

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. 1086
New Series

DECEMBER, 1958

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Old Series

THE FAMILY PORTION

OR, WORDS OF SPIRITUAL CAUTION, COUNSEL, AND COMFORT

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

BLESSED ARE THE PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5 : 9.

In the February issue of the Magazine we considered the second beatitude—"*Blessed (happy) are they that mourn: for they shall be comforted*" (Matt. 5 : 4), coupling somewhat with it the first beatitude: "*Blessed (happy) are the poor in spirit: for theirs is the kingdom of God*" (Matt. 5 : 3).

The *eight* beatitudes (Matt. 5 : 3-10), if we adopt that classification, have been divided into two groups. The first group—the first four—are expressive of the feelings and the needs of the child of God :

Blessed are *the poor in spirit*;

Blessed are *they that mourn*;

Blessed are *the meek*;

Blessed are *they which do hunger and thirst after righteousness*.

The second group—the second four—may be regarded as describing the fruit of the Spirit in the child of God and his experience at the hands of a hostile world (Matt. 5 : 7-10).

Blessed are *the merciful*;

Blessed are *the pure in heart*;

Blessed are *the peacemakers*;

Blessed are *they which are persecuted for righteousness' sake*.

From the second group we invite the attention of our readers to the *seventh* beatitude: "*Blessed (happy) are the peacemakers: for they shall be called the children of God*" (Matt. 5 : 9).

THE GREAT PEACEMAKER

The great Peacemaker is the Lord Jesus Christ, Who has "made peace through the blood of His cross" (Col. 1 : 20).

"For *He* is our peace, Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments made in ordinances, for to make in Himself one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached to you which were afar off and to them that were nigh" (Eph. 2 : 14-17).

It is not that "we must make our peace with God," as is so often preached. Peace has been made through the blood of the cross. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5 : 1).

THE LORD JESUS AS AN EXAMPLE

Moreover, the Lord Jesus is also our example.

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isaiah 53 : 7).

Of Him Peter wrote :

"For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow His steps : Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter 2 : 21-23).

He was called all sorts of names. The Hebrew Christians were called upon to "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Hebrews 12 : 3). On the cross He prayed for His murderers: "Father, forgive them, for they know not what they do" (Luke 23 : 34)—and the martyr Stephen did the same, "Lord, lay not this sin to their charge" (Acts 7 : 60). The Lord Jesus told His disciples: "Have salt in yourselves, and have peace one with

another" (Mark 9: 50). When the disciples asked who should be the greatest in the kingdom of heaven, He "called a little child unto Him, and set him in the midst of them . . ." (Matt. 18: 1, 2). In the Sermon on the Mount He said: "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5: 39).

At the same time, He always spoke plainly to the scribes and Pharisees, rebuking their false teaching and false ways; and hence He declared the effect of His own teaching in the words: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law; and a man's foes shall be they of his own household" (Matthew 10: 34-36; see also Luke 12: 51-53).

PEACEABLE MIND IN OURSELVES

First of all, if we are to be peacemakers, *we must have a peaceable mind ourselves*. This is the fruit of the Spirit's work within us, "love, joy, peace" (Gal. 5: 22); for by nature we are described as "hateful and hating one another" (Titus 3: 3). There may be different temperaments—some more gentle, some more pugnacious—yet at the root there is a natural enmity of the world against the children of God—"as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4: 29).

In the Word of God there is much guidance in this respect for the child of God. Paul wrote to the Roman Christians:

"If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written (Deut. 32: 35), Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12: 18-21).

James wrote to Hebrew Christians:

"Of His own will begat He as with the word of truth that we should be a kind of first fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not at the righteousness of God" (James 1: 18-20).

And again:

"But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. . . . For where envying and strife is, there is confusion and every evil work. But the

wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3 : 14-18).

There are other directions to "be at peace among yourselves" (1 Thess. 5 : 13) and to "endeavour to keep the unity of the Spirit in the bond of peace" (Eph. 4 : 3). This means not picking quarrels, not making a man an offender for a word, not answering back again.

The Book of Proverbs is full of practical guidance in life. It gives "to the young man knowledge and discretion." A chapter read every day (there are thirty-one chapters) can be a means of much blessing. Here are some quotations bearing upon peacemaking :

A soft answer turneth away wrath :

But grievous words stir up anger (Prov. 15 : 1).

Hatred stirreth up strifes :

But love covereth all sins (10 : 12).

He that is slow to wrath is of great understanding :

But he that is hasty of spirit exalteth folly (14 : 29).

See also the words about wrathful men (15 : 18), a contentious man (26 : 21), an angry man (29 : 22). There are many other such words. For examples of soft answers we might refer to Gideon (Judges 8 : 13) and especially to David (about Shimei) in 2 Samuel 16 : 5, 12).

PEACEMAKERS

If we, by God's grace, have a peaceable frame of mind and heart, we are more likely to be peace diffusers, peacemakers. Peacemaking does not mean an officious, unwarrantable, intrusion and interference in matters which are not our own business. Rather, it means that, while remembering our own weakness and mistakes, we humbly place ourselves in God's hands as He may call to some special work.

Peacemaking is not a matter of *words* only. The Pope often broadcasts words of peace, but the history of the Popes to the present day is that there is no greater trouble maker in international, national, and family life.

Peacemaking does not mean that false doctrine is to be left unopposed. The examples of the Lord Jesus, of John the Baptist, and of Paul are sufficient to indicate this.

CHILDREN OF GOD

"*Blessed (happy) are the peacemakers: for THEY shall be called children of God,*" declared the Lord Jesus. They show the family likeness. They are known to be children of God. The fact is evidence by the fruit of the Spirit within them. They are made like the image of Christ.

Bless'd are the men of peaceful life,
Who quench the coals of growing strife;
They shall be called the heirs of bliss,
The sons of God, the God of peace.

Dr. Isaac Watts.

We have written of the God-given spirit of the children of God, made so by the regeneration of the Holy Spirit of God. But it may be asked, What have you to say about peace among the nations? It is not absent from our minds. We are thankful for all who seek peace among the nations. The horrors of a new war, with all the terrible death-dealing weapons which would wipe out life in very large areas, are too terrible to contemplate, and we need to pray constantly for God's over-ruling hand among the leaders of the nations. Yet, at the same time, we have to face the sorrowful fact that many of them do not acknowledge God at all, and many who do fear God are afraid to acknowledge Him openly in dealings among the nations. Why cannot such responsible conferences begin with prayer, an acknowledgment of God as over all nations? Indeed, not only is God left out, but His Day is constantly made the day of conference. We are glad of any whose thoughts turn to peace, and who in their way are peacemakers among the nations; but is the Beatitude from our Lord's lips not intended only for the born-again children of God, in whose hearts and lives is manifest the fruit of the Spirit of God?

W.D.S.

A MISSIONARY'S BOOK ON ROMAN CATHOLICISM

We have just received a new publication entitled "*Roman Catholicism in the light of Scripture*." It is a work of 210 pages, in cloth binding, published by the Protestant Truth Society, 184 Fleet Street, London, E.C.4, at the price of 8s. 6d.

It comes in origin from the Mission Field, having first been written in Chinese by a Missionary of the China Inland Mission, the late Rev. F. C. H. Dreyer. After Mr. Dreyer's home call, missionary friends working in the Roman Catholic countries of Central and South America desired it to be translated into Spanish and Portuguese. The first step was its translation into English. The work of Mr. Dreyer has been expanded by another missionary of the China Inland Mission, Mr. Ernest Weller, and the result has been the very valuable work now published in English.

It covers the whole field of Roman Catholicism in thirty-six short chapters. It is well up-to-date.

While we have not yet had time to read the whole book through, yet a survey of its pages makes us feel that the volume is one that will be helpful and useful to our readers. It keeps close to Scripture, and has a spiritual aim all through.

W.D.S.

OUR YOUNG FOLKS' PAGE

THE PLAN THAT FAILED

PAT Doolan, born and brought up in the County of Kerry, came of a family of zealous Roman Catholics. There were eight children, and all the five boys and three girls were members of the choir at the Popish chapel. Pat was apprenticed to a coachmaker, after which he was away from home, working, for five years. All that time he was more and more ardent in the cause of Rome, and he succeeded in getting one of his mates, nominally a Protestant, to join the Romish church. Of this Pat was very proud, thinking that he was bound to get a big reward for saving a heretic.

At the end of five years, Pat suddenly decided to visit his home, where he was warmly welcomed. His friends came thronging to see him, amongst them the priest of the place. To him Pat boasted of his convert. "Did he know much of the Bible?" asked the priest. "Oh no," said Pat, "not the Bible nor any religious book at all." "Ah, I thought not," said the priest; "you couldn't have got him to turn if he had known the Bible!"

This remark of the priest's puzzled Pat. "I should have thought," said he, "that if the Bible is the devil's book, as you've often said, then anyone who read it would be *glad* to join our church." The priest shook his head, but changed the subject at once, saying that on the next night he would be giving a party at the hotel, to welcome Pat home.

At six o'clock the next evening the party met at the inn, Pat and his family, all the choir, and a few others. The evening passed cheerfully, but Pat had some conversation with the priest. "Anything happened while I've been away, Father?" said Pat. "Oh yes indeed, one very bad thing. A man named John Norris, what they call a Scripture-reader, has come here to live, he and his three daughters, and they've set the parish in a flame, specially the last few months. Paddy Brimble and Dennis Ealing, both respectable farmers, have turned Protestant and left the church; and I'm afraid there will be others too!"

Pat was horrified. "Why, Ealing is cousin to my father," he said; "hasn't my father done anything about it?" "Oh yes," said

the priest, "your father and your brother came with me to try to get him to leave off his Bible-reading, but he wouldn't listen for a moment." "Well, Brimble's farm is outside your parish; how did this Scripture reader get at him?" "Oh, he's getting schools set up all over the place, where they teach the Bible in the Irish tongue; there's no stopping it." "Why can't you put a curse on him?" said Pat. "And so I would," said the priest, "but all the people round have got to be very fond of the eldest daughter—she's kind to them and goes about visiting them; besides this fellow Norris is a favourite with Mr. Smith, and we mustn't offend him—it's his land that our chapel is built on." "I'll tell you what to do then," said Pat; "the only way is to get one of your people to marry this daughter of Norris's. You could let them get married in the Protestant church; and then a month or so later, he must force his wife to go to mass with him. That will soon finish off the Protestants!" The priest clapped his hands and shouted with laughter. "Well done, Pat! and who am I going to ask?" Two or three names were mentioned, but at last the priest said the only man who could do it was Pat himself. "Then if you got married, and she wouldn't turn, of course you could just leave her," said the priest, "because it wouldn't be a real marriage."

The very next day Pat got an introduction to the Norrises, and almost at once became involved in a religious discussion. He found that to argue with such well-informed people needed a great deal of skill, and he saw that his task would not be an easy one. He asked the priest to give him a good Catholic book to study with all the answers in it. The priest produced a book called "The End of Controversy," and Pat began studying it day and night, till at last he felt sure that he could floor any Protestant. So he arranged to take some of his friends to the Norrises to see him conquer in a debate on "the sacrifice of the mass." But the arguments which Pat produced from his book were easily bowled over by answers from the Bible. To the great amusement of his friends, Pat was completely silenced, and the discussion quickly ended.

Many other arguments took place, in all of which Pat got the worst of the battle. He told the priest all about it, and the priest said, "It's because you don't know the Bible well enough to answer these people." "And do you know the Bible?" said Pat. "Of course I do; and I could soon put Norris and his daughter to silence!" "Then why don't you?" said Pat. To which the priest replied that it was quite beneath him to discuss religion with a Scripture reader.

Pat continued to visit the Norrises, and his curiosity was aroused about Protestantism by their general manner of life. He had never been inside the Protestant church; but hearing that a strange

clergyman from England was to give a lecture in the school, he thought he would go to hear him. He did not tell anybody he meant to go, and all through the lecture he was thinking what a fool he would look if his friends found out. A rumour got round to his people a few days later that Pat had been to hear the Protestant speaker, and though he told his father and his brother that he had only been for fun, they were obviously alarmed, and warned him to give up going to the Norrises' house.

But Pat could not stay away; and at last one Sunday he made up his mind to go to the Protestant church. He went as usual to the Romish chapel, and when he saw the priest at the altar and all the choir safely in their places, he slipped out, and ran over the fields to the church. He quite enjoyed the service; but when the clergyman came into the pulpit in his black gown, Pat really trembled with fright; for he had always been told that when a Protestant clergyman put on the black gown to preach, Satan appeared instead! However, he could not well escape, and he heard a sermon on these words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" After the service, the clergyman spoke kindly to Pat, saying that he hoped he would come again; but Pat eagerly assured him that he had only come to see what the Protestant way of worship was like.

Pat was relieved to find that none of his people had discovered where he had been. He was half ashamed himself of what he had done! but the Norris family habit of constantly quoting from the Bible, and then the text of the sermon, had made a deep impression on his mind. He had long ago forgotten about the silly plan of courting Miss Norris, and felt nothing but the deepest respect for all the family. All the week he was turning over in his mind all the Scripture he had heard; but when Sunday came, he went to mass with the rest, and took his usual place in the choir.

Still full of his thoughts, Pat called again at the Norrises. They saw something of what was taking place. The daughter read to him from the tenth chapter of Hebrews, especially the fourteenth verse—"For by one offering He hath perfected for ever them that are sanctified"—and as she tried to explain the text, it came home to Pat with great power, and his eyes were opened to see the finished work of Christ upon the cross.

To cut a long story short, Pat never again attended a popish chapel. The priest and his family were much shocked and angered; they did all they could to persuade him back to mass. But Pat stood firm; and after many experiences leading to his growth in grace, he eventually himself became a Scripture-reader.

DAMARIS.

SCRIPTURE ENIGMA No. 59

The whole : The Lord Jesus Christ is the good one.

1. Like these, we have all gone astray.
2. Amos was this by occupation.
3. Two hundred of these were part of Jacob's present to Esau.
4. Green in the Shepherd Psalm.
5. Not to be trusted with the safety of the sheep.
6. The prophet whose 34th chapter is about sheep and shepherds.
7. Finding the lost sheep, the shepherd calls his friends to do this with him.
8. He kept his father's sheep.

SOLUTION OF No. 58.

The whole : Benjamin (Deut. 33 : 12).

1. Bartimaeus (Mark 10 : 46).
2. Eutychus (Acts 20 : 9).
3. Noah (II Peter 2 : 5).
4. Jemima (Job 42 : 14 and Job 1 : 1).
5. Ananias (Acts 9 : 10).
6. Manaen (Acts 13 : 1).
7. Ishmael (Gen. 21 : 17).
8. Nabal (I Sam. 25 : 2, 3).

Aged Pilgrims

THE CHRISTMAS GIFTS

CHRISTMAS-TIME is upon us once more. Several hundreds of the Society's aged recipients, living in their own homes, many of them by themselves in one room, and managing on a very small income, will be cheered by the receipt of an extra £1 from the Society to enable them to purchase some little extra comfort at this season of the year. Doubtless this small gift will not only help in supplying the want of the saints, but it will be "abundant also by many thanksgivings unto God," the Giver of all good. Thus does the Society seek to minister to the needy members of the Lord's family, to the end that He may receive the glory due unto His name and that all praise may redound to Him.

The decision of the Committee to grant this additional financial help again this year was only arrived at after some careful and prayerful thought. In view of the falling-off in the number of

annual subscriptions of recent years—old subscribers having passed away without a corresponding addition of new ones—it is necessary for the Committee to exercise great care in the administration of the funds. This they would ever seek to do in the fear of God, being but stewards of the moneys entrusted to them. But it was felt that this seasonal gift, granted now for so many years in succession, should if at all possible be maintained, that no disappointment might be suffered by the Society's aged beneficiaries.

It cannot be denied that we greatly miss the help and support of valued friends and helpers who are taken from us from time to time, and there is much need for the Committee and all who have the cause of the Society at heart, to implore the Lord constantly to raise up fresh supporters and subscribers, fired with the same enthusiasm for this good work, as those who have gone before. The grace of Christian giving (2 Cor. 8 : 7) is by no means one-sided in its benefits; this many of the Lord's almoners have proved again and again, for God will never be debtor to any man. "He which soweth bountifully shall reap also bountifully."

Dr. James MacKnight, of Edinburgh, has a useful comment on this point. He says :

"In this passage of Scripture" (2 Cor. 9) "the apostle mentions four different fruits of almsgiving : the relief of the poor; thanksgivings to God from the poor for that relief; the honour done to God by good works; and the prayers of the poor for their benefactors, proceeding from gratitude and love."

This reminds us of the words of the late John E. Hazelton, of beloved memory, the Society's Secretary for over 40 years :

"The helpers of the Lord's poor little know what fervent thankfulness often burns in hearts made glad by their bounty, or what earnest prayers and blessings go up to God's throne on their behalf. It is no light thing to have an interest in the supplications of God's people."

Aged Pilgrims' Friend Society,
St. Paul's Chambers,
19 Ludgate Hill, London, E.C.4.

FREDERICK J. WILDERSPIN.

ANNUAL SUBSCRIPTIONS

We would remind our readers that the annual subscriptions for copies sent by post are now due for the year 1959. Gifts to "The Gospel Magazine Fund" are very urgently needed and the Manager, Mr. F. M. Trumble, would be grateful, on behalf of the Trustees, for additional support for the Fund. (Gospel Magazine Office, 69 Fleet Street, London, E.C.4).

Obituary

MISS LILY ORMISTON (Bristol)

ON Friday, November 7th, at the age of 87, MISS LILY MARIE ELIZA CLARKE ORMISTON, third and last surviving daughter of the late REV. JAMES ORMISTON former Rector of St. Mary-le-Port Church, Bristol, passed forward peacefully into the presence of the Saviour Whom she loved.

The funeral service took place on Tuesday, November 11th, at the church of St. John-the-Baptist with St. Mary-le-Port, Bristol. Many friends gathered at the service, which was conducted by the Rector, the Rev. W. Dodgson Sykes.

At her special request the hymns sung were :

“There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.”

and her father's hymn :

Break, thou day of advent glory,
Flee, ye shadows of the night;
Haste Thy rising, Sun Eternal,
Shed Thy beams of promised light.

Till the day-spring rise upon me,
Scatt'ring far the shades of death,
I will get me to the mountains
Where the spices shed their breath.

“Yea and Amen,” true and faithful
Are the breathings of His mouth,
Soul-refreshing, like rich fragrance
Borne on zephyrs from the south.

Till I see my own Belovéd,
Kiss God's Son, and clasp His feet,
Faith shall trust His oath-bound promise,
Counting every word as “sweet.”

James Ormiston.

THE ADDRESS

In his address the Rector spoke from John 17 : 24 : “Father, I will that they whom Thou hast given Me be with Me where I am

that they may behold My glory," which was included in the last passage read to Miss Ormiston. It was the Lord's own last petition and a majestic expression of His will, the Son of God speaking with authority in the unity of the Godhead. The thief on the cross, referred to in the first hymn sung, had received the wonderful and gracious assurance "To-day thou shalt be with Me in paradise."

In referring to the life and work of Miss Ormiston the Rector said that she would have wished for no personal mention of herself, but only of the Lord Jesus Himself. She would have entered into the spirit of the lines :

The countless multitude on high
Who tune their songs to Jesus' name
All merit of their own deny,
And JESUS' WORTH proclaim.

Firm on the ground of sovereign grace
They stand before the throne :
The new song in that blessed place
Is "THOU ART WORTHY, THOU ALONE ! "

" Salvation's glory all be paid
To Him Who sits upon the throne
And to the Lamb Whose blood was shed ;
THOU, THOU ART WORTHY, THOU ALONE.

" For Thou wast slain, and in Thy blood
These robes were washed so spotless pure !
Thou mad'st us kings and priests to God,
For ever let Thy praise endure."

Yet we magnified the grace of God given to the deceased lady. She had great literary ability, which she used in the cause of God's truth and in unshrinking Protestant witness. She often supplied for *The Gospel Magazine* full reports of her father's sermons, all of them written out with her own hand and for which labour she never wished to receive any thanks.

The Rector quoted from a letter received that day from a Northern Vicar :

" We have just seen in *The Daily Telegraph* the obituary notice of Miss Lily Ormiston. She was a great soul and a worthy member of a great family.

" I recall her kindness in the books given me from her father's library. These are valued friends on my shelves here. In the pages of some were old press cuttings and letters—

these were samples of her staunch witness for the truth"
[E.H.T.]

Miss Ormiston did for many years a great work as Leader of the Women's Bible Class at St. Mary-le-Port. Her prayerful effort was with each member, and to the very end she maintained an unceasing correspondence with many old members of the class.

She was a welcome visitor in times of sickness and trouble. Many would recall her unremitting care of her father and latterly of her two aged sisters in their last illness.

In her own last illness she sent out to others letters of sympathy or of appreciation and encouragement. God gave her a great concern for souls, and she was much given to prayer. She read daily the Scripture Lessons and the Psalms. She loved St. Mary-le-Port and all that it stood for.

She helped many Christian organisations, especially the Trinitarian Bible Society, of which she was Hon. Secretary in Bristol and for which she was enabled to raise yearly large sums of money. She also helped *The Gospel Magazine*, having a long list of friends and subscribers to whom she posted copies.

We have received the following letter from a former member of her Bible Class, who has kindly sent some notes of Miss Ormiston's addresses on the Gospel of St. John :

Dear Mr. Sykes,

The lessons on the Gospel of St. John covered a period of ten years, so an older member of the Class told us at the end.

It was the growing realisation of what the love of the Lord Jesus Christ meant to dear Miss Ormiston as she took these chapters that produced in me an intense longing to know it too. In God's great mercy this was given at an evening service at St. Mary-le-Port, when Mr. Day took for his text, "Having loved His own which were in the world, He loved them unto the end" (John 13 : 1).

After that there was an even closer union between dear Miss Lily and myself, and she will ever be one of the most precious memories of my life.

"I only joined the class in 1930-31, but I soon felt the lessons were too valuable to be lost, and asked her permission to make notes, which I wrote up more fully the same evening, so that the words are her own."
—(Mrs. A. S.).

We express our Christian sympathy to the late Miss Ormiston's two brothers, Mr. J. P. D. R. Ormiston of Wimborne, and Mr. G. A. Ormiston of Bath, and to all who more nearly mourn the loss.

PASTOR B. S. BRUNNING (London)

PASTOR B. S. BRUNNING, of Middle Row Chapel, N. Kensington, passed forward into the presence of the Saviour on the Lord's Day, November 16th. The funeral service was on Friday, November 21st, and the interment at Hanwell Cemetery, Ealing.

Mr. Brunning was a very gracious character, and only last month spoke so feelingly and graciously at the Committee meeting of the Trinitarian Bible Society.

In February he wrote to us a gracious letter on the occasion of the union of St. John-the-Baptist with St. Mary-le-Port, Bristol. "I rejoice," he wrote, "that the long protracted discussions and all the difficulties that have been in the way of an earlier settlement are now surmounted and over; and I pray that the Great Head of the Church will greatly bless and prosper His cause among you, honouring your ministry and strengthening and building up His redeemed people in their most holy faith." This was a typical letter of his. He wrote occasionally for *The Gospel Magazine*.

His great work was with the Lord's Day Observance Society, and we have happy recollections of his visit to Bristol and his address on "This is the day which the Lord hath made; we will be glad and rejoice in it" (Psalm 118: 24).

Friends will know of his work in the Guest Houses "Bethany" and "Olivet," Totland Bay, Isle of Wight—houses described as "for the Lord's people desiring quiet and restful holidays with others of the family of Grace and where 'the fellowship of kindred minds' is sweetly enjoyed in spiritual experience."

We sympathise with his widow, and pray for sustaining grace for her.

W.D.S.

Jesus, Thy rich consolations
To Thy mourning people send;
May we all with faith and patience
Wait the approaching glorious end;
Keep from courage vain or vaunted;
For our change our hearts prepare;
Give us confidence undaunted,
Cheerful hope, and godly fear.

Joseph Hart, 1762,

The Trustees of *The Gospel Magazine* gratefully acknowledge the receipt of the following donations to the Fund:—

Sister May 6/-; Mr. D. Weston 10/-; Mrs. M. E. Wright 13/6; Miss Haggerty 6/-; L. White £1; Mrs. G. M. Neil 6/-; Mrs. E. G. Forrester 6/-; Mr. W. Flemming £1-10-0; Miss E. G. Legge £1; Mrs. J. Whiteman £1; Miss C. Davies 6/-; Miss B. Meet £1; Mrs. C. Chaplin 6/-.

PROTESTANT BEACON

GOSPEL TIMES IN DERBYSHIRE DURING THE SEVENTEENTH CENTURY

ALTHOUGH Solomon wrote by the Spirit of God, "Say not thou, What is the cause that the former days were better than these?" (Eccles. 7 : 10), in this twentieth century of blasphemy, rebuke, and spiritual barrenness it is interesting and refreshing to reflect upon former gospel times. "Remember the former things of old : for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 45 : 9-10). Where it is now difficult to discover a gospel ministry, some three hundred years ago it pleased God to raise up pastors of His choice, who entered into the blessings procured by the sixteenth century reformation from Popery, of happy memory. At the same time, the enquirer should look to himself and his own ways, and see if there is not a cause there, and study to redeem the time, because the days are evil.

I.—A FEATURE OF THE TIME OF THE PROTECTORATE

Access to an old volume enables one to introduce a few extracts from the Minute Book of Wirksworth's Classis—a manuscript presenting a feature of the time of the Protectorate, and refreshing to the mind of the Christian. Wirksworth Classis was one of different Classes formed in pursuance of numerous Ordinances of Parliament, between 1644 and 1650. On April the 5th, 1653, being the first year of the Protectorate of Oliver Cromwell, there was a further Order of the House that a certain number of ministers and others be appointed to sit in every county, "to examine, judge, and approve all such persons as shall be called to preach the gospel." Wirksworth Classis appears to have been instituted in 1651. Not far from Matlock, but contrasting in its character with the cultivation of that place of resort, girt with sterile heights rising in beauty, in the heart of the hills, is situated Wirksworth. From the reports of the meetings, it appears that the parochial ministries and gatherings were of the Presbyterian order. From details available, it is clear that meetings were held at Wirksworth, Derbyshire, at regular intervals, known as the "Wirksworth Classis."

An extract from such gathering is as follows:—

"Wirksworth Classis, in the Countie of Derby, December 16, 1656. . . . This day, Mr. Peter Watkinson being Moderator, began with praier, and after made an oration to the Classis.

This day, Mr. John Hickes, Bachelor of Arts, late student of Peterhouse College in Cambridge, having addressed himself to the Classis, desiring to be ordained a Preaching Presbyter, preached his approbation sermon, which being orthodox, was approved. . . . Likewise the said Mr. John Hickes gave an account of the worke of grace upon his soule, of his call to the Ministerie, of his skill in the original tongues, and in the Artes, Logicke and Philosophie, and of his knowledge in Divinitie, wherein he gave good satisfaction. . . . Mr. Samuel Trickett (according to former order) gave an account of the worke of grace upon his soule, of his skill in the original tongues . . . wherein he gave good satisfaction."

II.—EXTRACTS FROM MR. TRICKETT'S SERMONS

The names of some of the members of the Classis are among those of the ministers who were ejected in August, 1662. Those of some others are not so found. We quote a few extracts from sermons preached by Mr. Trickett, who was evidently of the latter number, as he became pastor of Norton, Derbyshire in 1667, where he continued until his death in 1710.

THE TRINITY.—There is but one only, the living and true God. Though there be a trinity of the Persons, there is no purality of the Gods, till the devil taught it. Gen. 3 : 5 : "For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now that there is but one God will appear. . . . There are three persons in the Godhead. The Father begets, the Son is begotten, and the Holy Ghost proceeds. A Christian must believe three to be one, and one to be three; a Father not to be elder than his Son, and the Son to be equal with his Father, and one proceeding from both to be equal to both. He believes in one nature, three persons; and in one person, two natures; and a virgin to have been a mother (1 John 5 : 1-3).

THE DECREES OF GOD.—Here we have set down what the decrees of God are, which, as described more largely, thus : It is that act, whereby God, from all eternity, according to his free will, and by his unchangeable counsel and purpose, fore-appoints and certainly determines of all things, together with their causes and effects, their circumstances and manner of being, to the manifestation of his own glory. Matt. 10 : 29 : "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Birds flying seem to be at liberty, yet are guided by an overruling hand. They fly freely, and yet fall by Divine disposal, and not as the fowler will. God's providence is punctual and particular,

extending even to the least and highest circumstances of all occurrences. . . .

EFFECTUAL CALLING.—There is an internal and effectual calling, peculiar to those few that are elect, whereby unfeigned faith and true repentance is wrought in the heart of God's chosen, and God becomes in Christ their Father. He doth not only outwardly by his word invite, but inwardly also, and powerfully by His Spirit allure and win their hearts to cleave to him inseparably unto salvation. Psalm 65 : 4 : "Blessed is the man whom thou choosest, and causest to approach unto thee." Joel 2 : 32, Acts 2 : 39 : "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . ."

JUSTIFICATION.—Justification is an act of God's free grace. But how is it an act of God's free grace when Christ paid our debt for us—Christ satisfied for us? Answer : It is true that the justification of a sinner, considering the case as it is between the Father and Christ, is not free. And so the price of our redemption was the dearest purchase that ever the world heard of. But it is free in respect of us; for whatever it cost Christ, it cost us nothing, and so to us it is freely of grace from God the Father; not because he acquits us without a full satisfaction of his justice, or accepts that for perfect righteousness which is not perfect righteousness, but because he receives full satisfaction from the hands of a surety, and that surety is His own Son, when as he might have challenged the utmost farthing at our hands, who were the principals, and then there had been no possibility for us to have been delivered. . . . If we be justified freely by the grace of God, this condemns the proud opinion of Papists, who seek justification by their own works and righteousness inherent in themselves. Let us say—Luke 17 : 10 : "When we have done all those things which are commanded us, we are unprofitable servants, we have done that which was our duty to do. . . ."

BENEFITS AT DEATH.—We have already showed how those that are effectually called are made partakers of justification, adoption, and sanctification, and the several benefits that accompany them. Here we have declared what benefits believers receive from Christ at death. At death they are made perfect in holiness. Whilst we are in this life—it is but an imperfect holiness; sin will be dwelling, though not reigning in us; but at death sin shall be absolutely subdued and destroyed, then we shall be made perfect. Heb. 12 : 23 : "And to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Then the spirits

of just men shall be made absolutely perfect, and free from sin and sorrow, and therefore the saints desire that their holiness may be clothed upon with happiness. 2 Cor. 5 : 1, 2, 6 : "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord." Believers' souls do immediately pass into glory. They pass not to any purgatory, which is a place under the earth devised of Popery for purging of sins by torments equal to hell's pains in measure, suffered by souls which die in mortal sin or venial without absolution, to ensure to the last judgment. Thus you see what purgatory is. This was dreamed of by Plato and Virgil, but defended for belly and lucre's sake by doting Romanists, which is confuted by Christ. Luke 23 : 43 : "Verily I say unto thee, today shalt thou be with me in paradise." And that of Dives and Lazarus, Luke 16 : 22-23 : "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried, and in hell he lift up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom, and he cried and said, father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. . . ."

THE HEAVENLY INHERITANCE.—Matthew 5 : 3 : "Blessed are the poor in spirit : for theirs is the kingdom of heaven." Now, heaven is the inheritance of the spiritually poor. It is theirs by *election*, God hath chosen them, God hath fore-appointed them unto everlasting life and blessedness, for the praise of his glorious grace and goodness. John 16 : 16 : "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give it you." Not that you should lord it over your brethren (as the Pope ordains his caterpillars), and eat up the best of the land for your private use and pleasure. (Eph. 1 : 4, 5, Rom. 9 : 22-23). This is the first. Heaven is theirs by *election*, chosen thereto. It is theirs by *vocation*; Christ hath called unto us, not with an outward and ineffectual calling—for so many are called, but few chosen (Matt. 22 : 14—but with an internal and effectual calling peculiar to those few that are elect, whereby unfeigned faith and true repentance is wrought in the heart of God's chosen. . . . It is theirs by *redemption*. Psalm 19 : 14, Eph. 1 : 7, 1 Cor. 1 : 9-30, Rom. 3 : 24 : "Being justified freely by his grace, through the redemption that is in Christ Jesus." Matt. 5 : 3 : "Blessed are the poor in spirit." Those that are spiritually poor and in

beggary are blessed. Why are they so? Theirs is the kingdom of heaven: heaven is their inheritance. By election: God hath chosen them. By vocation: Christ hath called them by a special and peculiar call. By sanctification: they are made holy that they may be made happy. By redemption: they are redeemed by the blood of Jesus Christ. They have outed all that is theirs, but are got out of themselves, yea, they have wholly denied themselves. Luke 9: 23: "If any man come after me, let him deny himself, and take up his cross daily." Luther: Every Christian is sure of his cross. But first, it must be his cross such as God hath laid upon him, not such as he hath created himself; as Baal's priests who cut themselves with knives and lances, and cried out with their voluntary penance. . . . Rev. 3: 19: "As many as I love I rebuke and chasten, be zealous therefore, and repent." Heb. 12: 5: "My son, despise thou not the chastening of the Lord."

III.—"HOW IS THE GOLD BECOME DIM"!

Alas! "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street." In so many country parishes where the gospel of God's grace was so faithfully proclaimed three hundred years ago, now no vestige of truth is to be found. Particularly so during the past hundred years, how many lights for truth have become dimmed, and images of Baal erected.

A happy digression of nearly a hundred years ago is recorded in the *Life and Letters of Thomas Bradbury*, of Grove Chapel, Camberwell, who, during the year 1868, became acquainted with Mr. Hely H. A. Smith, minister of Tansley, near Matlock. At frequent intervals (whilst at Barrow Hill) during the next few years, Mr. Bradbury walked over to Tansley, a distance of twelve miles through lovely scenery, to spend a day or two with his friend, Mr. Smith. Happy and privileged were the people who sat under such ministries!

Is it not also significant, how the mode of memorials in graveyards has changed within the last century, from the former plain slabs or stones into various graven images? Notably to be seen is the image of the Latin cross, due in large measure to the Romanising influence wrought by the Puseyites, as the leaders of the Oxford Movement were originally called. All such features, to the grace-taught child of God, are reflective of the increasing tide of paganism and the idolatry which abounds.

"Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace

unto his people, and to his saints : but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land " (Psalm 85 : 6-9).

" O Lord, I have heard thy speech, and was afraid : O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy " (Habakkuk 3 : 2). F.C.

POLYCARP

Note.—Polycarp, an early Christian leader and writer of distinction, bishop of Smyrna, is said to have been instructed by apostles and to have known many who had seen the Lord. He suffered for the sake of the Name at Smyrna in A.D. 155 during the persecution of Christians under Antoninus Pius, the Roman Emperor.

A ghastly shout of hatred rose
As Polycarp's white head was seen
In Smyrna's mighty stadium;
Ten thousand cruel eyes, and keen
To see blood shed, were on him bent
As he stood there brave, aged, spent.

But as the tumult rent the air,
The Christians cowering mongst the throng,
Watching their long-loved bishop tried,
Heard o'er the din a clear voice strong
Sound forth as only angel's can—
" My child, be bold and play the man ! "

The Proconsul, that worthy man
Titus Statius Quadratus,
A Governor kindly and humane,
Had no desire to make martyrs;
Hated the business on him pressed,
Despised the shrieking mob's foul zest.

" Have pity man on thy white hairs,
Swear now that Caesar he is lord,"
Urged the Proconsul speaking low;
" Utter a sentence or a word,
Renounce your faith, curse Christ to me,
And gladly will I set thee free."

Radiant his face with holy light,
The old saint stood serene and still,
Prepared as an athlete of God,
And steadfast as a smitten anvil;
He heeded not their furious cries,
But gazed with rapture at the skies.

"Eighty and six years have I served
My Master Christ," the old man said,
"And He hath never done me wrong,
But saved my soul, my journey led;
Can I speak evil of my king,
To my dear Lord such service bring?"

The listening multitude gave forth
Wild shouts and screams of bitter hate;
"Away, away with Polycarp—
Destroyer of our gods so great . . .
It is not fit that he should live,
His body to the flames we'll give!"

Quadratus the Proconsul bowed
To the fierce clamour of their will,
And Polycarp unmoved was bound
Unto the stake, Christ-praising still;
He climbed to glory in a flame,
And left on earth a peerless name.

Ernest Bacon.

My wife had given a New Testament to a Spanish nurse in Vigo in Spain. She, being careelss about religious matters, took very little interest in it, but it was far otherwise with her church-going assistant. The latter lifted up her hands in horror that a Protestant Bible had come into the house; but after hearing some passages read aloud, she decided that it could not be such a bad book as the priests had stated. Curiosity led her to glance inside, and she held by the Word until she had to search for the Truth with avidity. She became one of the brightest Christians I have known.—*Col. Mackinlay*, 1923.

Poetry

THE SURE FOUNDATION

Not on the sinking sands
Of flesh and sense and time
 My heart finds scope;
The air of God's fair clime,
The music of its chime,
 Are my sure hope.
When winds and billows rage
Hope is not washed away;
 On Rock I build.
The Lord Christ is my stay,
He fills my soul today
With love's abiding sway;
 The storm is stilled.
He is eternal Rock;
He gives abiding rest
 And footing sure.
Like John, upon His breast
I make my lasting nest,
Listening to His behest,
 Safe and secure.

Rodden Rectory, Frome.

T. PITTAWAY.

THE GOSPEL COMES TO ROME

Of all the feet that trod the Appian Way
The mightiest were those of saintly Paul,
Who traversed it to preach in bygone day
The Gospel sent to meet the needs of all.
Strong in the strength of Him who made the stars,
He matched himself against Rome's pomp and pride,
Whilst, at his call, some cast aside the bars
Of bondage to embrace the Crucified.
The old faith waned because those pagan rites
Were man's invention, whilst the Gospel word
Brought sanctions more divine and Heaven's delights,
As music of eternity was heard.
The grace of God possessed the troubled breast
To settle it in everlasting rest.

Rodden Rectory, Frome.

T. PITTAWAY.

DIVINE HELP

Storm clouds are in the sky,
Lord God, we look to Thee,
Thou rulest from on high
And all our perils see.
Thine aid we now beseech,
In Thee is all our trust;
We know Thine arm can reach
To our frail human dust.
Give shelter neath Thy wing
As we on Thee rely;
In trials we can sing
When Thou, our Lord, art nigh.
The troubles we endure
Are sent our faith to test;
We know Thy promise sure
As we in Thee find rest.
Till pilgrim days are done,
Cheer us along life's road,
And when our course is run
Lead us to Thine abode.

Rodden Rectory, Frome.

T. PITTAWAY.

BEHOLD, THE HALF WAS NOT TOLD ME—1 Kings 10:7

Unto the souls that are given heavenly wisdom
Wonders of blessedness surely unfold,
And they will say in their heart's holy rapture
Truly the half unto us was not told.
Ever before them is blessedness growing,
Ever is brighter the scene on before,
And, though for pilgrims the way may be weary,
In the far city is bliss evermore.
In the Lord Jesus is wisdom unending,
His are the treasures that cannot be bought,
Yet we can have them without any money
When for His kingdom our spirits have sought.
Solomon's wisdom with age became faded
And all his glory and grandeur soon passed,
Yet all the souls that in Jesus have trusted
Gain those great riches which ever shall last.
Keep us, dear Jesus, today in the pathway
Which Thou hast marked for our footsteps to tread,
Then we shall know we shall live with the angels
When with the ransomed we rise from the dead.

Rodden Rectory, Frome.

T. PITTAWAY.

THE CHRISTMAS GIFT

Let hymns of praise ascend
To God the King of Heaven,
Who sent His Son to earth
That we might be forgiven.
He suffered in our stead
Upon the cross of shame,
For us His blood was shed,
Hosanna to His Name.

Let everyone give thanks
That He, the meek and lowly,
Our human frame should bear,
The Son of God most holy.
Though tempted as we are,
He lived a perfect life;
He is our Morning Star
To guide in earthly strife.

Rodden Rectory, Frome.

T. PITTAWAY.

THE SWEET NAME OF JESUS

Jesus, the Son of the Lord God Almighty,
Sends us the Comforter, dwelling within,
Giving His words to our hearts and our spirits,
Freeing our souls from the bonds of our sin.

Power of our God is the word of salvation,
Glory of men in each tribe of the earth,
Humbling the soul and of self making empty,
When in the heart is the life of new birth.

Then comes the earnest of glory so longed for,
Then comes the glimpse of the Heaven to be;
Here for a short time we pray and we wrestle,
Waiting the day when all earth-clouds will flee.

O let us praise the sweet Name of our Jesus,
Lift we our hearts at the thought of His love,
He has poured forth upon us of His Spirit,
Giving us foretaste of glory above.

Rodden Rectory, Frome.

T. PITTAWAY.

SERMONS & NOTES OF SERMONS

"THE BANNER DISPLAYED"

A NEW YEAR SERMON BY THE REV. J. BATTERSBY (Sheffield)

"Thou hast given a Banner to them that fear Thee, that it may be displayed because of the Truth."—Psalm 60 : 4.

THIS Psalm is described in the preface as a "golden Psalm of David," "Michtam of David," a title which at once gives us the idea that the truths which the Psalm contains are precious and choice, that they are indeed Gospel truths. The Psalm is intended for instruction, it is said, "to teach." The occasion of and the time when this Psalm was written are also mentioned. "When he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in the Valley of Salt twelve thousand."

An eminent critic upon the Psalms, the late Bishop Horsley, takes a different view of this Psalm, and thinks that it refers to the times of Jehoshaphat, and to some great event which took place during his reign. He says the Psalm consists of five parts. The first five verses are the first part, which he thinks would be sung by the High Priest. The second part consists of the sixth, seventh, and eighth verses, which was a voice from the sanctuary. The third part, which is the king's prayer, is the ninth verse. The fourth part is the tenth and eleventh verses, where the semi-chorus takes up the intercession prayer; and the last verse forms the fifth part, which is the grand chorus: "Through God we shall do valiantly: for He it is that shall tread down our enemies."

I am inclined myself to take the Psalm as referring to the times of David, and to some great event which occurred during his reign. This I regard as the primary meaning and application of the Psalm.

But this Psalm may be regarded as containing a *prophecy*, for in the first three verses it appears to me at least that the scattering of the Jews after the coming of our Lord, the destruction and overthrow of the Temple, the entire dissolution of Church and State, and the sad calamities which followed, are here foretold. What language could more aptly describe the state of the Jews and their miseries after the destruction of Jerusalem than this: "O God, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased." "Thou hast made the earth to tremble, Thou hast broken it—it shaketh—Thou hast shewed Thy people hard things; Thou hast made us drink the wine of astonishment." Lord, heal—Lord, have mercy—turn Thyself to us again!

Now after this description we have an encouraging one given in our text, and the fifth verse, which refers to our Lord Jesus Christ

and to His followers. "*Thou hast given a banner to them that fear Thee; that it may be displayed because of the truth. That Thy beloved may be delivered; save with Thy right hand, and hear me.*" It is in this aspect we wish to look at our text. We must view it as fulfilled in Christ and His followers in all times. In order to bring this subject clearly before you let us consider it thus:

First, the persons described—"them that fear Thee."

Secondly, the blessing bestowed—"Thou hast given a banner to them that fear Thee."

And, thirdly, the end in view—"that it may be displayed because of the truth."

I.—THOSE THAT FEAR GOD

Let us now speak, in the first place, of the persons described in our text—"them that fear Thee." THEE, O God! THEE, O Lord! Not them that fear Satan, nor that fear man, nor that fear the world, but them that fear THEE. Little words are sometimes very significant, and speak powerfully. So it is in our text. But who are the persons that do fear God?

We read of some who do not fear Him. Of such our text does not speak. This class is described by St. Paul, in the 3rd chapter of his Epistle to the Romans, when he says that Jews and Gentiles are all under sin: "There is none righteous, no, not one: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is *no fear of God* before their eyes" (verses 10-18). This I am quite aware is by some of the present day spoken of as antiquated and out of date; nevertheless, it is a fact stated in God's Book, and it is proved to be true by experience,—that a man who is unregenerated by the Spirit of God has no fear of God before his eyes. Of this class my text speaks not, but of those who fear God. I do not wish to dwell at any length upon the dark side, but rather to proceed at once to speak of those who have the fear of God in their hearts.

How do persons come by the fear of God? Is it something that they can put into themselves? or is it something that the minister can put into them? Is it a manufactured article of the creature? My beloved brethren, the fear of which I now speak *is a new covenant-blessing, and is the gift of God wrought in the heart by the Holy Ghost.* In confirmation of this let me ask you to read the 32nd chapter of the Book of the Prophet Jeremiah, beginning at the 38th verse: "And they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may *fear Me*

for ever." No man has this fear unless God puts it into him. I mean such a fear, mark you, as that of which my text speaks. It is God's fear. Hence, He says : "They shall fear Me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will *put My fear* in their hearts, that they shall not depart from Me." Now you see why a Christian man does not depart from his God. It is because God has put His fear into him.

This word for fear, as it is used in the Old Testament Scriptures, and also in the New, is equivalent to "worship," or "service." Hence, our Lord quotes the Old Testament, and brings out this idea in the 4th chapter of the Gospel according to St. Matthew, when He says : "It is written, 'Thou shalt *worship* the Lord thy God, and Him only shalt thou *serve*'" (verse 10). Here He explains what is meant by the word "fear." It is "*worship*," "*spiritual worship*." And who are they that worship spiritually? It is only those who are spiritual persons. Our Lord says that they who worship God must worship Him in spirit and in truth, and that the Father seeks such to worship Him; and it is only such worship as this of which I am speaking which is acceptable in His sight (John 4 : 23, 25).

This is very exclusive, you say. Well, all real religion is exclusive. All believers, too, are exclusive persons when God has put his fear into them. They have not made their religion, nor can they get rid of it. We sometimes think that we have very little religion. I sometimes feel as if mine were dying out, and as if I shall have none left by-and-bye. Well, my brethren, as to *my own* religion, the sooner I am rid of it the better, in order that the religion of God, which is *spiritual fear* in my heart, may be made manifest in holy worship and service. It is said that the fear of God is wisdom (Job 28 : 28). "The fear of God is the beginning of knowledge" (Prov. 1 : 7). "The fear of the Lord is the beginning of wisdom" (Psalm 111 : 10). These are all quotations which you may read and meditate upon with profit. The fear of God is knowledge and wisdom to every believer.

Let me now point out to you one or two little things in connection with this fear of the Lord. Whoever has this fear of God in him *is in possession of a secret which the world knows nothing about*. Turn to the 25th Psalm and read the 14th verse : "The secret of the Lord is with them that fear Him, and He will shew them His covenant." What an unfolding of the covenant of grace takes place in the hearts of the children of God by the Holy Ghost! They have the secret, and they sometimes talk to one another about it. They may speak of it in the presence of the world, but the world will not understand them. Mere professors will not understand

them, although they may listen, and with a nod give assent, as if they were saints. But they have no heart, no soul, and no feeling. They are not one in heart with the persons who are in possession of the secret.

Read what is said in the Book of the Prophet Malachi, the 3rd chapter and the 16th and 17th verses: "*Then they that feared the Lord spake one to another.*" This is communion of saints. "*And the Lord hearkened.*" The Lord hearkening to a brother in Christ, or to a sister in Christ. "*The Lord hearkened, and heard it, and a book of remembrance was written before Him.*" The Lord is His own secretary. He puts the names of His people into His book, and no one can put them out. He keeps an account of His children, of their groans, and their tears. He is not unmindful of the weakest of His children.

If they cannot speak and yet can *think* upon His name they are not forgotten before the Lord. What blessed condescension and comfort to the weak ones of the flock. "Them that *thought* upon His name." Sweet words of comfort to my soul! Often, when I cannot speak of my Lord, and when I cannot "worship" Him as I would, yet, O Lord, my God, Thou knowest that my thoughts are towards Thee! "Them that *thought* upon His Name." "Comfort ye, comfort ye, My people," saith the Lord God of Israel. "And they shall be Mine, saith the Lord of hosts, in that day when I make up my jewels"—My hid treasure—"and I will spare them, as a man spareth his own son that serveth him."

Now you see what the Lord has done and will do for them that fear Him, and that think upon His Name. Read the 2nd and 3rd verses of the 4th chapter: "But unto you that fear My Name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day when I shall do this, saith the Lord of hosts." Frequently, it is now, that those who fear the Lord are trodden under foot of men. The time is coming when the wicked shall be as ashes under their feet, for the Lord shall make them ride triumphantly over all their enemies.

One or two words more before I leave this first part. *Those that fear the Lord have very often dark and troublesome times.* I do not mean with regard to the loss of this world's goods, for this is the least loss that a man can have, but I mean those spiritual trials, those doubts and fears which often arise in a man's soul when all is darkness within. Now, is there not a word of comfort spoken to such in God's Book? Turn to the 50th chapter of the Book of the Prophet Isaiah and read the 10th verse: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh

in *darkness*, and hath *no light*?" Oh! what a state! No light in spiritual things—unable to take a single step! What then? "Let him trust in the Name of the Lord, and stay upon his God" (10th verse). What comfort! There is a resting place even for those who have no light, and who are walking in darkness.

We read of those who were God's servants, and whose religion was summed up in these words: "They feared the Lord." It is said of Obadiah that he feared the Lord greatly from his youth (I Kings 18: 12). It is a blessed thing to have religion put into the heart when young. Then I read of Job, that he "was perfect and upright, and one that feared God, and eschewed evil" (Job 1: 1). Jonah said: "I fear the Lord, the God of heaven, which hath made the sea and the dry land" (Jonah 1: 9).

We might multiply examples; but what we have said will suffice to comfort and encourage the children of God, and especially the weak ones amongst them, who have their dark and gloomy days. "Let them stay upon the Lord their God." "All things come of Him." "He taketh pleasure in them that fear Him, even those that hope in His mercy." Let us then, at His feet, humbly bow, and say: "Lord, do with us as it seemeth good unto Thee."

II.—THE BLESSING BESTOWED

We shall now proceed to consider our second head. "Thou hast given a banner to them that fear Thee." This is the blessing bestowed.

The word for banner is variously translated in the Scriptures. It is translated by the word "*pole*," and by the word "*ensign*," and "*standard*," and also a "*banner*," as in our text.

In the 21st chapter of the Book of Numbers, and the 8th verse, it is translated "*a pole*." "The Lord said unto Moses, 'Make thee a fiery serpent, and set it upon a *pole*: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.' " And "Moses made him a serpent of brass, and put it upon a pole," that everyone who looked upon it might live. Now look into the New Testament, and you will see how the Lord Jesus Christ applies the type to Himself. Read the 3rd chapter of St. John's Gospel: "As Moses lifted up the servant in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Evidently, the Old and the New Testament agree. The pole and the serpent of brass prefigured the Lord Jesus Christ and Him crucified. And now He is to be lifted up in the preaching of the Gospel, that whosoever feels his need of a Saviour, and looks to Him, shall not die but live.

Again, this word is translated "*ensign*." I will give you two or three examples. Take the 11th chapter of Isaiah and read the 10th

verse : "And in that day there shall be a Root of Jesse, which shall stand for an *ensign* or *banner* of the people : to it shall the Gentiles seek : and His rest shall be glorious." You see that Jesus Christ is spoken of in this verse. Read the 12th verse : "And He shall set up an *ensign* for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." "And He will lift up an *ensign* to the nations from far, and will hiss unto them from the end of the earth : and behold they shall come with speed swiftly" (Isa. 5 : 26).

At the 22nd verse of the 49th chapter, we read : "Thus saith the Lord God, 'Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people.'" "Standard" and "ensign" are the same word. "I will set up my *standard* to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers." And in the 62nd chapter : He shall "lift up a *standard*—or an *ensign*—for the people" (verse 10).

Now, my brethren, I think you will at once see, by comparing one Scripture with another, that the banner spoke of in my text is none other than the Lord Jesus Christ. "Jehovah Jesus is my *banner*" (Exodus 17 : 15). "Thou hast given a *banner* to them that fear Thee, or, God has given His dear Son Jesus Christ to all them that love and fear Him.

THE USE OF A BANNER

What instruction there is in all this! A banner, *ensign*, or *standard*. Of what use is a banner? Soldiers know well the use of it. In the 51st chapter of the Book of the Prophet Jeremiah we read, that when the Lord was about to attack Babylon, He set up a standard which was a *declaration of war* against her (27th verse). When the Lord Jesus Christ is lifted up as a standard of His people it is a declaration of war against sin, the world, the flesh, and the Devil. The world is a very Babylon, and the corrupt heart is no better. The Lord lifts up the standard and declares war against every enemy, even unto death. "The Lord is a Man of War"; and the Church of God is "terrible as an army with banners" (Song 6 : 4).

Again, a banner is a *sign of victory*. Look into the 50th chapter of Jeremiah and read the 2nd verse : "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not : say 'Babylon is taken.'" The standard is set up, and Babylon is conquered. Jesus Christ is our Standard or Banner set up on the walls of the spiritual Zion. We are made more than conquerors through Him that loved us. Shall we not say : "Thanks be to God,

Who giveth us the victory through our Lord Jesus Christ" (I Corinthians 15 : 57).

Again, the banner is used *for directing soldiers where to stand, and when to move, and whom to follow* (Numbers 2 : 2). Our banner tells us as Christian soldiers where to stand. "He brought me to the banqueting house, and His banner over me was love" (Solomon's Song 2 : 4). Under the banner of a loving Saviour we stand and fight. "Be strong in the Lord," says St. Paul, "and in the power of His might" : fight, contend; the battle is sharp and severe, and the foe is powerful, but "Stand; and having done all, stand in the Lord" (Ephes. 6 : 10-13). It is under this banner that the Christian man fights and conquers. *When* this banner moves, then let all the soldiers move. It is very much like the pillar of cloud and fire. When this banner goes forward as a sign of conquest then all is well with us, and we can sing one of the songs of Zion. But if we have to retreat under the banner, what then? We cannot sing one of the songs of Zion, for we are in trouble. We hang our harps upon the willows. How can we sing one of the Lord's songs of victory in a strange land? A retreat may be necessary sometimes, but to the child of God it is never pleasant. Remember this great fact, that we can neither fight nor fly without the banner. We cannot move a step without Jesus. If the banner were taken away from us we should be conquered. But there is this respecting the banner under which the people of God fight. It can never be taken away from them. It is planted on high, and out of danger; hence believers cannot be conquered. Now *whom* do they follow? Only One we can follow, and He is our *Standard Bearer*. I wish you to look at the Song of Solomon, the 5th chapter and the 10th verse : "My Beloved is white and ruddy, the *chiefest* among ten thousand." But in the margin of your Bibles it is "*standard bearer*." Yes, He—the Lord Jesus Christ—is the chiefest, and the only Standard-Bearer, amongst the ten thousands of His spiritual Israel, and under Him, as their Head and Leader, they fight and conquer, and follow Him whithersoever He goeth.

The banner *distinguishes one company from another*. This banner distinguishes the regiment to which we belong. Hence, in the 2nd chapter of the Book of Numbers and the 2nd verse, it said that each tribe had its own standard. The church of God here is a company. It is a separate and a holy company in Christ Jesus our Lord. Satan has his company and his banner; and his followers fight under it and for him. My brethren, to which company do we belong? How important the inquiry. Satan and his company. Christ and His company. These two companies are in deadly conflict (Rev. 12). Victory will finally be with the company of Jesus, Who is the Standard-Bearer of all the redeemed.

A BANNER "GIVEN"

"Thou hast *given*." You cannot purchase this banner. I wish you to think of this. The Lord does not sell it. It is the bestowal of His free grace. Many of you possess it, but you did not buy it. Christ, from first to last, is a free gift. He is the gift provided in the eternal councils. He was the gift of God in the fulness of time; and He gives Himself to believers in regeneration by the Holy Ghost. And then it is that the child of God says: "Thanks be unto God for His unspeakable gift" (II Corinthians 9: 15). When we shall see Jesus as He is, in His completeness and perfection, then we shall glorify and praise Him as we ought.

Beloved, has He given Himself to us? This is personal and practical. Solemnly, let me put the question. Has the Lord Jesus Christ given Himself to you? My soul, dost thou enjoy the Lord Jesus Christ? Is He yours? Can you say in the language of the wisest of men: "My Beloved is mine, and I am His"? Is it so? Some persons do not like practical sermons but doctrinal ones, others like practice but not doctrine. The real child of God likes both, but doctrine first and then practice. Some like all practice and no doctrine. Others like all doctrine and no practice. You must have sound doctrine first, and then sound practice will follow. This is having things the right side up. To put practice before doctrine is to put things the wrong side up. Carnal religion must perish, but the religion of God will abide for ever. "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

II.—THE BANNER UNFURLED

We shall now proceed to consider our third point, which is the end in view: "That it may be displayed because of the truth." What do you intend by displaying and unfurling the banner? Is it not that the people of God may see it, follow it, and fight under it? If I understand anything at all about this banner, and its being unfurled, it is the lifting up of Christ in the preaching of the everlasting Gospel. What does Christ say? "And I, if I be lifted up from the earth": Well, what will He do?—"I will draw all men unto Me" (John 12: 32). And it is a three-fold drawing to Christ. God the Father draws us to Christ; Christ draws us to Himself; and the Holy Ghost draws us to Christ. If it were not for this three-fold cord which cannot be broken, no one would ever come to the Lord Jesus. Never! No! Never! I speak from what I know of the truth myself, that it requires a three-fold cord to draw me from self and from the world unto the Saviour. Now, to unfurl the banner is to preach Jesus Christ, and Him crucified.

This is what St. Paul did when he preached Jesus. He exalted Him as the Head and Representative of the Church, which is the

true unfurling of the banner, as revealed in the Scriptures. He preached Jesus in the glory of His person, in the fulness of His grace, in the excellency of His work in life and death, in resurrection, ascension, and session, as the only Saviour for perishing sinners. This is what I understand to be displaying and unfurling the banner. You may now enlarge upon this subject for yourselves.

MOTTOES UPON THE BANNER

Having thus unfurled the banner a little we shall try to point out some of the mottoes which are upon it. "That it may be displayed because of the truth."

This banner is *the banner of Truth*—or the true banner. Well, the Lord Jesus Christ is Eternal Truth as He is God. He is also Truth substantially as He is the substance of all the types and of all the promises, for they are all proved to be yea and amen in Him. He is the true fountain of all grace to His people. Grace and truth dwell in Him in all fulness. He speaks thus of Himself: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14: 6). "For this purpose came I into the world, that I should bear witness unto the truth" (John 18: 37). The Father is the God of truth; the Saviour is the God of truth come down from heaven; and the Holy Ghost is the Spirit of truth who magnifies the Gospel of the Grace of God which is the word of truth in the salvation of sinners. The banner is to be displayed because of the truth.

Let us now notice some of the *mottoes* upon the banner. They may not be without their use at the commencement of another year. I wish you all a very Happy New Year, I mean a spiritual and prosperous one in Christ Jesus our Lord.

(1) JEHOVAH-SHAMMAH

Now for some of the mottoes. The first is this. It is the last expression in the book of the Prophet Ezekiel: "JEHOVAH-SHAMMAH" (see the margin). What does it mean? "*The Lord is there.*" We saw on the last occasion that the gracious presence of the Lord is the secret of success to His people. Moses said: "Suffer us not to go up hence, if Thy presence go not with us" (Exodus 33: 15). The Lord is in the midst of His people. "He is there" in the city, in the Church of God. The Lord will be with His people according to His own promise, even unto the end of the world. "Lo, I am with you alway, even unto the end of the world" (Matthew 28: 20).

This savours of the doctrine of final perseverance. It is not, however, the final perseverance of man, but the final perseverance of Christ in man. There is a great difference. And this is the difference between those who are called (I was about to use two words

which, perhaps, will offend some of you; the two words, names, or titles are) *Arminians* and *Calvinists*. The Arminians make the final perseverance of the saints to rest too much upon what the creature can *believe* and *do*. The Calvinists contend that it is the Lord who perseveres in the saints even unto the end; for which they would give God all the glory and all the honour. Lord reveal Thyself to us as our "Jehovah-shammah."

(2) JEHOVAH-JIREH

Let us notice another motto upon the banner of Truth. We read in the 22nd chapter of the book of Genesis, that God commanded Abraham to take and offer up his only son Isaac, whom he loved, upon a certain mountain. Abraham obeyed the command—and offered up Isaac—"accounting that God was able to raise him up, even from the dead; from whence also he received him in a *figure*" (Hebrews 11 : 17-19). In the whole of this transaction we see death, resurrection, and the doctrine of substitution. A ram was caught in the thicket by his horns and sacrificed instead of Isaac. Read the 14th verse : "Abraham called the name of that place 'JEHOVAH-JIREH' : as it is said to this day, 'In the mount of the Lord *it shall be seen.*'" "Jehovah-jireh." "*The Lord will see,*" or "*The Lord will provide.*"

It takes a great deal of training to teach a man to understand this motto. But after all it is one of the mottoes which we discover in unfurling the banner : "the Lord will provide." Shall we not rather say : "*The Lord has provided?*" He has provided, from everlasting, the sacrificial substitute for sinners. He has provided the Divine Spirit to quicken them, and then to sustain them in grace. Provision will be supplied for all the way. The Lord will see to it. He has provided a kingdom into which all the redeemed shall enter. And then it shall be seen in the ancient mountains and in the everlasting hills what precious things the Lord has provided. What a charming motto, "JEHOVAH-JIREH."

(3) JEHOVAH-TSIDKENU

Take another motto. It is in the 23rd chapter of the Book of Jeremiah, and part of the 6th verse : "JEHOVAH-TSIDKENU," "*The Lord our Righteousness.*" How blessed to be able to realise this whilst we are unfurling the banner!—"The Lord my Righteousness." Who made Him my Righteousness? God hath made Him "unto us wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1 : 30). We are "made the righteousness of God in Him" (II Corinthians 5 : 21). You see what the Lord Jesus Christ is to us. He is our Righteousness. Hence, He is called "JEHOVAH-TSIDKENU," the "Lord our Righteousness."

And then in the 33rd chapter of the same book, the church is called "the Lord our Righteousness" (verse 16). Christ and His

church are joined in an indissoluble union, and bear the same name. He is called "the Lord our Righteousness," and she is called "the Lord our Righteousness." Their name is "JEHOVAH-TSIDKENU."

(4) JEHOVAH-NISSI

There is another motto mentioned in the Book of Exodus, the 17th chapter, verse 15. The Amalekites were sworn enemies of the Lord's people. But the Lord will defend His people Israel. He will be "JEHOVAH-NISSI," "a Defence for His people against Amalek," from generation to generation. "The name of Amalek and the remembrance of him will the Lord clean put out from under heaven." This is the end of the war between the Lord and His enemies. "The Lord is my *banner*," and will defend me against all the Amalekites of hell and of earth. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift a *standard* against him" (Isaiah 59 : 19). The Lord is my "JEHOVAH-NISSI."

(5) JEHOVAH-SHALOM

We see another motto upon the banner : it is "JEHOVAH-SHALOM." Read the 6th chapter of the Book of Judges, the 24th verse. When Gideon was called to go forth against the enemies of the Lord, he desired to know if the Lord would be favourable unto him. "And the Lord said unto him, 'Peace be unto thee, fear not, thou shalt not die.' Then Gideon built an altar there unto the Lord, and called it JEHOVAH-SHALOM." "*The Lord will send peace.*"

And if the Lord do not send peace into our souls, no one else can. It is as we see the sacrifice consumed, and the fragrance thereof ascending to heaven, that peace is felt in our hearts. Lord send peace—peace among the nations of the earth—peace in our families—but, above all, peace in our souls, peace which passes all understanding, peace in the Lord Jesus Christ, who is our Peace. Peace, good Lord, send peace. Be Thou our "JEHOVAH-SHALOM."

(6) JEHOVAH-ROPHI

Again, glance at another motto. It is this : "JEHOVAH-ROPHI" : that is, "The Lord is *thy Healer*" (Exodus 15 : 26). This is beautifully brought out in the 8th chapter of Jeremiah, the 22nd verse : "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Yes, indeed, the *Healer* is the Lord Jesus Christ. But then we do not need a physician unless we are *sick*. "They that are whole need not a physician, but they that are sick" (Matthew 9 : 12). You know the Lord's words.

Well, the Lord Jesus Christ is the Healer to restore us. His precious Blood is the Balm of Gilead. When He appears in the power of the Spirit He brings healing to the soul; and then the soul returns thanks to God, saying, "Bless the Lord, O! my soul : and all

that is within me bless His holy Name. Bless the Lord, O! my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases" (Psalm 103: 1-3). Who is the great Restorer, the great Physician? It is Jesus our "JEHOVAH-ROPHI."

(7) JEHOVAH-ROI

The last motto which I shall mention is this: "JEHOVAH-ROI." It is in the 23rd Psalm and the 1st verse: "The Lord is my Shepherd": He is the best Shepherd.

What does a *good* Shepherd do for his sheep? Christ tells us. "The *good* Shepherd giveth His life for the sheep" (John 10: 11). Oh! beloved, if we be His sheep—He has given His life for us.

He is also the *chief* Shepherd. "When the chief Shepherd shall appear" (I Peter 5: 4) then all those who are His children shall receive crowns of glory which fade not away. "The Lord is my Shepherd."

The *great* Shepherd is *mine* (Hebrews 13: 20). Look at the little word *mine*. "Mine"! The *one* Shepherd of Israel who feeds His flock is *mine*. The *good* Shepherd, the *great* Shepherd, the *chief* Shepherd, is *mine*! I should like to turn you all into a Bible Class, and say, "My dear brother, or my dear sister, canst thou say, "The Lord is my Shepherd"? "JEHOVAH-ROI."

In the unfurling and displaying of the banner we have had a glimpse at some of the mottoes:

"JEHOVAH-SHAMMAH"—"The Lord is there."

"JEHOVAH-TSIDKENU"—"The Lord is our Righteousness."

"JEHOVAH-NISSI"—"The Lord is my Banner and my Defence."

"JEHOVAH-SHALOM"—"The Lord sends peace."

"JEHOVAH-ROPHI"—"The Lord is my Healer, my Physician."

And

"JEHOVAH-ROI"—"The Lord is my Shepherd."

Read the mottoes as they unfold themselves to you one after another upon the banner of truth, and you will be compelled to exclaim, in the words of St. Paul, that "CHRIST IS ALL, AND IN ALL." "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

"That Thy beloved"—the church—"may be delivered"—delivered from sin, from darkness, from trouble, from death, hell, and the grave.

"Save with Thy right hand," and with Thine outstretched arm. Lord, Thou canst save and bring Thy people to the Kingdom which Thou hast prepared for them. Lord, our eyes are unto Thee.

"Give us help from trouble, for vain is the help of man." Lord, we would join in full chorus of praise to Thee as the God of our salvation. Lord, we would sing: "Through God we have done valiantly, for He it is Who has trodden down all our enemies."

Surely, this Psalm is rightly named—"A Golden Psalm." And now to God our Father, and to the Eternal Spirit, be ascribed all honour and praise, through Jesus Christ our Lord! AMEN, and Amen!

Jan. 3rd, 1878, Volume III.

DR. HAWKER ON "THE BANNER"

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

READER! do not hastily pass over this blessed verse. Surely there is to be discerned much of the mind of the Holy Ghost in it. Is not JESUS the Banner and Ensign which God has set up to His people? (Isaiah 11 : 10). And doth not the Church rejoice when Jesus brings her into His banqueting house, and sets His banner of love over her? (Song 2 : 4). Yes! Almighty God and Father! Thou hast indeed given a banner in Christ to all His people. Oh! for grace so to fear Thee, so to love Thee, so to live to Thee in Jesus, knowing that under His banner I am safe, and, like *Moses*, look unto Jesus as my altar, and call Him JEHOVAH-NISSI, the Lord is my banner (Exodus 17 : 15).

"That thy beloved may be delivered, save with thy right hand, and hear me."

Jesus is the beloved of the Father, full of grace and truth. But it should seem that Christ had an eye in this prayer to the Church, which is His beloved, and in Him also the beloved of the Father. Reader! if you take the verse in this sense, and then connect with it what the Lord Jesus Christ said in the days of His flesh (John 17 : 23), I do not know a thought which can be awakened in the mind more blessed, more delightful, and full of glory! Cherish it, I pray you, for ever, and carry it about with you wherever you go, to help your mind on the unceasing love and praise of all the persons of the Godhead. Doth God the Father indeed love the Church of the Lord Jesus, even as He loveth Him?

Dr. Hawker's Commentary.

CURRENT TOPICS

PASTOR F. T. W. BARTLETT (ACTON)

We were interested to receive recently from a friend the little monthly publication of Acton Baptist Tabernacle, of which the minister is our esteemed friend, Mr. F. T. W. Bartlett, well-known for his devoted help of the work of the Trinitarian Bible Society and other Free Grace causes.

The publication uses "Cheering Words," published by Pastor C. B. Morton of Chatteris, Cambs.

What interested us more particularly was "A word from the Minister to the Reader," given on the cover page. It asks that the inset be carefully read and that from it the reader would turn reverently to the Holy Scriptures.

Then it asks that "if you are not already in attendance at a place of worship, or where the Gospel is faithfully set forth, you would come to our services" (corner of Leythe Road, Acton Lane, London, W.3).

Finally it pleads "that, if you have children who are not already attending a Protestant and Evangelical Sunday School, you would send them to us (Morning 10 a.m., Afternoon 3 p.m.), that they may be taught the Word of God and the way of salvation through Jesus Christ our Lord, to Whom all praise be given."

We thought this so graciously expressed that we have ventured to refer to it in these "Current Topics."

TWO HUNDREDTH ANNIVERSARY

The two hundredth anniversary of the death of JAMES HERVEY (he died on December 25th, 1758) comes this month. Our esteemed contributor "F.C." wrote a striking account of Hervey, who was one of the first Evangelicals of the eighteenth century, and it appeared in our April issue (pages 154-160).

Hervey was born near Northampton in 1713. For three years he was curate of Bideford, Devon (1740-1743), and afterwards returned to Weston Favell, Northants. Ill-health dogged his footsteps, and he died in 1758 at the early age of forty-five.

We have just received the Bulletin of the *Evangelical Library* (78a Chiltern Street, London, W.1), edited by Mr. Gordon R. Sayer, and have been interested to see that six pages are devoted to an article on Hervey. George Whitefield, who was the main instrument in Hervey's conversion, maintained a faithful correspondence with him.

WHITEFIELD'S LETTER TO HERVEY

Whitefield wrote to him :

"Dear Mr. Hervey,

It is an excellent thing to be convinced of the freeness and riches of God's grace in Christ Jesus; it is sweet to know and preach that Christ justifies the ungodly, and that all good works are not so much as partly the cause, but the effect of our justification before God. Till convinced of these truths, you must own free-will in man, which is directly contrary to the Holy Scriptures, and the articles of our church.

"Let me advise dear Mr. Hervey, laying aside all prejudice, to read and pray over St. Paul's epistles to the Romans and Galatians, and then let him tell me what he thinks of this doctrine. Most of our old friends are now happily enlightened. . . . O that dear Mr. Hervey would also join with us! O that the Lord would open his eyes to behold aright this mystery of godliness! How it would rejoice my heart! How would it comfort his own soul!"

GEORGE WHITEFIELD.

At length by this, and by the use of some diligent reading, a saving change took place. In a letter to Mr. Whitefield, Mr. Hervey then wrote :

"I own, with shame and sorrow, I have been too long a blind leader of the blind; I have provoked the good ways of God, and have darkened the glory of redeeming merit and sovereign grace. I have dared to invade the prerogatives of an all-sufficient Saviour, and to pluck the crown off his head. . . . But I trust the divine truth begins to dawn upon my soul. O may it, like the rising sun, shine more and more, till the day break in all its brightness, and the shadows flee away!"

Bulletin of The Evangelical Library.

In this issue we give Mr. Geoffrey Williams' account of some significant steps in God's leading in the development of the Library.

THE LATE MISS LILY ORMISTON

We have given elsewhere some account of the late Miss Lily Ormiston. We give below her own account of her father's ministry in Bristol, which she kindly wrote for us over twenty years ago.

THE REV. JAMES ORMISTON AT BRISTOL

The Rev. James Ormiston commenced his ministry at St. Mary-le-Port in March 1880. He had come the previous November at the earnest request of his friend, the Rev. S. A. Walker, to minister during his illness to his flock. It fell thus to Mr. Ormiston, in the divine ordering, to announce to a sorrowing congregation the death of their pastor. Subsequently, entirely unsought, the living was

offered to him by Mr. G. Cooke, whose family had long owned the advowson.

Mr. Ormiston was then Vicar (the first) of Old Hill, Staffs., a large parish in a mining and nail-making district, with a church having a more than fully needed seating of 1200 and Sunday School comprising over 1000 children.

His parochial experience was wide and varied. He had built two churches, one in his Cumberland parish, one in London (St. David's, Holloway) and large Sunday Schools, raising the necessary funds in each case.

Literary work too had engaged him. He had published his book, "*The Satan of Scripture*" (which is regarded as an authoritative treatise on this subject) and lesser works.

Mr. Cooke had emphasised that St. Mary-le-Port offered opportunities for a far wider sphere of service than the immediate charge afforded and it was with this in view that careful selection to the living was made. The Church has not only played an important and influential part in the life of the city, but it is known throughout the kingdom and in far places of the earth, through the services rendered by its Rectors to the Church of Christ at large and for its distinctive Doctrinal teaching and its unswerving fidelity to the Reformation principles of the Church of England.

Mr. Ormiston had, in addition to the usual pastoral work, monthly meetings in the Vestry with the poor of his flock for Bible Reading, prayer and the relief of their necessities; also with the missionaries of the United Bristol Mission for the study of the scriptures, prayer and consultation in the work. He instituted and conducted a week-night public conversational Bible Class in the centre of the City, a greatly valued means of reverent Bible study. As a practical result the class adopted and maintained for many years an orphan girl in the Protestant Orphanage at Nazareth, which the Rector had visited. The congregation of St. Mary-le-Port (independently of Church collections) provided for a second. Bible Readings were also regularly conducted by the Rector in various private houses in Clifton.

A feature of the life of the Church was the special Sermons for the Young on the first Sunday evening in the month. A general invitation with the announcement of the Scripture subject chosen (often taking the form of an arresting question) was issued beforehand by the Rector and distributed throughout the City. There was a very large response month by month, and much known blessing resulted from the faithful preaching of the unsearchable riches of Christ. There were no outward attractions. The service, strictly in accordance with the Prayer Book, was conducted in the simplest manner; all could take part.

The Rector also gave educational courses of Lectures on Protestantism in private schools, as well as publicly, in Bristol and neighbourhood, with examinations. Well-known as a champion of the Reformation and an able exponent of the Scriptural and Protestant principles of the Church of England, he was in constant request as Lecturer on these subjects in all parts of the country. While exposing error, he always proclaimed the Gospel in its fulness. For many years Mr. Ormiston preached throughout the kingdom on behalf of the Scripture Reader's Society for Ireland (now the Irish Church Missions); and in London the annual sermon for the Aged Pilgrims' Friend Society. Wherever he went preaching he always wore the black preacher's gown.

Among the many pamphlets issued by him might be named: Hymns Ancient and Modern and their Romanising teaching; Altar or Table? which is right?; Worship: true and false; The Leaven of Ritualism; Christ or anti-Christ.

For many years the Rector published a monthly paper, "The British Protestant," which had a very extensive circulation. It was eventually incorporated with "The Gospel Magazine."

Of this Magazine, early in 1895 he became Editor. The title is representative of the oldest Magazine published in England; it was established in 1766 for the maintenance of the distinctive doctrines of God's Sovereign Grace. From 1775-76 the Rev. A. M. Toplady was its Editor and in it first appeared his hymn "Rock of Ages, cleft for me," also other of his hymns. Men of sanctified gifts and learning preceded and have followed him in the Editorship. A special Toplady of permanent interest was published in May 1899, in which year too the Rector of St. Mary-le-Port unveiled a memorial Tablet to him in Broad Hembury Church, Devon, the funds for which were raised largely through the Magazine. He preached on "The Rock of Ages" (Isaiah 26: 4 margin). The sermon was afterwards published.

Also at the commencement of 1895 the Rector became Editor of "The English Churchman and St. James Chronicle," a well-known weekly Protestant and Evangelical journal, published in London, then in its 53rd year. He edited it for 15 years and The Gospel Magazine for 21.

1 Corinthians 2: 1-2 was the keynote of the ministry of the Rev. James Ormiston, and his life was agreeable thereto. It was his first text after his ordination on May 31st, 1863, his first and last in the various livings he had. He desired that it might be the last of all, but that time was hidden from him, and the last sermon of a ministry that had consistently and jealously delighted to honour God the Holy Spirit was preached from: "Now if any man have not that Spirit of Christ he is none of His" (Romans 8: 9) on Whit-Sunday evening, May 31st, 1914.

L.O.

PILGRIM PAPERS

THE SAVIOUR'S PRAYER

"And now come I to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."—
John 17: 13.

WHAT a wealth of sweetness and joyous light there is in portions of God's Holy Word when applied by the Holy Spirit to the souls of His children! How often we read and miss many of the grand truths and beauteous things therein, because of these hurrying days when the great urge is to be up and doing in things temporal. May we be enabled by the Holy Spirit to pray for that light to comprehend the truth which croucheth beneath (for is He not the Author of that prayer?) and be led to "seek first the Kingdom of God."

What a wealth of love and compassion is contained in our dear Redeemer's prayer for the whole family of God! What uttermost mercy is manifested in His tender loving heart, as His joy was their Redemption, and the joy of His people, the consciousness that they are among His Redeemed ones.

May this joy, dear reader, be our heart's comfort and encouragement when doubts, fear, and the adversaries' rage seek to wrest our souls from our gracious Lord, and may He apply to our hearts: *"They shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand. I and My Father are one"* (John 10: 28-30). P.

In the Punjab I knew Imad-ud-din, a highly respected Moham-medan, who was selected by his co-religionists to take part in a discussion against Christian missionaries, and he consented to do so; he was an honest seeker, and in order to carry out his promise he procured a New Testament that he might study it and prove its contents wrong. He read it with the greatest care, with the result that he became convinced of the Divinity of the Lord Jesus Christ, was converted, and was baptized; he became a very useful writer in Arabic, testifying to the truth of the Scriptures, his books being widely circulated, not only in India, but also in Europe and elsewhere. The Moslems are, it is well known, most difficult to reach spiritually, but he was blessed as the result of his own study of the Scriptures without note or comment.—*Col. Mackinlay, 1923.*

THE EVANGELICAL LIBRARY

SIGNIFICANT STEPS IN GOD'S LEADING IN ITS DEVELOPMENT*

WHEN the "acorn" from which the now world-wide Evangelical Library grew was planted, one had no conception that, by 1958, the undertaking would have cast a network of one hundred branches to cover five continents and forty-five countries. It is true that one was given, as it were, a vision and an urge that fostered a faith in greater things to come, but this was against a black background of general apathy and no small measure of opposition.

The early years of trial and testing afforded scant encouragement to widespread development. Yet one was impelled to plead for the power of God to be made manifest, and such success as has been achieved must be attributed to Him at whose word the east wind beat back the waters of Jordan "all that night" and enabled His people to pass as on dry land to the dismay, followed by the destruction, of their enemies. How dim is our sight and how little able to grasp the broad and mighty sweep of God's providential acts. When the waves of the Almighty surge upon the sea of life, everything must give way before them; and when He thunders, men must take heed. Events leap upon one another day by day, and sometimes, hour by hour, but it is only afterward that we begin to perceive the pattern of God's handiwork in preparing a framework for His purpose and a groundwork for His glory.

THE BEGINNING

On a certain day, as a lad in my teens, God constrained me at the request of a schoolgirl to go to a place of worship, there to discover I was a sinner needing a Saviour. Love to Him caused me to seek and collect books reflecting His free grace and redeeming love, and, on a certain day, the thought occurred to me that selfishness alone kept the books within the walls of my home, and a lending system was contrived. On a certain day, a few sheds were built to house the fast growing collection, soon to be extended with a brick building, and an invitation was sent to a few book-loving Christians to form a committee.

On a certain day, I happened to walk down Great Portland Street in London. How little did I dream that a small purchase would lead to conversation about my library, leading to an introduction to Dr. Martyn Lloyd-Jones, through whose timely help the library was brought to London and the whole course of the undertaking changed. For his first visit, Dr. Lloyd-Jones felt he could stay but ten or twenty minutes. However, the finger of God

*From a leaflet published by the Founder, Mr. Geoffrey Williams.

fashioned a more far-reaching concern. The Doctor's interest was so aroused that he stopped two and a half hours, and, the next morning, I received a letter of glowing tribute suggesting the transfer of the library to London.

DEVELOPMENT

Moving to Kensington the project soon outgrew the new premises, and, on a certain day, Prebendary Colin Kerr telephoned me to say that he had a big building available near Baker Street Station where the Library could expand. Here, from its original handful of books, the collection grew to over a hundred thousand volumes, covering two and a half miles of shelving.

On a certain day, it was decided to open provincial branches in the strategic cities and towns of Britain and, breaking national boundaries, to them were added overseas branches from the Faroes to Formosa, to America, India, Africa, Australia, and even behind the Iron Curtain!

It sometimes happens that unexpected opportunities for strange service present themselves, and this was the case in regard to our branch at Debrecen, in Hungary. We had tribute after tribute to the help our books had been and testimony that spiritual food was welcomed, but one letter made it clear that a young married man acting as assistant librarian, though full of zeal, was terribly ill-clad in every way! Soon packages of underwear and out-wear were on their way to him and his family and in a letter of thanks the following tribute is paid:

"I am very grateful to you, especially when I look at the new suit, Such an excellent and fine suit I have never owned and have never seen in all my life, though I am forty-six years of age."

It was but a secondhand suit that had to be discarded! What a privilege and joy to be enabled to help clothe, as well as feed with the bread of Heaven, some of God's tried people.

FUNDS

Faced with insufficient funds, friends came and offered their services voluntarily. For love to Christ over a hundred and fifty at home and abroad are fired with zeal to maintain and develop this new, vast undertaking. The need of finance has proved the background for the finger of God to be manifested in a most conspicuous manner, time after time.

Extension to a lower floor was urgently required, but several hundred pounds was beyond our means. On a certain day, a doctor called and talked of everything but the burden upon our mind. As he left he said quietly, "Here is a cheque for £400. It will enable you to go forward with the needed extension."

On another occasion, my treasurer told me, "Our overdraft at the bank is nearly £500." This was a deep anxiety. On a certain day, a tall gentleman I had never seen before entered and said, "I want to help you in a manner more than ordinary. How do things stand?" "Well," I replied, "my treasurer says we are nearly £500 overdrawn." "Leave it to me, I will come and help you." He arrived again and gave me a cheque for £500, and added, "You may expect this will not be the last help I shall give."

GOING TO THE CONGO

Then again, on a certain day, a letter arrived from a Swiss woman. Writing from her Alpine home, she told of the dream she had had as a child of the natives of the Congo, and of the urge God gave her to spread the Gospel among them. She asked if she could come to the Library in London for six months to learn all about the methods we use to circulate good Christian books, and then go to the Congo, learn the language of a tribe in the heart of that great country, teach some of them simultaneously to read French and the simple Gospel story. Those who became literate could then read to many others. What a vision and what a task for a far-from-strong woman! The eyes of her body were weak, but those of her soul penetrated also insurmountable difficulties for she "had respect unto the recompense of the reward."

By faith she ventured, and on a certain day, sailed for that far-off land, there to meet the sable-skinned friends of her childhood dreams and to carry out the plans given her, and, having gathered round her a band of loyal native helpers, to found a number of branches of the Library, the books of which are now loaned and carried miles from one place to another through the bush. The interest and expansion is so rapid that this lionhearted little woman, who has worked long hours in equatorial heat, without furlough, for seven years, pleads that someone will, for Christ's sake come and help her to cope with the fast-growing work and relieve her, so that she may have a break from her loved but arduous duties. Oh, that, on a certain day, someone may be constrained to say, "I will go!"

It was on a certain day that a doctor and his wife, on furlough from a leper colony in the Cameroons, came to visit me and pictured those pathetic men, women, and children without good books to read. Normally we only lend them, but here was clearly a case for outright gifts, and the little collection sent has prompted letters of heartfelt gratitude.

THE POWER OF GOOD BOOKS

Who can assess the potential power of good books? There was a day when Paul, brought before Nero and "ready to be offered," charged Timothy, "bring with thee . . . the books, but especially the parchments" (2 Tim. 4:13), and, in later times, the classic

example of the direct and indirect power of one volume when the priceless book written by the great Puritan, Richard Sibbes, was, on a certain day, read by Richard Baxter, who was greatly blessed by it. Baxter wrote his *Call to the Unconverted*. This profoundly influenced Philip Doddridge, who in turn wrote *The Rise and Progress of Religion in the Soul*, which brought Wilberforce to serious thoughts of eternity. Wilberforce wrote his *Practical View of Christianity*, which fired the zeal of Legh Richmond, who wrote *The Dairyman's Daughter*, a book which brought thousands to the Lord. Among them was Thomas Chalmers. God opened his eyes through the reading of this little book.

Yes, good books well and wisely circulated throughout the world can, with God's blessing, bring lasting benefit beyond the ken of man. They can stem the tide of pernicious literature that floods country after country. They can be used to bring about the conversion of untold numbers of sinners; edify, instruct, and establish Christians wherever they reach; influence the very young, and shape the lives of the children of generations to come, for good books of centuries ago continue to influence, and the books we now spread may live centuries after we have passed on, and may have a profound effect upon the people they reach.

Is not this a unique opportunity for prayer that God would turn the tide of events through these simple yet effective measures and is it not a challenge to public-spirited men and women to stand by and support so potent a means whereby may be brought about, with God's blessing, a transformation in the lives of untold numbers throughout the world.

Those who wish further information about this world-wide project may have an illustrated booklet free of charge by addressing the founder,

GEOFFREY WILLIAMS,
THE EVANGELICAL LIBRARY,
78a CHILTERN STREET, LONDON, W.1, ENGLAND.

THE TENDER GRAPE

(Editor: Miss K. E. Belcher)

A monthly magazine designed to stimulate children to read the Holy Scriptures which are able to make them wise unto salvation through faith which is in Christ Jesus.

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