building may soon become beyond repair.

They have already got £200 together, but £700 is needed to put the building in good order with a new roof.

The Calvinistic Faith has been upheld at the Chapel by a long line of preachers from WILLIAM HUNTINGDON, who preached at its Opening. It is a time-honoured place of worship, with over 150 years of faithful witness. The present congregation has maintained a faithful Scriptural Witness.

The Chapel has been included by the Sussex Historical Churches Trust in their Manifesto of Churches of historical architectural interest.

A well-known friend, prominent in furthering true spiritual adherence to the doctrines of God's sovereign grace, writes to us :

"Personally I can commend the matter, knowing the gracious character and the loyal adherence of our friends at Chichester to the faith of our forefathers. My soul has often been blessed there."

Gifts for the CHICHESTER CHAPEL RESTORATION FUND may be sent to the Treasurer of the Trustees :

Mr. Chalk,

Morven,

Lansdown Road,

Angmering,

Sussex

or to Pastor J. W. Rowlands, 8 York Villas, Brighton; or to R. Peckham, Esq., 27 D'Avigdor Road, Hove, 2.

(Editor).

Obituary

THE REV. HAROLD R. H. HILL

GOSPEL MAGAZINE TRUSTEE

The Rev. Harold R. H. Hill, one of the Trustees of "The Gospel Magazine," died on Monday, July 25th. The funeral was at Milverton Cemetery on Thursday, July 28th.

We have just received the sad news of the passing of our friend, the Rev. Harold R. H. Hill.

We understand that the passing was very sudden. On Sunday evening Mr. Hill had administered the Lord's Supper at St. Paul's Church, Cambridge. Then, on Monday morning, he was found sitting at the foot of the stairs, but he had already passed on.

While we believe that for him it is "an abundant entrance" into the immediate presence of the Saviour Whom, by God's sovereign grace, he loved and served for so long, it must be a great shock and loss to his widow and their family of two sons (the Rev. Gordon Hill of Whinburgh Rectory, East Dereham, the Rev. Donald Hill) and his daughter, Miss Hill of Dublin. We tender our sincere and heartfelt Christian sympathy to them in their bereavement.

Mr. Hill was an ordained minister of the Church of England for forty-eight years, having been ordained in 1912. He was well known as Incumbent of St. Luke's, Leamington Spa (1923-40) and as Rector of Stoke Ash, Diss, Norfolk. Latterly he lived in retirement at Cambridge (86 Blinco Grove), and with Mrs. Hill was very hospitable to his friends.

He was active in various branches of Protestant work. He took an active part in the witness against the rejected Prayer-Book of 1927-1928. He was a Vice-President of The Trinitarian Bible Society.

MR. HILL AND THE GOSPEL MAGAZINE

Mr. Hill has himself related how he came to be a reader of *The Gospel Magazine*, of which later he was a most valued Trustee. In his first curacy in Forest Gate, East London, 1912, he became friendly with a reader of *The Gospel Magazine*, then edited by the Rev. James Ormiston. This friend, Mr. Robert Bowker, used to pass on the Magazine to Mr. Hill, and, when Mr. Hill left London and the Rev. T. Houghton became Editor, Mr. Bowker wrote to him that he thought he would profit by becoming a regular subscriber to the Magazine and reading Mr. Houghton's articles. This he did (he was then Curate at St. Cuthbert's, Bedford).

The sequel was described as follows by Mr. Hill:

"I was attacked in the local press because of my 'strange preaching, i.e., the doctrines of Sovereign Grace. I replied as God enabled me, but I must confess to some faithlessness, and I did not feel sure of my ground in public controversy. It was

just then that I received unexpected much help from my dear friend, Mr. Houghton, who had been led to write in *The Gospel Magazine*, an article, '*God's Sovereignty and Man's Responsibility*.'"

He was then eager to meet Mr. Houghton, and later did so in London. In Mr. Hill's earlier days at St. Luke's, Leamington Spa, Mr. Houghton was one who proclaimed the Gospel from its pulpit.

On the death of Mr. Houghton in January, 1951, Mr. Hill, at the request of the Trustees, edited the Magazine until the following October. He also very willingly and very readily edited in 1959 the February-April issues. He was always very ready to help, and it was evident that the Magazine held a very warm place in his heart.

We thank God for all the God-given grace manifested in his life and witness, and we ourselves will miss the constant and warm-hearted friendship which he shewed in the work of the Magazine.

W.D.S.

THE REV. PAUL GREAVES

When Paul Greaves was a student at the Bible Churchmen's Missionary and Theological College (now called Tyndale Hall) he impressed all as a quiet, steady, solid, hard-working student, who gave promise of a very useful ministry, a promise which was amply fulfilled in the twenty-three years that followed.

He is mostly remembered as Rector of Hardington Mandeville, near Yeovil, where he laboured for nearly fourteen years. He wrote to us in July, 1959, that he felt it very much when called to leave "this very happy parish," but he added, "We feel that the move is very definitely of the Lord, and this is the principal thing."

He very kindly wrote to us last year, and added: "I too have so much for which to thank the Lord in the way of physical blessings received. I entered St. Luke's Clergy Nursing Home, London, in November last, and was there for two months. I cannot speak too highly of all the attention I received."

He went to be Rector of Rougham, Bury St. Edmunds, but it was only for a short time. He had again to be in St. Luke's Nursing Home, and he finally returned home, fully knowing that his days on earth were numbered. His bright, God-given faith, was manifested to the very last. He looked forward to being with Christ in his appointed heavenly home.

He leaves a widow (daughter of the Rev. W. Russell Davey, who is now in retirement at 94 Dial Hill Road, Clevedon, Somerset) and four daughters of ages 18, 16, 13, and 8. We express our very sincere Christian sympathy with them all in their great loss.

Mr. Greaves was a faithful Protestant witness and a keen supporter of the Bible Churchmen's Missionary Society, and he had a spiritual understanding of God's sovereign grace.

W.D.S.

CURRENT TOPICS

A VISIT TO CUMBERLAND

It was my privilege at Easter to have a few days on holiday in Cumberland. Cumberland has been familiar to me since my earliest days, but it was ten years or more since I had visited it. We went to Ulpha, to a hillside farm above the valley of the River Duddon, on which the poet WILLIAM WORDSWORTH (1770-1850) wrote his thirty-four sonnets.

THE POET WORDSWORTH

William Wordsworth, who was essentially the Poet of the Lake District, has hardly anything of sacred poetry. Only two or three pieces of his have been used as hymns. He wrote of Nature; but he has some verses on Christ as Unchangeable, which reveal something of personal religion. In early life he was much unsettled, and his time at St. John's College, Cambridge (1787-1791), from the age of 17 to 21, partook of this nature. Compelled to attend services in the College chapel, he noted that the College dons themselves did not practise what they prescribed for others. He was early bitten with the ideas of the French Revolution, and was full of youthful dreams; but in the events that accompanied the Revolution he saw the breaking down of the gospel of Reason. I understand that it was more about middle age that he began to appear as a Christian.

CHRIST UNCHANGEABLE

Wordsworth wrote :

Not seldom, clad in radiant vest,
Deceitfully goes forth the morn;
Not seldom in the west
Sinks smilingly forlorn.

He wrote similarly on the often disappointing promise of "the smoothest seas" and of "the umbrageous oak" which in storms often draws down lightning upon the one who shelters under it. Then he added :

But thou art true, *incarnate Lord*,
Who didst for man vouchsafe to die;
Thy smile is sure, thy plighted word
No change can falsify!
I bent before thy gracious throne,
And asked for peace on suppliant knee;
And peace was given—nor peace alone,
But faith sublimed to ecstasy.

THE GRAVES OF GRASMERE

When we visited the Church at Grasmere on the Saturday before Easter, we found that on Easter Sunday the service was to be broadcast. We saw the graves of the Wordsworths, and particularly noted that of the poet's much-loved daughter, Dora (Mrs. Quillinan), which had on it the text: "*Him that cometh to Me I will in no wise cast out*" (John 6: 37).

MOUNTAIN FARMS

We stayed at a farm high up on a hillside (1,000 feet high), which overlooked the Duddon Valley and gave wonderful views of the Cumberland mountains and hills. This brought again to my mind the words of the Psalmist:

As the mountains are round about Jerusalem,

So the Lord is round about His people from henceforth even for ever (Psalm 125: 2).

We noted the widely scattered nature of the farms on the Cumberland hills, and wondered how they were reached by, or were in reach of, Christian ministration. The farms nearly all had wireless and television. We recalled to mind the work of the Rev. J. C. Williams of Tenterden, Kent, through the Farmers' Postal Mission. We felt that today there would be ample scope for an Evangelistic van.

EDUCATION BEFORE 1871

It is not to be assumed that before 1871 there was little education in the Lake District. On the contrary there is evidence (given in a Vicar's booklet) of considerable education. Most people wrote their own names, and often those who could not write were still able to read. Besides the Church of England there were a few Baptist Churches in Furness, and in the house of one of their members the text "*Search the Scriptures*" (John 5: 39) was carved in Greek.

In the Civil War, the Lewthwaites of Broadgate and the Huddletons of Millom actively supported the Royalist forces, but the Sawreys of Broughton Tower (they were Baptists) supported the forces of Parliament. Captain Thomas Lewthwaite was killed in the Battle of Edgehill, 1642. At Broughton a Baptist was set up in the Parish Church, being ejected at the Restoration in 1660.

In 1846 a School for Girls had been opened at Buckman Brow. The fees were twopence a week, books and stationery being provided (as well as coal and a stove for dinners). It was under the management of the Vicars of Thwaites and Broughton-in-Furness and the owners of Broadgate, Duddon Hall and Ulpha Estates. I can well remember the old School bell and the belfry.

LAY MISSIONARIES IN CUMBERLAND

A great work was done in Cumberland by GEORGE MOORE (1806-1876), the London Christian business man and philanthropist. He was himself a Cumberland man, born at Mealsgate on April 9th, 1806. At the age of nineteen he went to London, where by industry and hard work he made his way.

But "Auld Cumberland" was always in his thoughts, and its spiritual destitution was a great grief to him. Accordingly, he first provided at his own expense a lay missionary for his native Mealsgate, and then at Wigton. These being successful, he proposed to three or four friends to establish a Scripture Reader in every market town in the county, and before long eight missionaries were at work.

He was afterwards able to write: "I never knew a mission more blessed in its result. The great point is to get the right men in the right places, for unless a Scripture reader is *steeled* with the Spirit of God, he can be of little use in his sacred calling."

LAVENDER

A Text and the fragrance of English lavender bring comfort and cheer to many patients in the Bristol Hospitals when they are visited by the Lady Visitors of THE ROYAL HOSPITALS TEXT MISSION.

Each year we receive letters of appreciation and thanks. Among those just received (July, 1960) are:

- (1) "From one who has several times received the welcome Text and lavender bag."
- (2) "Having had several spells in hospital, I know only too well the comfort derived from your visits. God bless you and your work at all times."
- (3) "It is now nearly three years ago that I was in ——— Hospital for two months, and was visited by these kind ladies. When I was cutting the lavender in my garden I was wondering if the ladies who brought bags of lavender (with texts) to the hospitals would be glad to have some."

May we once again invite readers of *The Gospel Magazine* to send lavender? It is very helpful in the work, and will be gratefully received. Please send to The Rev. W. Dodgson Sykes, 29 Oakfield Road, Clifton, Bristol 8.

Some friends enquire when the lavender should be cut. The best time is just before the flower begins to drop. It should then be spread out on paper, turned several times, and dried thoroughly. The flowers will soon have fallen on to the paper and be ready for sending. Many friends kindly send us beautiful packages of shredded lavender, and we are most grateful to them.

THE DISASTER IN CHILE

Mr. A. T. Tasker, Danbury, Chelmsford, has sent us the following facts given in *The Gospel Witness and Protestant Advocate*, Toronto, Canada (July 7th, 1960):

CHRISTIANS IN CHILE NEED HELP

By DR. H. C. SLADE

Our hearts have been deeply stirred by recent reports from Chile. Missionaries and Evangelical Christian leaders have written to tell us of the awful damage wrought by devastating earthquakes. It is estimated that two million people are homeless, and among our fine Christian brethren in the southern part, many have lost everything. The loss in church buildings and mission halls, many of which have been utterly destroyed and others so shaken that they are unusable, cannot be estimated.

The appeal from Missionaries for help is urgent. Good clothes, especially blankets and children's clothes, suits, and dresses, together with gifts of money, are greatly needed.

A letter just received from Dr. Irwin W. Steele, one of the outstanding missionaries in Chile, is full of information. Mr. Steele writes:

Dear Mr. Slade,—

Today's paper says, "Since May 21st there have been more than 400 tremors of varying intensity." This would include the six major earthquakes that would have left Chile an economic shambles were it not for the exceedingly generous help that has come from practically all parts of the world. The total number of persons that have died or disappeared is probably between 2,000 and 3,000.

In certain parts of the earthquake zone only 10 per cent of the houses are left standing or are sufficiently safe so as to allow them not to be demolished. The situation is one of the most horrible I have ever known. Winter has set in, the rain is almost incessant, mud and water are everywhere. For lack of building materials, the most inadequate temporary shelters are to be found everywhere there in the South.

Countless people have lost everything they ever had. Three new volcanos have come into being, belching forth lava and flames and smoke that reach 23,000 ft. into the heavens. Flaming lava rains down on the people that live in the vicinity. People die and just disappear from the eruptions, floods, and the tidal waves. Folks take turns at sleeping at night so that some will be awake to awaken the others in the event of a sharp shake. People sleep with their clothes immediately at hand so as to rush out at any moment. In spite of the bitter cold, they sleep with the doors open since the

harder shakes twist the houses or shelters and jam the doors. They might get caught inside the building by the door being jammed. You can imagine what such conditions do to people's nerves. It wouldn't surprise me to read of persons having lost their minds because of what they had gone through.

A couple of days ago I visited our lawyer who had contacted a number of the highest government officials who guaranteed her that all our International Christian Relief goods will be trouble free and duty free as far as their entrance into the country is concerned. They also guaranteed that the distribution would be entirely in our hands.

There are about 150 churches in Chile that belong to the Latin American Alliance of Christian Churches. I would guess that about one half of them have been affected by the disasters. Five of our pastors (of the Alliance) are homeless. Great numbers of the members of the churches are homeless and in dire need. A number of the church buildings (National Baptist, National Alliance, National Presbyterian) are either totally destroyed or are in such dangerous condition as to be unusable.

What would happen in Toronto if you were to awaken tomorrow morning to find that the Jarvis Street Baptist Church had collapsed and that 95 per cent of the homes of the members of the church were totally destroyed or in varying stages of ruin? That very thing happened last month in Concepcion (third largest city in Chile, Valdivia (fifth largest), Puerto Montt, and numberless other towns and villages. I wonder what could be said of the spiritual state and the state of the nerves of the members of your church and others there in Toronto if the ground under your feet and for hundreds of miles around had heaved, shaken and trembled over 400 times in five weeks? It did that and is still doing so in Valdivia, where we have many brethren associated with us in the ICCG as well as many who are not.

IRWIN W. STEELE.

DIVINE REDEMPTION

By the late REV. R. J. NOYES, B.D.

(Clifton Conference, 1890)

I THINK the primary idea underlying the term redemption is that of *deliverance*. "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Ps. 107 : 2). Here we have *deliverance*. Now, deliverance from enemies may be effected in two ways, particularly. It may be effected by the destruction of one's enemies, or it may be brought about by the payment of a *ransom*. If a party of tourists in Sicily were captured by brigands, they might be delivered by the authorities making a raid upon the brigands and

capturing them, or putting them to death; or, they might be released through their friends paying the ransom-price demanded by the brigands.

Now, I think, in the type brought before us this morning, we have a type of redemption in its aspect of deliverance. "Thou in Thy mercy," we read in Exod. 15: 13, "hast led forth the people which Thou hast redeemed." They had been redeemed from bondage by the destruction of their enemies. We have this aspect of redemption in the redemption-work of Christ, indicated in the 2nd chapter of the Epistle to the Hebrews, verses 14 and 15—"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death he might destroy" ("bring to nought" the R.V. translates) "him that had the power of death, that is the devil; and *deliver* them who through fear of death were all their life-time subject to bondage." Well then, again, in our Lord's words—"The Son of Man came not to be ministered unto but to minister, and to give His life a *ransom* for many"—we have Christ's work of redemption under the aspect of deliverance effected by the payment of a ransom-price. For it was necessary, not only that we should be delivered from the power of the devil, but that the Holy law of God should be fulfilled in every jot and tittle. So, Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father," and inso doing fulfilled the law of God in every particular. He paid the penalty which our sins deserved, and so redeemed us by His blood.

Now, in the type before us, I think we have a type of deliverance from Satan, and his service—from the service of sin. The Apostle says in the Epistle to the Ephesians: "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

We know that just before God brought out the people by His mighty hand, He instituted another type, which I will not enter into now—the type of the Paschal Lamb—a type of the precious blood-shedding of the Lamb of God, the Lord Jesus Christ; for "without shedding of blood there is no remission." Thus the ransom-price was typical. He gave "His life a ransom for many."

EFFICACIOUS REDEMPTION

But I want to lead you to the subject of *efficacious* redemption. God brought His people out of Egypt; and when Israel was brought out of Egypt, and Pharaoh and his host were drowned in the depths of the Red Sea, then I conceive that that redemption type, the type of deliverance from Satan, was ended. So that, although we find afterwards that the majority of those who were brought out of Egypt

perished in the wilderness, that is another matter. It is not necessary to enter into that point now; that comes before us as the subject of the Conference tomorrow. But I think we do see in the bringing out of Israel from Egypt a grand type of efficacious redemption. I may say this of myself, that my soul was not brought into the liberty of the Gospel until I saw the precious truth of efficacious or particular redemption.

I received a letter this morning from a dear brother in the ministry, and, in speaking of this Conference, he said: "May God the Holy Spirit lead you to the comfortable doctrine of particular redemption." Well, it is a comfortable doctrine to God's people, for they thus see upon what a firm foundation their salvation rests—upon Christ alone, and not upon anything of the creature.

"Being justified freely by His grace, though the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood." Now, what is the ground of my free justification before God? Is it not "the REDEMPTION that is in Christ Jesus?" Is it not my faith. The faith which I possess has been bestowed upon me as a Covenant gift, with and through Christ, according to that word which we have in Rom. 8: 32: "He that spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" Yes; I love particular, personal redemption: to be able to say, with the Apostle: "He loved *me*, and gave Himself for *me*." Yes; and I like too, those words "us" and "all," because they embrace the whole Church of God. "Who gave Himself a ransom for all"—i.e., for all classes of men, comprising the whole election of grace.

There are those who say that this doctrine must hamper us in preaching the Gospel; that we cannot preach the freeness of the Gospel. I think I have been enabled to preach a full and a free salvation since I have been in the ministry, and on what ground? On the ground of efficacious redemption. Yes; this truth enables us to go to our fellow-sinners with a message of full and free salvation, grounded upon the finished work of the Lord Jesus Christ; and they have not to add anything to it, but poor broken-hearted sinners believing the message are saved. It is not ours to go to men and tell them that Christ hath redeemed them in order to give them *a chance* to be saved, *if* they only make good use of Christ's redemption work; but to tell them of His finished work, and of a present and eternal salvation founded upon that finished work. I say that this is good news to sinners who know that they are sinners, but not otherwise. The Holy Ghost alone can make them conscious of that.

I believe this is the doctrine which is the true antidote to the false doctrine of the so-called sacrifice of the Mass. If you want to meet this false doctrine, proclaim that Christ hath "by His ONE

OFFERING PERFECTED FOR EVER them that are sanctified." Here we have particular redemption : "By one offering He hath perfected for ever *them that are sanctified.*" Not those who are made holy, but those who are separated by the election of grace.

Yes, brethren, we are messengers of salvation to our fellow-sinners—salvation secured by the finished work of Christ; and the message is acceptable to the soul of that poor broken-hearted sinner who sees that he deserves hell, and has no refuge but God in Christ.

Oh, that our testimony may be faithful, and may more and more harmonise with the truth expressed in these lines :

"O'er heaven's gate a motto stands engraved,
'Let sin alone be damn'd, but sinners saved';
And o'er the gate of hell's dark, dismal cave,
'Jesus the purchase of His blood will have.'"

For they are in accordance with the Lord's own words—"The Son of Man is come to seek and to save that which was lost"; and again, "All that the Father giveth me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life : and I will raise him up at the last day."

R. J. NOYES.

EVANGELICAL RELIGION

By the late BISHOP RYLE

"Try things that differ."—Phil. 1 : 10.

I.—EVANGELICAL PRINCIPLES

1. *The Absolute Supremacy of Holy Scripture.*

Show us anything, plainly written, in that Book, we will receive it, believe it, and submit to it. Show us anything contrary to that Book, and however specious, plausible, beautiful and apparently desirable, we will not have it at any price.

2. *The Doctrine of Human Sinfulness and Corruption.*

Man is radically diseased. 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.

3. *The Work and Office of our Lord Jesus Christ.*

The Eternal Son of God is our representative and substitute.

We maintain that people ought to be continually warned not to make a Christ of the Church.

We hold that nothing whatever is needed between the soul of man the sinner, and Christ the Saviour, but simple child-like faith.

c. *The inward work of the Holy Spirit.*

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, faith, hope, hatred of sin, and love to God's law. We say that to tell men to take comfort in their baptism or church membership when these all-important graces are unknown, is not merely a mistake, but positive cruelty.

5. *The outward and visible work of the Holy Ghost in the Life of Man.*

We maintain that to tell a man he is "born of God" or regenerated, while living in carelessness or sin, is a dangerous delusion.

It is the *position* we assign to these five points which is one of the grand characteristics of Evangelical theology. We say boldly that they are first, foremost, chief and principal things in Christianity.

II.—EVANGELICAL PROTESTATIONS

1. We protest against the modern practice of first personifying the Church, then deifying it, and finally idolising it.

2. We refuse to admit that Christian Ministers are in any sense sacrificing priests. We find that sacerdotalism or priestcraft has frequently been the curse of Christianity, and the ruin of true religion.

3. We refuse to admit that Christ's Sacraments convey grace *ex opere operato*. We protest against the idea that in baptism the use of water, in the name of the Trinity, is invariably and necessarily accompanied by regeneration. We protest against the theory that the Lord's Supper is a sacrifice. Above all, we protest against the notion of any local presence of Christ's body and blood in the Lord's Supper, under the forms of bread and wine, as "idolatry to be abhorred of all faithful Christians."

4. We refuse to join the cry, "No Bishop, no Church." We refuse to believe that Bishops are infallible, or that their words are to be believed when they are not in harmony with the Scriptures.

5. We maintain that there can be no real unity without oneness in the faith. We protest against the idea of unity based on a common Episcopacy, and not on a common belief of Christ's Gospel. We abhor the very idea of re-union with Rome, unless Rome first purges herself from her many false doctrines and superstitions.

III.—EVANGELICAL PERSUASIONS

1. Substitute anything for Christ, and the Gospel is totally spoiled!
2. Add anything to Christ, and the Gospel ceases to be a pure Gospel!
3. Interpose anything between man and Christ, and man will neglect Christ for the thing interposed!
4. Spoil the proportions of Christ's Gospel, and you spoil its efficacy!
5. Evangelical religion must be the Gospel, the whole Gospel and nothing but the Gospel.

IV.—EVANGELICAL PRACTICES

"Watch ye : stand fast in the faith :

Quit you like men; be strong."—1 Cor. 16 : 13.

1. Take heed that personal religion is thoroughly and entirely Evangelical.

The world is possessed with a devil of false charity about religion.

2. Do not compromise Evangelical principles.

Watch narrowly new church decorations, new church music, and a semi-histrionic mode of going through church worship.

3. Observe that they do no good at all who attempt to mix up Evangelical preaching and a Ritual ceremonial.

The world is never won by trimming and compromising; by facing both ways, and trying to please all.

4. Look the danger manfully in the face and FIGHT with the same Word that Cranmer, Latimer, and Ridley fought with.

5. The path of duty is clear, plain, and unmistakable.

Union and organisaztion of all Protestant and Evangelical Churchmen; untiring exposure of the Popish dealings of our antagonists by the pulpit, the platform, and the press.

I say—No surrender!

No desertion! No compromise!

No disgraceful peace!

The late Bishop Ryle—"Knots Untied."

*Summarised by the late Rev. W. Sykes, Hillsborough Vicarage,
Sheffield.*

Poetry

PROTECTION

Tune : *Down Ampney.*

Be true unto thy Lord,
For nothing can afford
What thy soul needs for safety and protection
Except His mighty arm;
There is no earthly charm
To bring all evil menace to subjection.

O may thou have the grace
To find the secret place
Which in His love for thee He has provided;
For all who know His fear
And give a listening ear
Will find that all their footsteps have been guided.

He knows thy every care,
Thy sorrows He will share
And shield thee when the devil's shaft surprises;
He trod our human way
And still He knows today
Thy dark forebodings and thy wild surmises.

The never-failing Friend,
Who sticketh to the end
And loosens thee from every earthly fetter,
Will be thy constant Guide,
If thou with Him abide
And get to know His changeless love the better.

Rodden Rectory, Frome.

T. PITTAWAY.

THE HOLY GHOST

Tune : *Nearer Home.*

O come, Thou Holy Ghost,
To purge away our sin;
Come as the cleansing power of God
To make us pure within.
O bring a burning coal
Our lips to purify,
That we may have to meet our need
Thy wisdom from on high.

Come as the rushing wind
 With secret holy power;
 Come as the promised Comforter
 In Pentecostal shower;
 Thy gentle pleading voice
 We now would all obey;
 O call us from the gloom of night
 Into Thy perfect day.
 Grant Thy enabling grace
 The Gospel to proclaim,
 That we may have the tongue of fire
 To magnify Thy Name.
 Baptize us with Thy love
 That we may burn with zeal,
 And that our life each day for Thee
 May have Thy holy seal.

Rodden Rectory, Frome.

T. PITTAWAY.

BLEST ASSURANCE

Tune : *Down Ampney.*

O Christ, we look to Thee
 And to Thy side we flee
 In this world's tumults and its perturbations;
 In Thee we courage find
 To leave our sins behind
 And wait the coming glorious consummation.
 Do Thou the secret give
 By which alone we live
 The life of righteousness and calm endurance,
 For when our human love
 Is linked to Thine above
 We have the life of faith and blest assurance.
 O may we find release
 From trouble in Thy peace,
 For Thou hast trod this pilgrim way before us.
 O when our foes are near
 And we see cause to fear
 We know Thy lovingkindness will restore us.
 We know we are secure
 And that we shall endure,
 For Thou, our Saviour, hast our sins remitted;
 And we, who are Thy sheep,
 Are certain Thou wilt keep
 That which into Thy hands we have committed.

Rodden Rectory, Frome.

T. PITTAWAY.