

THE G O S P E L M A G A Z I N E

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

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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 1:4.

A NEW YEAR'S MESSAGE

"MY PRESENCE SHALL GO WITH THEE"

"And He said, My presence shall go with thee, and I will give thee rest." – Exod. 33:14.

AT the beginning of a New Year it is helpful to recall some of the gracious promises of God to His people and something of His purpose of everlasting love for them. Among such promises, that given to Moses in a time of much difficulty is especially cheering: *"My presence shall go with thee, and I will give thee rest."* May our gracious God speak it to the hearts of all our readers!

We make a brief review of the first promise to Moses of God's presence (Exodus 3:12) and of the subsequent tragic events recorded in Exodus, chapters 32-34.

I. GOD GAVE MOSES AN EARLY ASSURANCE OF HIS PRESENCE

When Moses had been first called to bring forth God's people out of Egypt (Exodus 3:10), he had expressed to God his misgivings and fears. *"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"* (Exodus 3:11). He was occupied with self all the time, and his mind soon became active in suggesting all kinds of difficulties. But, in the first place, he was given the gracious Divine assurance. *"Certainly, I will be with thee"* (Exodus 3:12).

At the beginning of this year may every redeemed and quickened child of God be enabled to join with Frances Ridley Havergal in her hymn (1871) in praise of our Triune God:

"Certainly I will be with thee!" Father, I have found it true:
To Thy faithfulness and mercy I would set my seal anew.
All the year Thy grace has kept me. Thou my help hast been,
Marvellous the lovingkindness every day and hour hath seen.

"Certainly I will be with thee!" Let me feel it, Saviour dear.
Let me know that Thou art with me, very precious, very near,
On this day of solemn pausing, with Thyself all longing still.
Let Thy pardon, let Thy presence, let Thy peace my spirit fill.

"Certainly I will be with thee!" Blessed Spirit, come to me.
Rest upon me, dwell within me, let my heart Thy temple be:
Through the trackless year before me, Holy One, with me abide!
Teach me, comfort me, and calm me, be my ever-present Guide.

"Certainly I will be with thee!" Starry promise in the night!
All uncertainties, like shadows, flee away before its light.
"Certainly I will be with thee!" He hath spoken: I have heard!
True of old, and true this moment, I will trust Jehovah's word.

II. AT THE SIN OF THE GOLDEN CALF GOD REFUSED HIS PRESENCE.

The events recorded in Exodus, chapters 32-34, are full of instruction and help for the children of God. By the hand of Moses, the Lord had brought the children of Israel out of Egypt, and had brought them to Mount Sinai; but, when Moses was delayed in coming down from the mount, the people fell into great sin. “*Up, make us gods, which shall go before us,*” they said to Aaron, and Aaron made the golden calf.

The Lord told Moses of their sin and of His anger. Moses interceded for them. Moses not only interceded, he took action - breaking the two tables, destroying the calf, rebuking Aaron, and causing the idolaters to be slain. Returning to the Lord, he again pleaded for the people (Exodus 32:31-32). The Lord, however, refused to be with them (Exodus 33:3). “*I will not go up in the midst of thee,*” He said. At these evil tidings, the people mourned. Moses removed the tabernacle without the camp.

John Newton has applied these tragic happenings in the following way:

Lord, what is man, and what are we.
To recompense Thee thus!
In their offence our own we see,
Their story points at us.

From Sinai we heard Thee speak,
And from Mount Calv’ry too;
And yet to idols oft we seek,
While Thou art in our view.

Some golden calf, or golden dream –
Some fancied creature good,
Presumes to share the heart with Him,
Who bought the whole with blood.

Lord, save us from our golden calves,
Our sin with grief we own,
We would no more be Thine by halves,
But live to Thee alone.

– JOHN NEWTON, *Olney Hymns*, XVIII.

III. GOD DID NOT LEAVE HIS CHOSEN PEOPLE.

It was at such a moment that God gave Moses a gracious and favourable sign – the cloudy pillar descended, and the Lord conversed with Moses. We read: “And the Lord spake unto Moses face to face, as a man speaketh unto his friend” (Exodus 33:11).

But Moses still desired more. He wanted to know *whom* the Lord would send with him (verse 12), to lead and guide, to protect and defend. The Lord Himself had declared that *He* would not go in the midst of them; Moses, therefore, wanted to know *whom* He would send with him.

He pleaded with the Lord – “Yet Thou hast said, I know thee by name and thou hast found grace in My sight.” Because of this Moses made two petitions.

The first petition was, “*Shew me now Thy way* that I may know Thee, that I may find grace in Thy sight.” He wanted to be shewn the Lord’s providing hand, the path that He would follow, the way that He was taking with His people.

The second petition was, “*Consider that this nation is Thy people.*” He pleaded the relation between God and His chosen people. It was true that they had grievously sinned; but they were His people whom He had chosen and called and whom He had redeemed from the land of Egypt.

The Lord’s answer to these moving petitions was the gracious promise: “*My presence shall go with thee, and I will give thee rest*” (verse 14). To mark his sense of the pricelessness of such a promise Moses said, “If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth” (verses 15 and 16).

The tried and tempted people of God feel that they need the presence of their Lord with them.

“I need Thy presence every passing hour:
What but Thy grace can foil the Tempter’s power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me.”

(H. F. Lyte).

In the Word of God they have abundant promises of the Lord’s presence with them. “*Lo, I am with you alway, even unto the end of the world*” (Matt. 28:20). When the disciples were alone in the boat in the darkness of the night, we read that the Lord Jesus “*saw them toiling in rowing*; for the wind was contrary unto them” - His eyes were upon them in their difficulty, and He came to them, walking upon the sea. When He was about to leave this earth in bodily presence He specially committed them to the Father’s care: “*Holy Father, keep through Thine own Name those whom Thou hast given Me*, that they may be one, as we are” (John 17:11).

“He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5, 6). Let the Lord’s people, then, follow the example of Moses and pray both of his petitions: “Show me Thy way” and “Consider that we are Thy people.” The Lord may for a moment withdraw the felt sense of His presence; but His Word is firm and unchangeable: “*My presence shall go with thee, and I will give thee rest.*”

Wayside Notes

“OUT OF THE DEPTHS”
(Psalm 130)

THE PATIENCE OF THE CHRISTIAN

“*I wait for the Lord, my soul doth wait; and in His Word do I hope.*” – Psalm 130:5.

THE psalm from which our text is taken is one which is familiar to you, brethren. We have in it a very interesting feature of a trying and sorrowing experience – interesting to all who are in the school of Christ – interesting because it is one into which we shall all, sooner or later, be brought.

The psalm describes depths – “*Out of the depths have I cried unto Thee, O Lord.*” It then opens out to us relief from these depths; it goes on to speak a word of expectation and encouragement; it calls upon us to hope, and it concludes with the words – “He shall redeem Israel from all his iniquities.”

We are anxious to call your attention, in the first place, to the application of this psalm to the Lord Jesus Christ. I would always endeavour, in reading the Book of Psalms, to see what application can be made of them to the Lord Jesus Christ. I do not say all the psalms, nor every word of the psalms; but I say there is a vast deal of the history and experience of the Lord Jesus Christ to be discovered in these psalms. The psalm before us presents much of the depths from which His soul was brought - depths that it is most comforting to us to think of His having passed through, as showing how He can sympathise with us.

There is another application of the psalms to which we would for a moment direct your attention. A very large portion of the words of the Psalms are applicable to the Jewish nation; and I believe this psalm is specially applicable to the Jewish Church. I believe it to be similar to the Book of Lamentations. I believe that it leads the mind forward to that day “when they shall look upon Him whom they have pierced.”

There are, brethren, seasons of great darkness, into which all the children of God will, sooner or later, be brought. It is God’s wisdom - it is God’s appointment; and we wish to show you what a school it is for the child of God to be brought into.

DEPTHS OF OUTWARD CALAMITY

These depths may be of *outward calamity*. That man knows very little of Christian experience who would, in the sternness of philosophy, tell the Christian that he ought not to feel when calamity presses upon him. We would rather say to the child of God, not to be weary in waiting upon the Lord in the hour of trial. If it were

necessary to do so, we would rather tell him, to feel the affliction, whatever it may be, and not to despise the chastening of the Lord.

Now, I do believe that it is written for our special comfort, that the Lord Jesus drank the bitter cup of calamity; that, as His people follow Him in the narrow road, they may say, as they come to a bitter stream, *Here, and here, and here* the Lord drank; He drank at this stream before me.

DEPTHS OF TEMPTATION

But there are other depths - depths known to the child of God – *the depths of temptation*. I do believe there are many children of God who know little of this; such will know more of it by and bye. But there are children of God who have passed through sore temptations; and if they were to give us a description of the hour of temptation, they would, I believe use the Apostle's words, and speak of "the fiery darts of the wicked one."

O what a field this would be for us to enter upon! It would not take one, but many sermons to show the way in which the child of God is tempted; the seasons in which the devil tempts; the modes, the channels, through which the temptation comes; the agonies of the soul under temptation, and the world around not able to enter into it, and sometimes even God's own dear children not able to sympathise with us in our peculiar temptation.

DEPTH OF INWARD CONFLICT

Again, there is another depth that the child of God is brought into, and that is, the depth of *inward conflict* from the stirring corruptions that he finds in his own breast; the sin that grieves him; the sin that he mourns over; the sin that he begs of the Lord to subdue. You remember the passage that we must always lead you to, when we speak of the conflict of the Lord's people – the 12th chapter of 2nd Corinthians, where the Apostle tells us of "the messenger of Satan" sent to buffet him.

Now, brethren, these seasons are appointed of God - they do not come of chance. I do not believe that God leaves His people in the world to be just tossed by Satan as he pleases. I believe that every sorrow that came upon the head of Job - every dart that Satan hurled at him, God knew it. I believe the temptation cannot exceed one tittle of what God means it to accomplish; I do not believe that one drop of sorrow is ever tasted by a child of God, put as the Lord Himself drops it, as it were, and gives it to him to take it out of His own hand. There can be no chance in the matter. God's people are a peculiar people. Satan well said of Job, that "God had set a hedge about him." The devils in hell know well that there is a hedge round about the Lord's people; and that heaven and earth shall pass away before Satan will be allowed to harm them.

It is a precious thought, that whatever the sorrow, or the temptation may be, God, with His own hand, keeps His own servant; He will never allow him to be destroyed.

But it is a lesson-time; and if we are speaking to those who know something of it, we say farther, it is a very humbling time. What secrets of one's own bosom are discovered in these dark seasons! We never knew before the pride, the weakness, that there was in some hidden corner of the heart, till God sent the sorrow, the temptation, and dragged it out; and it is humbling not only to ourselves. We go into our chamber; we shut our door – no human eye sees us; and very often the tear of mortified pride trickles down the cheek of the poor creature that lies at the Lord's footstool.

But it is not only humbling to himself; it is humbling often to him as to the world around him. The world stands with all calmness, and all hardness, and all indifference, and watches the child of God under the sorrow, or under the temptation, whatever it may be; and they eye his manner; they eye every tear that trickles down his cheek; they watch him – they mark him; and all this is humbling to the Lord's child. They see him then as he is; they always thought before that he was a man above the feelings of humanity. They do not see the arm that is underneath him; they do not see the hedge that is round about him; they do not see the eye that watches over him; they see the poor creature as he is, as helpless as he can be in himself; they do not know anything of the bulwarks, the ramparts, the chariots of fire and horsemen of fire that are round about him. They only see the poor creature as weak as he can be in himself.

This is Satan's opportunity. Then it is that he would cause restlessness under the Lord's hand; and a wonderful trial of faith it is to be put into that school. It is a wonderful thing, in the midst of trying outward providences, in the midst of many inward conflicts, and in the midst of Satan's temptations, to be enabled to

say, The covenant is “ordered in all things, and sure”, the conflict does not detract one particle from the efficacy of the blood of Christ to take away sin. The temptation can never unchild me, nor take me from the hand and bosom of my God. It is a great triumph of faith when the believer is enabled to say that “Jesus Christ is the same yesterday, and to-day, and for ever.”

(Extract from Rev. W. H. Krause, Sermon XII, Dec. 27th, 1846)

Pilgrim Papers

THE WONDERFUL WORD OF GOD

MANY years ago I was favoured to read a wonderful book entitled *Adventures of the Bible in Brazil*, by the Rev. Mr. Glass. And, without further comment, I will give our readers this beautiful extract from it:

“At Gozez, the most distant point from the coast of South America, a Christian colporteur and I set to work to establish a centre among the Roman Catholics, and at first met with fierce opposition. When ‘repentance’ was preached, the crowds fell away, but the seed remained, and the first-fruits were *six soldiers*. These soon began to work in scattering tracts. They were scoffed at, stoned, and ill-treated, but were kept faithful.

“One day they returned to tell us that, while on sentry duty at the prison, they gave a man a tract and *found that he had a Bible* and appeared to be converted. I then recalled how a few years before, I had visited Gozez and given tracts, and that one man had a Bible.

“Next morning, I walked over to the prison and obtained permission from the jailor, passed through and went along dirty, dark corridors, till I reached the cell, insanitary and filthy, and in semi-darkness. I found about twelve men lying about on the floor or jabbering as half-imbeciles, some striding up and down like wild beasts. I called several times before I could get the attention and hearing of the man I wanted, and, as he drew the inner barred window, the beautiful face lighted up of Pedro Felix, and he grasped my hand in real pleasure and fellowship of union in Christ. Then he took my hand in real fellowship and union in Christ, and told me his history.

“While a youth, he had been terrorised into witnessing a murder for robbery, and the murderer, soon after, dying, Pedro was retained as an accomplice and ordered thirty years’ imprisonment!

“After fifteen years – and oh, the awful agony of them! – came into his life that Bible! He taught himself to read and thus pass the time; and the Holy Spirit unfolded the truths with His healing and transforming power. It was a miracle of grace. Mr. Glass continued his visits, and held sweet fellowship, until he was called away to the coast.

“When I bid him farewell, Mr. Glass said, his one sorrow was that he had not been baptised. I explained that the Lord would accept the desire and understand the impossibility. But he had heard of the soldiers’ baptism, and he could not hide his grief. I argued repentance and faith, but that did not satisfy poor Pedro.

“A few hours later one of the soldiers brought me a note from Pedro, saying that, very shortly after I had left the prison, the head jailor had selected him and another to carry the refuse of the prison sweepings down to the river (the Red River). ‘Meet me at 6 o’clock tomorrow morning at the river brink,’ the note said, and I made my way there, and surely found the little company and the three soldiers in charge: held a little service and baptised dear Pedro, after which he bade me farewell with a radiant face and turned to commence fifteen years more of incarceration.

“He worked as a cobbler, and saved all the money to send Bibles to others. And, several years after, when our first child was baptised dear Pedro was present with his prison guards, and held the babe in his arms, and offered the dedicatory prayer. Two years later, in answer to much prayer, the President of the State forgave Pedro the rest of his sentence, but not before he had been the means of the conversion of many of his fellow prisoners, and he afterwards became an honoured member of the Church at Gozez.”

“FULL OF GOODNESS AND KNOWLEDGE”

PAUL’S MESSAGE TO THE CHRISTIANS IN ROME

I WONDER what the friends of Paul – in Rome – thought when they read in his epistle: *“I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another”* (Romans 15:14)?

He was persuaded that they were *“full of goodness”*: they could scarcely so describe themselves. Would he so describe himself? He seemed to be at times full of heaviness, full of confusion, warring against a principle within him which was the opposite of good, and would remain so, even though ever and anon he rose above it and, in the power of the Spirit, thanked God through Jesus Christ the Lord that there was no condemnation for him. Nor was there other than good for his dear friends, though they too had a natural heart ever pulsating out of accord with the holy will of God, ever bent on things not of Jesus Christ. But they were Paul’s own dear children and friends in the Lord. Their first desire was, like his own, to know Jesus Christ and Him crucified. That was their all-consuming wish, prayer, and hope. Christ was their theme and conversation; they lived in continual hope of forgiveness, hunger for His righteousness, for the teaching of the Spirit, for the love of God. Such was their character – they were full of goodness.

Paul was persuaded also that they were *“filled with all knowledge”*. There is a knowledge that vanishes away: there is another knowledge that never fails. Paul’s friends had been taught (through his instrumentality) by the Spirit of the living God, what it is to pass from death to life, what it means to be justified by faith, what it was to have peace with God. They knew the twenty-eighth verse of the eighth chapter, they knew how to rejoice in tribulation, how to continue instant in prayer, how to distribute to the necessity of saints. Did they know how to bless them that persecuted them; how - without the least adulteration of covetousness – to rejoice with them who rejoiced, and how to follow all the beautiful directions in an earlier part of their dear Paul’s letter? They had all the knowledge, if they knew Jesus Christ and Him crucified.

Paul was persuaded, moreover, that they were *“able to admonish one another”*. Were all their abundant and excellent gifts now required to qualify them for admonishing one another? Perhaps so, as it was for one of the hardest things that was to be asked of them. Paul (who knew from experience what it was to find fault with a dear friend) was convinced that, in the abundant favour shown them by God, they were equipped for the task of admonishing one another. How sure they would have to be of all the facts and circumstances; how suspicious of their own hearts; how compassionate towards the particular “other”; how altogether dependent on the mercy and help of Him Who was made unto them wisdom, righteousness, sanctification and redemption. Then their judgment would be first pure, then peaceable; the lame, not turned out of the way, would be healed - to the praise of His great kindness, by Whom all was graciously directed.

Paul then told his friends that he very much hoped that his great desire to see them would soon be met: he begged their prayers, wished them peace, sent kind messages to many of them by name and to others not named, and commended to them the “will of the blessed God”.

FOLLOWER-ON.

Sermons and Notes of Sermons

ARE YOU JUSTIFIED?

A VITAL QUESTION

A SERMON PREACHED AT ST. MARY-LE-PORT CHURCH, BRISTOL, BY
THE LATE REV. JAMES ORMISTON, RECTOR

PART I.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” – GALATIANS 2:16.

THE question, "*Are you justified?*" beloved friends, concerns us all to-night whatever our social status, whatever our years may be. Young or old, rich or poor, we are all the subjects of this enquiry, each one. *Art thou justified?* - because upon an answer, a true answer, to this question an eternity of bliss or an eternity of woe depends. One or other will be the portion of each one of us here to-night, and I want to speak very plainly, dear friends, and very clearly and very decidedly upon this point.

We are immortal beings. We spend only a mere span, as it were, a little moment, in our present time state on earth. But remember we well, that which we are *here*, we shall be for ever *there*. If we are a justified people now, we shall not come into condemnation hereafter; but, if we die in our sins, we are already condemned; it is then only a question for the declaration of our eternal state. So that I repeat myself, and I say that the question before us to-night is a vital question concerning every soul present. There can be no begging it, there can be no evading it, ultimately it must be answered.

Dear friends, put the question to yourselves now, Am I justified before God? Not, Am I justified in the eyes of my fellow men? nor, Am I justified in my own sight? Remember,

"There is a way that seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12; 16:25).

It is a matter on which we dare not delude ourselves, it is too solemn, too awful. Am I justified before God to-night?

Then, it may be asked, what is implied by this term, justification? And what is it in the Scripture sense of the words, the Gospel sense, to be justified? And how is justification effected? By whom is justification effected? These are questions we must by God's help consider in very few words to-night.

I take it the Gospel sense of justification, the justifying of a sinner, implies the accounting of that sinner to be just or innocent, in the sight of God, to be without guilt of sin, that is, in the sight of God. Now we may, therefore, put the question to ourselves again, Am I to-night without guilt before God? Does God to-night account me innocent?

IS IT POSSIBLE?

Someone asks, it may be, Is it possible that sinners, great sinners, sinners of all degrees and of all diversities, can be accounted thus guiltless before a holy God, before the God of truth and justice? The question is a most fair one, it is a necessary one.

If we were to turn for a few minutes to the Book of Job, we should find questions occurring there which would seem on the face of them to imply the impossibility of sinners being accounted just or sinless before God. Thus in Job 25:4:

"How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not;" (that is; in God's sight) "yea, the stars are not pure in His sight: how much less man, that is a worm? and the son of man, which is a worm?"

I say you meet with various questions like these which, on the face of them, appear to imply the impossibility of a sinner being accounted righteous in the sight of God.

But bear in mind that God's Word is manifold. God's Word is a two-edged sword. It is appointed to kill as well as to make alive. It is appointed to bring down the sinner to the mouth of the pit of destruction, and from thence to bring him up again. It is appointed to convict him of his guilt; it is likewise through grace appointed to deliver him from his guilt, to set him free, to give him a place among the justified, accepted children of God, a place nigh unto the Throne for ever. God's Word is manifold in its aspects, and, therefore, in one place we may find such questions as these, implying the impossibility of men being accounted just in the sight of God.

We may also explain such passages as those I have quoted to mean that, so far as man himself is concerned, he can never justify himself, he can never clear himself of the accusations of a guilty conscience, or of a broken law. He must let that alone for ever. And yet, dear friends, such is the delusiveness of sin, and such the deceit of the human heart, that none of us by nature will ever give up the predisposition of our hearts to cleave to our own righteousness. Oh, it is inherent in us to explain away God's truth in so far as that truth condemns us, and cuts us off from human hope.

A LAMB PROVIDED

But there are abundant passages besides, full of grace and truth, which go to teach us that God has provided *a Lamb*. I quote at this moment, in connection with the justification of chief sinners in the sight of the holy, the just, the unyielding, and inexorably just God, the question Isaac put to his father, “*Where is the Lamb?*” Ah, it is the Lord Jesus in His Person, His work, and His offices. It is He who answers the first great question, “Where is the Lamb God has provided?” Jehovah Jireh, in the mount of the Lord it has been seen, and it is the will of God that the proclamation of that fact and truth should be instrumental in bringing poor sinners, convicted sinners, to seek mercy.

And so one and another in their extremity, each for himself can say, “Depths of mercy can there be, mercy still reserved for me?” If the sinner is convicted thus, made weary thus, under the burden of felt transgression and guilt, truly there is mercy for him. And I want you to think of one or two cases to-night, recorded in these blessed Scriptures of Truth for the encouragement of seeking souls, sin-burdened souls. Whilst justification is impossible, as our text teaches us, under the law, it is not only possible, but it is absolutely certain, under the Gospel to every one that believeth.

NO HOPE UNDER THE LAW

“Knowing that a man is not justified by the works of the law” – this is a matter of experience, the Holy Ghost Himself teaches us this, that there is no hope for us under the law of works, that we can never work out for ourselves a claim on God, a claim on God’s forgiveness, a claim on Him for our acceptance.

We must, I repeat it, give up all hope of self-effort, self-justification, all hope of working out a righteousness under the law, which bids us love God with all the heart, with all the will, with all the strength, and with all the mind, and to love one’s neighbour as oneself. Have you ever for five minutes set your heart upon the effort under the law to love God? Have you ever said, I will love the Lord with all my heart, with all my soul, with all my strength, with all my mind, and I will love my fellow-men even as I love myself? Did you ever make the effort? And if you did, did you succeed? And are you satisfied with the results? And are you here to-night to say that you have loved God with all the heart? Is it so? If not, you stand guilty under the law. By the deeds, or doings, of the law shall no flesh living be justified in God’s sight. All our righteousnesses thus wrought out by ourselves are in His sight “as filthy rags” only. He rejects and despises them, and casts them out of His holy Presence.

Remember that God can accept only perfection, because He Himself is perfect. He can accept only perfect obedience to His holy will; a flaw, one flaw, in it would vitiate it all. Such is the teaching of God’s Word in the epistle of James. And so, if one keep the whole law and yet offend in one point, he is guilty of all. He is guilty, he is a law-breaker, and the penalty of a broken law is the second death. The wages of sin is spiritual death.

IT ALL DEPENDS ON GRACE

Therefore, dear friends, all depends, you see, on *grace* whether a sinner be justified or not. It all turns upon whether God be pleased to reveal Himself in a way of grace to that sinner, and that is the teaching of our text to-night.

You notice how repeatedly it emphasises *faith*. Now faith is grace, faith is a gift of God, “faith is a precious gift where’er it is bestowed,” and “without faith it is impossible to please God,” such is God’s Word. Unbelievers cannot please God whatever attempts they may make in morality and outward conformity to the law of right. Because they are not believers, because their works do not proceed from faith, these works are dead works in the sight of the living God. Dead works, that is all that we can naturally bring forth. We can bring forth only according to our kind. If we be dead in sins, the fruit will be dead works, therefore rejected in the sight of God. “Knowing that a man is not justified,” then, “by the works of the law, but by the faith of Jesus Christ.” says the writer. Now that is the faith which comes as a gift from Him, the faith of which He is the Author and the Beginner; the faith, too, of which He is the Finisher, or the Perfecter; the faith likewise of which He is the Object, the living, Personal absorbing Object.

FAITH’S TRUST IN CHRIST

And what is faith but trust? Oh, it is the giving up of trust in the works of the law. It is the giving up of trust in self-effort, of trust in creature merits, of trust in making those better resolutions, and breaking them as fast

as making them. It is the giving up of all these failures, all these disheartenings, turning away from them with confusion of face, to Him the Perfect One, the Lord Jesus, Who took the place of guilty sinners, Who said regarding sinners, all those whom He represented, Put these to My account. Jesus took upon Himself the iniquity of all who should ever believe, through grace, in His Name, and, having those sins imputed to His sinless Person, He paid the penalty of that guilt, and by His meritorious cross and passion, by His substitutionary sacrifice of Himself for others, He answered the requirements of God's broken law. He magnified the law and He made it honourable in God's sight.

Ah, it is here where faith operates. Faith says, That meets the case. It has met my case from God's own point of view, and therefore it may well meet my condition from my point of view. Oh, if He be satisfied against Whom I have sinned, satisfied with my meritorious Substitute, well is it for me to be satisfied for ever and ever.

(To be continued)

Our Young Folks' Page

THE CARPENTER'S CONVERSION

ONE Sunday evening, many years ago, a Scottish minister was speaking at an open-air service in Glasgow. A boy of eighteen or so, passing by, stopped to listen. This is what the preacher, an old man, was saying: "A man may have been born of godly parents, who taught him the Scriptures and brought him up in the fear of God; he may become an honest, upright man; he may attend church regularly; he may even go to the Lord's table. And yet he may end his days in hell!"

The words caught William's attention, because they described his own upbringing. His father, a sea-captain, had died when he was only six years old. This heavy blow left his mother with seven children. She was one who lived in the fear and love of God, always trying to teach her little ones the Word of God and to show them the way of salvation. The Lord gave her courage to face this great trial. But seven young children were more than she could cope with; and, when the minister of the parish asked if he could take William into the manse to be brought up with his own little son, she accepted thankfully.

So until he was fifteen William remained at the manse. I suppose the two boys attended kirk and school together, learning the Bible and the Shorter Catechism, as well as their ordinary lessons. But at fifteen William was apprenticed to his uncle, a carpenter. With him he worked for three years, until the business failed. Then the boy was stranded and, finding no work at home, he went to look for it in Glasgow.

It was at this time that he heard the preacher at the open-air service, and felt his conscience pricked. He listened eagerly as the speaker went on to show that only Christ could save lost sinners, even the most respectable ones who had been taught the Bible all their lives. "Salvation," said the preacher, "comes only by the grace of God, through faith in the atoning blood of Christ, and His righteousness." William knew all this, and understood it very well - with his brains; but the warning stabbed his heart, and he never forgot it.

Leaving Glasgow at the advice of an elder brother, William went to join him in Lancaster. Here he found work as a carpenter. Often the other men would begin to talk about religious subjects. Most of them were scoffers, and the boy was always arguing with them in favour of the Bible. Once, he became so angry in the dispute that he attacked the other man and knocked him down - a strange way to defend the Christian faith! But as yet the young champion had no personal interest in the Saviour.

All this time his conscience was uneasy. For some weeks his work took him away into the country with two other young men. The three spent the first two or three Sundays strolling in the lanes, or lazing in the meadows. But that was not the way William had been taught to spend the Lord's Day, and it made him very uncomfortable. With such an uneasy mind, he could not sleep; to pray was impossible, for it seemed a mockery when he was doing what he knew was wrong.

At last William became so wretched that when the next Sunday came, he got away from his companions and went off alone. He did not attempt to go to church; but he took with him his pocket Bible

and William spent the whole of it under an oak-tree, studying his two books. It seemed as if every page showed him that he had no interest in Christ, and that he was quite unfit to die.

Thus the Holy Spirit was convicting William of his sin; but as yet the Saviour was hidden from the boy. He now determined on his return to Lancaster that he would give up all his old friendships with unbelievers, and would “devote himself to God.” But William found (as Paul did) that it is one thing to resolve, but another to perform that which is good. Soon he was drawn back to wrong ways. A strike for more wages began among the other young carpenters, and they called a meeting for the next Sunday. Lest he should be called a traitor, William felt that he must go to this; but the whole time he sat in terror of the wrath of God, feeling that he deserved to be condemned to eternal death on the spot for being engaged in such a way on the Lord’s Day. He thought, if only he could get out of the house alive, he would never again neglect to go to public worship; and this time he prayed that God would enable him to keep this resolution. He did that evening go to a little meeting-house, and often went again.

At this time there was little true religion in Lancaster (1786). The Evangelical Revival was beginning, but had not as yet reached the town. There was no preaching of the Gospel at either of the two churches. A new curate, however, was now appointed - the Rev. Robert Housman. This clergyman, led to Christ through the great Charles Simeon’s ministry at Cambridge, was full of evangelical zeal. His sermons exalted Christ as Saviour in a way that people were quite unaccustomed to hear; they came eagerly to listen, William amongst them. He was so impressed that he went to Mr. Housman for help and advice. The clergyman welcomed him kindly, listened to the outpouring of his heart, and told the young man to continue to pray and to attend the means of grace. He saw, I expect, that the enquirer was not far from the Kingdom. But William was almost in despair. “My trouble is that I cannot pray,” said he; “I have tried and tried, but I can’t do it.” “Young man,” said the curate, “if you cannot pray with a penitent believing heart, you must pray for one. The Enemy is tempting you to neglect the means; but such a prayer God will hear and answer.”

This conversation was a great help to William. It led him to dwell more on the fullness of Christ’s salvation, and to see that even the power to pray must come from the Lord Himself. Not suddenly and immediately, but by degrees, the burden of his guilt and sin was lifted; he saw at last that the Lord Jesus had come indeed to save him, and he was filled with thankfulness and peace.

William (Alexander was his surname) became an ardent preacher of the Gospel, known all over Lancashire for his abounding energy and faith. Persecution was strong at first: hut his ministry was greatly blessed, and many heard the saving call of God from his lips.

DAMARIS.

Protestant Beacon

ALEXANDER DALLAS’ EXPERIENCE

ONE of the steps by which the Rev. Alexander Dallas was led of God to take a special interest in the Roman Catholics of Ireland and later on (in 1849) to form the *Society of the Irish Church Missions to the Roman Catholics* was his experience at Killarney, where, in May, 1843, he had gone to spend a quiet Sunday.

He was then the Rector of Wonston, near Winchester, in Hampshire; but he often visited Dublin to advocate the cause of the Jews’ Society. Having on this occasion given many lectures on the prophesied return of the Jews to their own land (he spoke almost daily for a month, both in Dublin and in Cork), he sought a quiet Sunday in Killarney. His statement of events is as follows:—

“I went to church, and fearing to break my quiet seclusion, I took a seat by the door. The sermon pained me. It was a great mistake, from the text, ‘If thou would’st enter into life, keep the commandments.’ I longed to get into the pulpit and rectify the mistake.

“Outside the door a gentleman accosted me, who said that many persons expected me to preach, and

that he hoped I would do so in the evening. I did not know the vicar, but this gentleman was so intent on getting his permission for me to occupy the pulpit that I was permitted to preach in the evening.

“I took for my subject John 16:7-11, and laid open the Lord’s way of enabling a sinner to enter into life, and opened to the audience the only means of salvation, through faith in Christ Jesus.

“On the following morning I left Killarney on the outside of the coach. On taking out my Bible to read, a respectable woman sitting next me said,

– ‘That’s a good book you have, sir.’

– ‘The best book,’ I replied.

– ‘I think, sir, you are the gentleman that preached last evening in Killarney Church.’

– ‘I am.’

This led to a long conversation.

“I found that she was a Protestant who felt the value of saving truth. She had a daughter married to a tradesman in Killarney: they were both being drawn into Romanism, and the mother had taken the journey from Dublin to try and dissuade them from it, having with great difficulty got them to go to church with her.

“The poor woman said,

– ‘I prayed, sir, with my soul’s heart for the poor creatures, that God would stop them from being Roman Catholics and save their souls. What you preached, sir, was the Gospel, the very truth of Christ, sir. I could have cried out in the church, but I was silent, only my heart was praying all the while. My Mary, sir, was crying, but she hid it; and, sir, praised be God! they said they never had heard what they heard in that sermon; and, sir, they say they won’t go to Mass.’

“These were the poor woman’s words.

“I ruminated on this Killarney incident all the journey home. The next time I visited Ireland my keenest observations were directed to the Romanists.”

*From Incidents in the Life and Ministry of
the Rev. Alex. R. C. Dallas, A.M., 1871, page 315.*

THE REV. W. H. KRAUSE. M. A. (1796-1852)

EXTRACTS FROM MEMOIR AND CORRESPONDENCE

As 1952 marks the centenary of the death of the Rev. W. H. Krause (Feb. 27th, 1852), it is thought that extracts from his Memoir and Correspondence will be of interest to the readers of *The Gospel Magazine*.

William Henry Krause was born in the island of St. Croix, West Indies on the 6th of July, 1796. He was the child of many prayers. His grandmother, an aged and devoted servant of God, took a peculiar interest in him, and bore him much on her heart before the Lord. When a little child, he was often taken to see her, and those visits made an impression on his mind, so that he was frequently heard to speak of her in after-life. The subject of this memoir was brought to England at a very early age, with his little sister, two years older than himself, accompanied by their father and mother.

He had a strong predilection for the army; and though his father would have preferred his making choice of one of the learned professions, he did not control his son as to this, and allowed him to enter it, which he did, and joined the 51st Light Infantry in the South of France, after the battle of Toulouse, in 1814. He was on the field of Waterloo, and remained in Paris with his regiment until the winter of 1815. Between him and a brother officer of that regiment, of Irish extraction, the late Captain Joseph Dyas, a friendship was formed which continued through life. This intimacy was the providential circumstance which induced him to visit Ireland, and led to his conversion, and subsequent usefulness in that country.

INVITATION TO IRELAND

He then went to the West Indies (St. Croix), where his father resided, returning to England about the year 1821, and living at Hereford until the commencement of the next year. At that time he received a letter from his friend, Captain Dyas, inviting him to be present on the occasion of his marriage, which was soon to take place; and Mr. Krause, accepting that invitation, reached his friend's residence in Kildare, not far from the town of Blessington, on the 4th of January. The social circle into which he was providentially introduced on this occasion was not a worldly one. It was singular, too, that they were attendants, when at home, in that chapel of which Mr. Krause afterwards, in the providence of God, became the chaplain, the Bethesda Chapel, at that time under the ministry of the Rev. W. B. Mathias, a well-known centre of Christian light and truth in the metropolis of Ireland, and which, during the ministry of Mr. Krause, continued to be distinguished by that clear and distinct enunciation of the full and free grace of the Gospel, on account of which it was valued by some, and deprecated and avoided by many others.

After the separation of the marriage party, Mr. Krause was persuaded to protract his visit. Captain Dyas' eldest sister also remained with the newly-married couple - a believer of no ordinary maturity and deep experience, one well grounded in the faith, able to give to every one that asked of her a reason of hope that was in her, and recommending it by a holy and consistent walk. Interested in their young friend, she embraced every opportunity of impressing the truth upon him, and obtained for him a copy of Canne's Bible. To the study of the written Word he now applied himself with such diligence that, in a comparatively short time, he became mighty in the Scriptures. There is no doubt that it was at this period, and amidst such a combination of circumstances, that his heart was turned from sin and the world to the Lord.

The beginning of 1823 was marked by his marriage with Miss A. E. Ridgeway, the younger sister of Mrs. Dyas.

Mr. Krause now entertained the wish of entering the ministry and giving himself entirely to the blessed work of making known the Gospel of the grace of God. It is remarkable that his ordination did not take place until fifteen years later. Trials and obstructions of no ordinary kind were permitted to interfere with the cherished purpose of his heart.

DEATH OF MRS. KRAUSE

On the 29th November, 1823, he was gladdened by the birth of a daughter. Not long after his infant's birth, consumptive symptoms showed themselves in Mrs. Krause. Medical aid was in vain resorted to. It was soon too plain that this fatal disease had grasped the constitution with an unconquerable hold, which would never relax until the poor frame was brought down in the dust of death. The wasting process continued until September 17th, 1824, when she fell asleep in Jesus.

In Mr. Krause's pocket-book, the following memorandum occurs: "My beloved A---- entered into her rest at half-past nine a.m. The everlasting arms were underneath, and death had no sting, for Jesus was with her. The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Miss Dyas thus refers to his state of mind in this period of bereavement, and the gracious manner in which he was sustained:

"On Friday morning. A---- entered into the joy of her Lord. The two previous days her breathing became very difficult, sometimes amounting almost to suffocation. Her enjoyment of the presence of the Lord remained constant. This to the last was manifested in her. Her end was, indeed, all peace. At different times she would cry out 'Joy, joy! Glory, Glory!' her countenance expressive of her happiness. After a little, she said, 'Oh, William, I am afraid I am getting better. I thought my Saviour was come to take me.' He said it can be but a short delay, and it is of little consequence, for He will be with you. She said, 'Oh, yes, I am sure of that.' Again her voice failed, and now and then she said, 'My Saviour! joy, joy!' Poor Krause was supporting her for three hours. You may suppose what comfort he had in hearing her occasional expressions. He said he had no idea, not could conceive it possible, that the hour of death would be made as easy as hers was, although the Scriptures say that the end of the righteous is peace."

In the pocket-book already referred to, under date of November 29th, we find the following memorandum:

"The Lord has been pleased to bring my dear babe through one year of her earthly pilgrimage, and has been

very merciful to her. I have committed her to Thee. O my God. In temporal matters dispose of her as seemeth fit to Thee. I have nothing to ask for in these; but, O preserve her soul, I beseech Thee, and may she be one of Thy little, little flock in the fold of Jesus. Hear me for His sake. Amen.”

DESIRE FOR ORDINATION

His desire to give himself to the service of the Lord, in the ministry of the Gospel, now much increased. His intention (1824) was to proceed to Hereford, and there remain until some opening for his ordination presented itself. Could this have accomplished previously to December 25th, it would have enabled him to retain his half-pay – the more desirable, as from the depreciation of property in the West Indies, the yearly remittances to which he had been accustomed had ceased; and every effort was, accordingly, made to procure for him a nomination to a curacy, the hope that, under the peculiar circumstances of his case, the bishop of York might be induced to ordain him.

To his sorrow was added disappointment as to his hopes of ordination, and that too at a moment when they seemed most likely to be realised. The Rev. A. Cheap, Vicar of Knaresboro’, had nominated him to the curacy of Elvington, and his papers were sent in, with a view to the approaching ordination in July.

“30th June ... This has been a day of trial and heart-searching. My papers have been objected to in consequence of my having been so short a time in this diocese.”

The Archbishop of York having intimated to Mr. Rogers (of Wakefield) that a single line, by way of request, from another bishop, would enable him to relax in Mr. Krause’s favour the rule which required a two years’ residence in the diocese, previous to ordination, on the part of candidates who had not graduated at the universities. Mr. Krause proceeded to Ireland in the hope of obtaining such a document. Having obtained a kind recommendatory testimonial from the Archbishop of Tuam, Mr. Krause returned to England, and in the beginning of September sought an interview with the Archbishop of York. But the result was a new disappointment. The latter dignitary had no recollection of his having suggested that Mr. Krause should obtain any such document.

There now appeared to be no alternative but to remain the prescribed period in the diocese, and Mr. Krause, with that intention, had resumed his studies, when a new and singular circumstance occurred which finally closed all prospect of ordination in the diocese of York. Another pupil of Mr. Rogers, who had also been in the army, having conducted himself in a light, improper manner, that venerable gentleman intimated to him the impossibility of his being able to recommend him for ordination, and counselled him to abandon his intention. The individual, under the influence of excited feelings, waited on the Archbishop, and, without improving his own position, injured that of others. The Archbishop, no doubt to escape the difficulty, acquainted this gentleman with his determination not to admit to ordination any individuals who had been in the army; Mr. Krause’s name was then ungenerously introduced as involved in that predicament, and, although made aware of that fact in the first instance by Mr. Rogers, the Archbishop forthwith acted upon it, and in a letter addressed to Mr. Krause, declined, under any free circumstances to accept him as a candidate.

WORK IN CAVAN, 1826

The late Earl of Farnham (Farnham, Co. Cavan), whose deep interest in the best welfare of his tenantry was unequivocally manifested by unceasing benevolent exertions on their behalf – school-houses being built on his estates, where a sound Scriptural education was provided for the children of the peasantry – was just then in search of a suitable person to fill the office of moral agent. A position of this kind presented to Mr. Krause many points of eligibility. It afforded, in fact, opportunities of doing good to souls, and setting forth, in various ways, to old and young, the Saviour’s love to sinful man, inferior only to the ministry itself.

Mr. Krause was engaged in superintending the schools on Lord Farnham’s estate, when, in the beginning of the year 1838, it seemed as if the Lord had opened a door for him to enter the ministry. He received an appointment to the curacy of Cavan, for which he was ordained, March 26th, 1838, by the Bishop of Kilmore, having graduated as A.M. in the Dublin University on the 27th of February previous.

As curate of Cavan, Mr. Krause held also the chaplaincy of the gaol, where he had divine service every Sunday morning, and always showed his deep sense of the importance and responsibility of his ministrations amongst the prisoners. Nor was it to the spiritual exigencies of the prisoners only that Mr. Krause confined his

care and attention. As far as circumstances allowed, he was not unmindful of their temporal wants; he made it a rule, too, never to allow a prisoner to leave the gaol and the country without a copy of the Holy Scriptures and a supply of suitable tracts.

Whilst in Cavan, Mr. Krause acted as secretary to the Association auxiliary to the Hibernian Bible Society, to which he was devotedly attached, and on behalf of which he considered no exertion too great.

WORK IN DUBLIN, 1840

The following letter was addressed to the Dean of Emly, the Rev. Denis Browne, on the occasion of the Trustees of Bethesda having proposed to Mr. Krause the appointment to the chaplaincy upon the re-opening of the church:

“Cavan, June 6th, 1840.

“My Dear Friend, - I yesterday received your kind letter, communicating, at the desire of the Trustees of the Bethesda, their offer to me of the chaplaincy of that institution... I earnestly entreat your prayers, and the prayers of those engaged with you in endeavouring to promote the welfare of the Bethesda, and chiefly the advancement of the Lord’s cause through it, that He may give me the abundant outpouring of His Spirit, enabling me in my public ministrations to testify the Gospel of the grace of God with power, with love, and with a sound mind; and in my private life, and pastoral care of the congregation, to walk ‘holily, justly, and unblamably’ among them.

“I am, my dear friend, yours affectionately.

W. H. KRAUSE.”

In the month of November, 1846, Mr. Krause experienced a heavy trial in the sudden removal of his sister, Mrs. Murray, to whom he was much attached, and who had obtained like precious faith with him.

Bethesda Female Orphan School, built and maintained in connection with Bethesda Chapel, Mr. Krause regarded with peculiar interest. Affection for the young, and the desire, combined with an especial facility, to communicate spiritual instruction to the earliest age capable of receiving it, was one of the leading traits of his character. The prayer meetings, held on Monday mornings in the Bethesda orphan schoolroom, were seasons of much refreshment and comfort to those who, by the grace of God, were enabled to join in them, “in spirit and in truth.”

Watch-words. – An extract from a letter addressed by a member of Mr. Krause’s congregation to the Editor of *The Gospel Magazine*:

“The first day of the new year was always one of solemn interest to our beloved minister. From year to year it was his delight to meet his congregation on that day in the house of prayer, that there they might together raise their Ebenezer... Our beloved pastor was in this, as well as in many other respects, a follower of that devoted servant of Christ., Romaine, who in the year 1772 wrote thus to a friend: ‘It has been a custom with me for many years to have a sermon on the New Year’s Day, and to have the text a sort of watch-word.’”

In 1849 Mr. Krause’s health gave way. He complained of a defect of vision. Dr. Law was his principal attendant, and a dear friend playfully observed to him, “that he now at least was under Law, which prevented him preaching the Gospel.”

Subjects of morning and evening sermons on the last Sunday of Mr. Krause’s ministry. – On Sunday morning, February 22nd, 1852, Mr. Krause took for his text 2 Cor. 3:18; and on the evening of that day he preached from Gal. 5:25.

Illness and death, February 27th, 1852. – The following passage occurs in a letter from a clergyman in Liverpool, within a few days after his death. It was addressed to a member of Mr. Krause’s congregation:

“... To him sudden death has, indeed, been sudden glory: glory such as ‘eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.’ For that glory he was ripe. What a *legible* epistle he was of Christ! What an impress he bore of meekness and gentleness, of sanctity and sweetness! Oh! that we may have grace to follow him, as he followed Christ...”

F. COXON.

WINTER CLOTHING APPEAL

(To the Editor of "The Gospel Magazine")

Rev. and dear Sir,

Will you kindly grant us the opportunity of thanking your readers for their splendid response to our appeal on behalf of the poor Spanish Christians. Specially we would like to thank the many who sent anonymously, thus giving us no opportunity of doing so by post.

We are indeed grateful for the magnificent quantity, and the good condition of everything; also for the many new woollen cardigans, socks, etc.

At the time of writing, 31 parcels have been sent to Spain (for 1951), and, apart from those still on the way, *all* have arrived safely. We do feel that a volume of thanks is due to Him Who always has been the Guardian of the poor; for the only insurance policy on our parcels is Prayer - the greatest force of man! And many, many poor Spanish Christians can (and do) testify to this.

In a letter passed out of Spain and posted to us, we are informed that a rigid censorship has been re-imposed on all private correspondence, and the army is kept mobilised as there are fears of risings on account of food shortage. T.B. is increasing. But the Lord's people "hold fast." In a letter just to hand from Madrid, the writer (who is in very great affliction) says: "It is certainly true that when we put Christ first, all other things shrink to their due proportions."

These Spaniards are a praying people. Please you kindly continue to remember them when at the Throne of Grace.

Yours in His great Name and Service.

ALBERT T. TASKER (Treasurer).
"Rest Haven", Danbury, Chelmsford.

THE DOCTRINES OF GRACE

"IT is a remarkable fact, that while we have converts from almost every class of Protestants, we never get any from among those who hold what they call '*the doctrines of grace*.'" Such was the statement made many years ago by the late Dr. Wiseman, the Romish Ecclesiastic who called himself Archbishop of Westminster. It was a period when, in consequence of the Tractarian movement, many clergy and laity in the Church of England were passing over to the apostasy of Rome. The statement was very significant, and as true as it was significant. If it were repeated to-day, it would be equally true. I say it without hesitation, that not one of those perverts to Romanism was ever known to hold, love, and to preach doctrinally, experimentally and practically, what are known as the doctrines of grace. — *The late Rev. T. Davis, Vicar of St. John's, Harborne.*

JOHN BUNYAN'S CONCLUSION

"GRACE ABOUNDING TO THE CHIEF OF SINNERS"

AT the conclusion of his *Grace Abounding*, John Bunyan (1628-1688) gave two paragraphs, as follows:

"I find to this day seven abominations in my heart:

1. Inclining to unbelief;
2. Suddenly to forget the love and mercy that Christ manifesteth;
3. A leaning to the works of the law;
4. Wanderings and coldness in prayer;
5. To forget to watch for that I pray for;
6. Apt to murmur because I have no more, and yet ready to abuse what I have;
7. I can do none of those things which God commands me, but my corruptions will thrust in themselves; 'when I would do good, evil is present with me'.

“These things I continually see and feel, and am afflicted and oppressed with, yet the wisdom of God doth order them for my good:

1. They make me abhor myself;
2. They keep me from trusting my heart;
3. They convince me of the insufficiency of all inherent righteousness;
4. They show me the necessity of flying to Jesus;
5. They press me to pray unto God;
6. They show me the need I have to watch and be sober;
7. And provoke me to pray unto God; through Christ, to help me, and carry me through this world.”

“I can truly say that the King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our experience we know what the Bible can mean for personal life.”
– *From the Queen’s Message to the United Evangelical Exhibition, September, 1951:*

Current Topics

Wonders of Grace

We have received, and gratefully acknowledge, letters assuring us of heartfelt prayer for the work of *The Gospel Magazine* and for those who write for it. We greatly feel the need of such prayer – we are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God (2 Cor. 3:5). We thank all who remember us at the Throne of Grace.

Among those who wrote, one included some lines, copied from a *Children’s Hymn Book*, on “Wonders of Grace.” The lines were as follows:

I sing the wonders grace can do:
How it can change the heart;
What mighty strength it will subdue,
And mightier strength impart.

Grace made the towers of pride to fall,
And rage and hate relent;
Grace turned a proud blaspheming soul
Into a praying saint.

Grace gave him boldness to declare
The truth in Jesus’ name;
’Twas grace that made him strong to bear
Affliction, want, and shame.

Grace moved a Matthew willingly
To leave his all for Christ;
That little sentence, “Follow Me,”
From Jesus’ lips suffice.

Grace found its way to Peter’s breast
When Jests turned and looked:
And bitter tears the sin confest
Which dying love rebuked.

Grace in Zacchaeus gave away
The half that he possessed,
And taught him fourfold to repay
Whome’er he had oppressed.

Grace made a timid Joseph bold
And Nicodemus too:
Not half the wonders can be told
What grace divine will do.

John Newton's Testimony

John Newton never ceased to magnify God for His wonderful grace – “*amazing grace*,” he called it – to him in calling him and in putting him into the ministry.

Addressing God, he said:

“Thy grace may have recovered some from an equal degree of apostasy, infidelity, and profligacy; but few of them can have been redeemed from such a state of misery and depression as I was in upon the coast of Africa, when Thy unsought mercy wrought for my deliverance.

“But that such a wretch should not only be spared and pardoned, but reserved to the honour of preaching Thy Gospel, which he had blasphemed and renounced, and favoured with acceptableness and usefulness, both from the pulpit and the press; so that my poor name is known in most parts of the world, where there are any that know Thee – this is wonderful indeed! The more Thou hast exalted me, the more I ought to abase myself.”

His Hymn

Writing on 1 Chron. 17: 15-17, and heading his lines “*Faith's Review and Expectation*,” he said:

Amazing grace! (how sweet the sound!)
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear.
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed!

Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the vail,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, Who called me here below,
Will be for ever mine.

W. H. Krause Centenary

With this issue we begin a more extended notice of the life and work of the Rev. William Henry Krause, M.A., Minister of Bethesda Chapel, Dublin, from 1840 to 1852. Mr. Krause died on February 27th, 1852, and we feel that it is very fitting that we should mark the centenary by some account of him.

He is best known by the five volumes of Sermons preached by him in Dublin, some of which from time to time have appeared in *The Gospel Magazine*. There are also three volumes of Lectures. As Prebendary C. S. Stanford said, “He may be said still to dwell amongst us, in the teaching which has providentially survived him.”

The sermons and lectures were not designed for publication; they were taken down in shorthand, and published after Mr. Krause's death. The sermons on the Lord's Prayer may be regarded as an exception to this, since they had originally been prepared by Mr. Krause for publication.

The *Memoir* of Mr. Krause was edited in 1854 by Prebendary Stanford. The actual memoir was mainly the work of Mr. Krause's brother-in-law, the Rev. Joseph Ridgeway, Incumbent of Penge.

“Christ Magnified”

There will be many who have long valued the testimony and ministry of Mr. Krause, whose one desire was that “Christ should be magnified.” Mr. Krause based all his teaching on God's eternal covenant in Christ, and he delighted in expounding the rich blessings of God's chosen people in their eternal union with tile Lord Jesus Christ.

Of the Sermons, Prebendary Stanford wrote:

“They unfold, in all the simplicity of the truth, the love of God, the work of Christ, the influences of the Holy Spirit; the occasion, and character, and progress of the divine life in the soul of the believer.

“They are rich in the deepest details of Christian experience, and commend with great power, beauty, and tenderness, the consolations under affliction, and the resources under temptation, which are the protection and privilege, the joy and peace, of the child of God.

“They will be found an unanswerable argument against all opponents of that grand and eternal truth, that ‘Christ loved His Church, and gave Himself for it’; and that, if He loved it, it must be with an everlasting love; and, if He gave Himself for it, He gave Himself for none besides.”

Editorial

Received with many thanks: Mr. F. Coxon; Mr. A. T. Tasker; Mr. F. Naylor; Rev. T. Pittaway; Miss L. Ormiston; Dr. L. Houghton; Miss J. Alexander; Miss R. Cowell.