

JULY/AUGUST, 1959

The **Gospel Magazine**

And Protestant Beacon:

WITH WHICH IS INCORPORATED

The British Protestant

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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. 1093
New Series

JULY/AUGUST, 1959

No. 2293
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.

NOT FOLLOWING CUNNINGLY DEvised FABLES*

"For we have not followed cunningly devised fables"

(2 Peter 1:16).

PETER was anxious that those to whom he wrote what he called "*these things*"—the "making known of the power and coming of our Lord Jesus Christ" and the "exceeding great and precious promises" which we have in Him—should have them always in remembrance. Three times in the short passage, 2 Peter 1:12-15, he repeated his words about putting them in remembrance:

"Wherefore I will not be negligent to *put you always in remembrance of these things*, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up *by putting you in remembrance*; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to *have these things always in remembrance*. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitness of His majesty."

* The Address prepared by the Editor for the Annual Meeting of the Trinitarian Bible Society in Caxton Hall, on Tuesday, May 26th, 1959. At the close of the address he announced that, because of his illness early this year, he had regretfully felt compelled to ask the Committee of the Society to allow him to relinquish his duties as President.

Peter seems to have felt that there was but a short time remaining to him, or possibly that the words of the Lord Jesus Christ had indicated to him that the end of his time on earth would come swiftly or suddenly to him. So he wished them to have always in remembrance the facts he had proclaimed and the truths he had preached. Perhaps he, therefore, wrote his *Second* Epistle soon after the First; but some have thought that he may be referring to the writing of St. Mark's Gospel (Mark in early tradition was described by Papias as "the interpreter of Peter," his amanuensis). At any rate, he was anxious for them to have a permanent record.

MISSIONARIES IN OTHER LANDS

Missionaries in other lands are anxious that those under their care shall have the Scriptures in the language which they use. Thus they are often called upon to translate portions of the Scriptures, or the whole Bible, into the various languages. In the last few weeks it has been my privilege to receive welcome visits from various former friends in the Mission Field, and the conversations have generally turned upon the work of translation. This is, I conceive, where the work of the Trinitarian Bible Society comes in—the Society is able to help those who desire to issue a true and accurate translation of the Scriptures into the languages of other peoples. The Society is ready to help all those who are faithful to the Word of God.

SOVEREIGN GRACE

Recently I came across an old leaflet headed "*Why I support the Trinitarian Bible Society.*" It was one written in the time of the Rev. F. C. Lovely (who resigned the Secretaryship thirty years ago in 1929). Its first four reasons appealed at once to my heart :

1. "Because by Sovereign Grace I am a believer on the Lord Jesus Christ."
2. "Because the Holy Spirit has made the Bible precious to my soul."
3. "Because I am anxious . . . that others should 'taste and see how gracious the Lord is.'"
4. "Because I believe that the Gospel is still 'the power of God unto Salvation to everyone that believeth.'"

We pray not only that the Society's work may be kept along these basic lines, but also that "Sovereign Grace" may always be made openly and unhesitatingly the spring and motive of its appeals.

THE TRUTH OF THE RECORD

Peter asserted the truth of his message :

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus

Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, 'This is My beloved Son, in Whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Peter 1: 16-18).

Modern writers, however, will not usually allow this epistle to be by Peter at all. They say it belongs to another generation. They class it among later literature. They say, "It adds nothing to our knowledge of the historical Jesus and little to our appreciation of Christian truth" (J. F. McFadyen, D.D.). In this they are sadly mistaken. Criticism is also made of Peter's reference to being "in the *holy mount*" (2 Peter 1: 18)—would it not, however, be to him a sacred remembrance and a sacred spot, as he recalled the transfiguration of the Lord Jesus Christ? Further criticism is made of Peter's reference to wresting Paul's epistles "and the other Scriptures" (2 Peter 3: 16), as if the New Testament canon was then formed; but Paul's epistles were directed to be read to the Christian congregation assembled, as were the Old Testament Scriptures, and in a sense the New Testament canon was in process of being formed. The Second Epistle of Peter is a lovely epistle from the one who was told, "Feed My sheep."

YOUNG PEOPLE AND MODERN CRITICISM

I would ask for kind thought of young people today who have modern criticism of the Scriptures thrust so one-sidedly upon them as they go up to the University, or while at school. They are given critical views as if no other view existed or could exist, and often they become bewildered and know not what to believe. Older Christian people should not resent a minister's dealing in sermons with some of these questions—they are needed in caring for the members of the flock.

When I went up to Cambridge in 1908 I had some solid advantages. I had personally gone through all the Scriptures, and had a great love of them in my heart. I had a firm faith in what the Lord Jesus had said of the Old Testament. Moreover, I had heard questions put and answered in open-air meetings, and I had also read several books meeting particular points of modern criticism. One great help to me was that I had the A.V. in a Paragraph Bible, and this proved a stimulating influence.

At Cambridge critical views were pressed upon us as the only views—no place was given to any conservative books (if indeed they were really known at all), and it was difficult amid all one's other studies to find much time for the close study of conservative works.

But I found various helps.

1. As St. John's Gospel was so much attacked or put aside, I made a special study of it, becoming so firmly convinced of its truth and historicity—I found marks of this in every section. Most of the criticisms of it were regarded as a "Life of Christ," which it did not claim to be—it is a selection of some seven particular "signs" or miracles with the aim that the readers or hearers might believe that Jesus is the Christ, the Son of God, and that believing they might have life through His name (John 20 : 30-31).

2. I next made a thorough study (from the Hebrew) of the question of duplicate accounts in the early books of the Old Testament—two accounts of Creation, two accounts of the Flood, three accounts of the Conquest, etc. I had the advantage of having books by Finn, Green, Professor Orr, and especially the Jewish lawyer, H. M. Weiner, and these led me to the conclusion that the "Documentary Hypothesis" could not stand the test.

3. I applied myself to the question of Creation and Evolution. At a later time I had the help of T. B. Bishop's *Evolution Criticised* and other books. I read the articles of Sir Arthur Keith, Professor McBride and others, and slowly I felt able to see the weaknesses of the five main arguments advanced for the evolutionary theory.

4. Further, I examined various other questions—(a) Old Testament Morality, (b) Doctrine of God, (c) the books of the Chronicles, (d) Monolatry, etc.—and soon I could see that, given a fair treatment of sources, the resulting picture was very different from that pressed upon us without argument.

It was not necessary in my earlier studies for me to see my way clearly through all questions and points of criticism; but I saw enough to convince me that the modern attitude was not right, to say the least.

ROMAN CATHOLIC FABLES

Another body gives great place to "fables." The Roman Catholic priest has daily to nourish his soul on the fables of the Breviary. The Roman Catholic Church makes much of the fables of Lourdes, Fatima, Corpus Christi, etc.

If Peter lived on earth today he would indeed say "We have not followed cunningly devised fables."

This alone might make people in Britain hesitate to countenance the increased grants to Roman Catholics to segregate children to be brought up in such fables. In ten years the Roman Catholics have received 11½ million pounds out of 13 million pounds given to major projects of schools.

A PERSONAL WORD

Finally, I have to add a personal word. It was twelve years ago (1947) that the Committee of the Society did me the honour of

inviting me to be their President. But now the time has come when I have have to ask the Committee to allow me to relinquish the office. It has been against the doctor's advice that I have in the last two years attended the Annual Meeting, and now I feel that I must act on his counsel.

I have enjoyed coming to these Annual Meetings. They have always been a refreshment in spirit and a strengthening of one's hands in the covenant grace of a covenant-keeping God. I thank you one and all for the kindly reception you have always given to me and for all the kind remembrances of my family and myself in our time of trial early this year. I am sorry that I am not now able, along with the duties of the Church at Bristol and the work of *The Gospel Magazine*, to attend meetings in London. I wish the Society every blessing in its work and witness.

W.D.S.

PROVISION

There is a place where sinful souls
In shelter may be hiding,
Where all who trust in Jesu's blood
Have sure and safe abiding.
O Come, dear Saviour, to my heart
And stay with me for ever,
For they who have Thy tender love
Have bonds which nought can sever.

Secure I am in every storm
With Thee, my Lord, beside me,
And not a foe I have to fear
With Thee before to guide me.
I know the One Who keeps my soul
Will neither sleep nor slumber
And that my daily mercies are
Beyond my skill to number.

O may Thy will be done by me,
Fulfil in in me Thy pleasure,
For Thy great love has granted me
More than my mind can measure.
Henceforth I pray that I may live
Entirely to Thy glory,
And that my life may spell to folk
Some line of Gospel story.

We regret that owing to the printing dispute the July issue of *The Gospel Magazine* was not published. The dispute is now settled and we are thankful that we can now resume publication. This issue is dated for July/August and we ask the kind indulgence of our readers for the absence of a complete July issue. Your prayers for the furtherance of the ministry of the magazine are earnestly desired.

WAYSIDE NOTES

REVIVAL

"REVIVAL." When Christian people see this word, how they long for it! 1859 was a year associated with revival. It is therefore appropriate that the dawn of 1959 should have coincided with the appearance of Professor George Smeaton's book on "The Work of the Holy Spirit."

There may be great gatherings, and many professions of conversion and a "return to God," and yet no genuine revival. The movement may be produced by the activities of men rather than by the sovereign spirit of God. Emotions may be stirred and the mind influenced when the heart is not renewed. The movement may be promising to the outward view, like a tree covered with blossoms. However, blossoms do not always mean fruit.

Dr. Smeaton points out that there is "a connection between the preaching of reconciliation by the Cross and the exercise of the Holy Spirit's power to an extent that cannot be affirmed by any other doctrine." The Church is gathered where Christ crucified is preached. This connection is shown by the Apostle Paul's words: "I determined to know nothing among you save Jesus Christ and Him crucified . . . and my speech and my preaching were . . . in demonstration of the Spirit and of power."

Dr. Smeaton refers to the "undesigned experiment" at Kilmany, Fife, where Dr. Thomas Chalmers preached the social virtues for years without "the weight of a feather on the moral habits" of his parishioners, but when he was brought to rest on the Finished Work of Christ, and preached free forgiveness through the precious blood of Christ, men's lives were transformed. The same was true of the ministry of James Berridge, Rector of Everton, Bedfordshire, and of many others.

CYRIL CARTER.

St. Stephen's, Clapham Park, S.W.12.

RESIGNATION

"It is the Lord."—1 Samuel 3 : 18.

It is the Lord, enthroned in light,
Whose claims are all divine,
He has an undisputed right
To govern me and mine.

It is the Lord; should I distrust
Or contradict His will,
Who cannot do but what is just,
And must be righteous still?

It is the Lord who gives me all,
My health, my friends, my ease,
And of His bounties may recall
Whatever part He please.

It is the Lord, who can sustain
Beneath the heaviest load,
From whom assistance I obtain
To tread the thorny road.

It is the Lord, whose matchless skill
Can from afflictions raise
Matter eternity to fill
With ever-growing praise.

It is the Lord, my covenant God,
(Thrice blessèd be His Name),
Whose gracious promise seal'd with blood,
Must ever be the same.

—Thomas Greene, 1780.

How many times has this been my song!

F.P. (the late Mr. Fred Porter, of Corby Glen).

[This hymn appeared in *The Gospel Magazine* for August, 1773, without a name. It had eleven verses. In 1870 it appeared in Thomas Greene's *Hymns and Poems on Various Subjects, chiefly Sacred*.

Thomas Greene, of Ware, was for some time a member of the Congregational body; but, when Arian principles began to have sway, Greene with others built the "Old Independent Chapel" (Julian, *Dictionary of Hymnology*, page 1567).]

THEOLOGY

PERFECTIONISM AND TRUE CHRISTIAN EXPERIENCE

By the late REV. S. LEIGH HUNT (Brighton)

AT the centre of the Christian religion lies the contrast of sin and grace. This is in large part the explanation of the emphasis that we seek to place on Sovereign Grace. It is the conviction that there is nothing in us or performed by us, at any stage of our earthly career, by virtue of which we are acceptable to God. We must be accepted *for Christ's sake*, or we can never be accepted at all.

This is not only true of us at the moment when we are called by grace, but it continues to be true as long as we live. Our need of Jesus as Saviour does not cease with regeneration, nor does the nature of our relation to Him or to the Father through Him alter, whatever our attainments in Christian graces or achievements in Christian behaviour may be. It is always on His obedience and blood alone that we can rest. We are ever unworthy, and all that we have or do of good is always of pure grace. Though blessed with all spiritual blessings in the heavenly places in Christ, we are still in ourselves, deserving of eternal damnation. What has been called "miserable-sinner Christianity" is simply historical Christianity.

Adolf Harnack contends that this mood was imported into Christianity by Augustine, but it would be easy to show that it was the characteristic attitude of the prophets and apostles throughout the Old and New Testaments, e.g. in the petition given to the disciples in the Lord's Prayer: "Forgive us our trespasses," which is at the same time a confession of constant sinning and of constant need for pardon.

The type of piety inculcated in the Bible and by such teachers as Augustine, was superseded by the emphasis on human graces which marked the Middle Ages. Luther re-discovered the true doctrine in the Word of God and in his own experience. The first of his XCV Theses runs: "Our Lord and Master, Jesus Christ, in teaching 'Repent,' etc., intended penitence to be the *entire* life of believers." "A Christian," he says elsewhere, "is simultaneously a sinner and a saint . . . God, for Christ's sake, will not see my sins. I see them, and feel them too" (*Werke*, Erlangen ed., ii. pp. 197 sqq.)

The same doctrine appears in every Reformed catechism and liturgy, e.g. the Anglican XXXIX Articles, Catechism and Book of Common Prayer. The Easter Litany of the Moravian Church has

this petition : " We miserable sinners pray that Thou wouldest hear us, dear Lord and God." Zinzendorf's doctrine is clear even in John Wesley's translation of his hymn :

" When from the dust of death I rise
To claim my mansion in the skies,
E'en then this shall be all my plea :
Jesus hath lived and died for me."

" O Jesu, full of grace and truth, more full of grace than I of sin," my guilt is so great that I dare not contemplate it, except in contemplating Thee whose grace is greater.

ORIGINS OF PERFECTIONISM

Perfectionist views may be traced to two main sources, viz. Mysticism and Libertarianism.

The writings of the Quakers and the Quietists of the XVIth and XVIIth centuries exhibit marked Perfectionist tendencies, e.g. the *Guída Spirituale* of Miguel de Molinos (1640-97), and the works of Fénelon (1651-1715) and Madame Guyon (1648-1717). The last-named has found many admirers among Evangelical Arminians in this country, although she is generally regarded by her compatriots as an hysterical degenerate.

Again, wherever men lapse into Libertarian notions concerning the endowments of human nature and the conditions of human action, a Perfectionism similar to that taught by Pelagius tends to reappear. It is to this source that Rome owes her dogma of the Immaculate Conception of the Blessed Virgin Mary, which implies a theory of human perfectibility in this life, and is based on a defective doctrine of original sin. To the same source may be traced the semi-Pelagian Perfectionism of the Dutch Remonstrants and Wesleyan Methodists.

JOHN WESLEY'S DOCTRINE

John Wesley infected the modern Protestant world with the notion of "entire instantaneous sanctification," and no element in his teaching gave him greater satisfaction. "Current orthodoxy," wrote one of his disciples, "limits salvation in the degree of its attainability as well as in the persons by whom it is attainable." It was Wesley's achievement to remove these limitations and to declare that salvation is attainable and completely attainable by all. He stands in the same relation to this doctrine of entire sanctification as does Luther to justification by faith and Athanasius to the Deity of Christ.

GEORGE WHITEFIELD'S PROTEST

His teaching on the subject separated him from many of his best friends, such as Whitefield and Cennick, evoking from the former the following protest :

"Honoured Sir, I think I have for some time known what it is to have righteousness, peace and joy in the Holy Ghost; these, I believe, are the liberties of the children of God, but I cannot say that I am free from indwelling sin. No, I find the law in my members warring against the law of my mind that makes me cry: 'Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.' I cannot see wherein the heterodoxy of the article of our Church consists which says that corruption remains even in the regenerate; and if after conversion we can neither sin in thought, word or deed, I do not know why our Lord taught us to pray to our heavenly Father: 'Forgive us our trespasses.'

I am sorry to hear by many letters that you seem to own a sinless perfection in this life attainable. I cannot answer you better than a venerable old minister did a Quaker: 'Bring me a man who has really arrived at that, and I will pay his expenses, come from whence he may.' I do not expect to see indwelling sin finished and destroyed till I bow my head and give up the ghost. There must be Amalekites left in the Israelite's land to keep his soul in action, to make him humble, and drive him constantly to Jesus for pardon. . . .

Whether Romans 7 be applicable to a converted person (as many eminent saints have thought) is not at all to the purpose. There are many other passages of Scripture which show that a sinless perfection is not attainable here below, such as these: 'There is no man that liveth and sinneth not'; 'In many things we offend all'; yea, I know no sin (except that against the Holy Ghost) of which a child of God (if God should withhold His grace) may not be guilty. Whatever you may think of David, the Scripture says that he was a man after God's own heart, and yet how did he fall! And if you will not admit Peter to be a converted person when he denied his Master, what will you say of Paul? Did not he sin (at least, were not his passions irregular, and what is that but sin) when he speaks to the high priest and calls him whited wall?

Besides, dear Sir, what a fond conceit is it to cry up perfection and yet cry down the doctrine of final perseverance. These and many other absurdities you fall into because you will not own election; and you will not own election because you cannot believe the doctrine of reprobation. What is there in reprobation (I can see nothing) that makes it so horrid? I see no blasphemy in holding the doctrine if rightly explained. If God might pass by all, He might pass by some. Judge you if it is not a greater blasphemy to say that Christ died for souls now in hell: surely, you do not believe that there will be a gaol-delivery of damned souls hereafter.

Oh, that you would study the Covenant of Grace! Oh, that you were rightly convinced of sin! Elisha Coles on *God's Sovereignty*, and *Veritas Redux* by Dr. Edwards, are worth your reading. If you think so meanly of Bunyan and other Puritan writers, I do not wonder that you think me wrong Oh that you would be more cautious in casting lots! Oh that you would not be so rash and precipitant! If you go on thus, dear Sir, how can I concur with you? It is impossible; I must speak what I know. This I write out of the fullness of my heart: I feel myself an accursed sinner. I look to Christ and mourn because I have pierced Him!" (Letter from the Rev. George Whitefield to the Rev. John Wesley, dated "Boston, September 25th, 1740," printed in *The Gospel Magazine*, Vol. V [1770], pp. 637-640.

It is only fair to add that in a letter written in his sixty-fourth year, Wesley wrote: "I have told all the world that I am not perfect; I have not attained the character I draw."

RATIONALIST PERFECTIONISM

Friedrich Wilhelm Ritschl (1806-76) presents an example of Pelagianising Perfectionism, independent of both Mysticism and Wesleyanism. He may be described as a Libertarian of the Kantian variety, but with this qualification, that while Kant admitted the existence of a "radical evil" in human nature, Ritschl refused to recognise any such thing as a native bias to sin.

A naturalistic system necessarily places all its emphasis on the activities of "the Christian life"; hence while the terms adoption, justification, pardon, reconciliation, regeneration and sanctification are retained by Ritschl, with him they denote *human*, not divine acts. He maintained that every man enters the world with the formation of his developed moral character at his own disposition. Actually, in the circumstances in which men live, the moral character that each individual forms for himself is inevitably evil; but this bias to evil, being the product of his own free activity, is capable of being counteracted by the same power that created it. The formation of a dominating motive in the opposite direction will enable him, in conjunction with others similarly moved, to confront the "kingdom of sin" with a "kingdom of God" in which he may be "perfect."

In his treatise on *Christian Perfectionism*, to which this paper is largely indebted, Warfield has traced the development of Perfectionism in Germany from Ritschl to Paul Wernle, who blames Augustine for making Christianity a "sin-religion" (*Der Christ und die Sünde bei Paulus*: 1897); Carl Clemen, who declares that Paul "expressly ascribes perfection to himself" and "nowhere speaks of sins committed by him after his conversion" (*Die christliche Lehre*

von der Sünde, I : 1897; cf. Rom. 8, 22 sqq.; 1 Cor. 15 : 9; 2 Cor. 5 : 2 sqq.; Gal. 2 : 20); and Hans Windisch (*Taufe und Sünde im ältesten Christentum bis auf Origines* : 1008).

ROBERT PEARSALL SMITH

The German "Community Movement" (Die Heiligungsbewegung), like the "Keswick Movement" in English-speaking countries, derives its inspiration from the "whirlwind campaign" carried on by Robert Pearsall Smith (1827-99) in the interest of the so-called "Higher Christian Life," which operated on the fringe of the Moody and Sankey mission.

Smith's agitation reached its climax in the "international conventions" held at Oxford in 1874, and at Brighton in 1875, which resulted in the Keswick Convention. At Brighton one of the prime movers was the Rev. J. B. Figgis, a predecessor of the writer. Theodore Monod, another speaker at the Brighton Convention, returned to France, where he published a slender volume expounding the new doctrine of sanctification, entitled *De Quoi il s'agit?* and founded a monthly journal for its propagation called *La Libérateur*.

Smith, like Wesley, taught that justification and sanctification are two separable gifts of grace to be sought and obtained separately. Jellinghaus, who attended his Oxford Convention, there learned that "not only pardon, but also direct and immediate breaking of the power of sin, cleansing from sin and uninterrupted victory over sin, are to be obtained on the surrender of faith."

Both Smith and his gifted wife were born and bred Quakers, and there is scarcely a distinctively Quaker conception that does not find expression in their writings. "There is in every man," Mrs. Smith declares, "a seed of the divine life, a Christ-germ as it were. The old Quakers called it 'the witness for God in the soul,' 'that which corresponds to the divine inspeaking'" (*Every-Day Religion* : 1893). Her doctrine of justification she learned from the Plymouth Brethren in 1858. "Then comes our responsibility. We cannot create life, but we can let life live. We can 'lay hold' of it by an entire surrender to Christ, who is our life. We can accept Him as our life, and can refuse to let any other life live in us." As Warfield comments : "Surrendering seems more like letting go than taking hold. The whole doctrine is just quietistic mysticism. *The Christian's Secret of a Happy Life*, first published by Mrs. Smith in 1875, and widely circulated since, was the chief means of popularising her views, which Bishop J. C. Ryle combated in his book on *Holiness*.

One of the latest phases of "holiness teaching" is represented by the "Victorious Life" campaign promoted by Charles Gallaudet Trumbull, editor of *The Sunday School Times*, of Philadelphia,

whose doctrine is derived through "Keswick" from the Smiths. In a tract entitled *What is Your Kind of Christianity?* he says: "Jesus, you know, makes two offers to everyone. He offers to set us free from the penalty of our sin, and He offers to set us free from the power of sin. Both these offers are made on exactly the same terms. We can accept them only by letting Him do it all. . . . Every Christian has accepted the first offer. Many Christians have not accepted the second offer."

Another writer of the same school, Robert C. McQuilkin, says: "The invincible (*sic*) Spirit of God has taken up His dwelling in us, and has made it possible for us to permit Him to win the victories. We can have victory continuously, if only we will have faith continuously" (*God's Way to Victory over Sin*). Dr. A. T. Pierson in his book on *The Keswick Movement* speaks of God as "a reservoir of grace on which we draw," and tells us that "Holy Ghost power" is at our disposal.

BISHOP J. C. RYLE'S COMMENT

The above are samples of the Pelagianising teaching that, in this country, has been associated with many, though not all teachers of the Keswick Movement. For ourselves, we would say with Bishop Ryle:

"The old is better. I suppose I belong to the old-fashioned school of Evangelical theology, and I am therefore content with such teaching about sanctification as I find in *The Life of Faith*, by Sibbes and Manton, and in *The Life, Walk and Triumph of Faith*, by William Romaine."

Owen's *Indwelling Sin* and Goodwin's *Gospel Holiness* say nothing of "entire consecration" or "the second blessing," but they speak much of the plague of the heart, and of the daily need for recourse to the fountain opened for sin and uncleanness.

Whatever opinion we may entertain of ourselves, in God's view there never has been but one perfect Man, one object of His complete complacency.

"In Him the Father never saw
The least transgression of His law;
In Him perfection then we view,
The saints in Him are perfect too."

The path of perfection for sinful creatures is through His imputed obedience and satisfaction. This doctrine rings true in Christian experience, because it is the teaching of the Word of God.

"Peace and Truth."

S. LEIGH HUNT.

PROTESTANT BEACON

FOREIGN AID COMMITTEE

SOME FURTHER NOTES

At the meeting of the Foreign Aid Committee, held in March at Brighton, mention was made of *The Gospel Magazine* by the Chairman, Pastor J. W. Rowlands.

The Rev. C. Carter, Vicar of St. Stephen's, Clapham Park, referred to the great privations Protestants have to undergo, yet how bright and cheerful they are. Many Protestant Churches have been closed by the authorities in Spain. This is still going on. No public announcements can be made of Protestant services. Notices on or near a church door are not allowed. Elderly folk think nothing of walking what corresponds to 15 English miles each way to attend a Protestant service, often held in a room in a house. They are, from time to time, arrested for attending an illegal (because non-Roman Catholic) meeting.

Mr. Carter also spoke on I John 2 : 12, and how the Bible speaks of certainties, and emphasised that "it is neither goodness in man that makes God willing nor evil in man that makes God unwilling to forgive." It is "for His Name's sake," and therefore wholly of free and sovereign grace. Mr. Carter quoted from A. M. Toplady, referring to *The Finished Work of Christ* :

"Payment God cannot twice demand
First at my Bleeding Surety's Hand
And then again at mine!"

This gives no place for the sacrifice of the Mass or Purgatory, and is the Truth which strikes at the root of the errors of the Church of Rome.

Captain R. M. Stephens, C.M.G., R.N., who has revisited Italy, referred to the fact that officially Bible reading is condoned, but that all non-Roman Catholic versions (versions without "explanatory," i.e. R.C. notes) are regarded as forgeries.

Returning to a village where one of Captain Stephens' friends had paid a visit, he was told by a friendly Roman Catholic that the teacher in the village school, a nun, had demanded that all the children should hand her the Gospels and Text Cards they had been given. She tore them up before their eyes. Two days later she dropped dead on the very spot where she had torn up the Scriptures. This created a deep impression in the village.

Captain Stephens also told of an elderly Italian who emigrated to Russia, where he was employed on the Siberian Railway as a

young man. There was a keen Evangelical Christian foreman who gave him Matthew's Gospel, the only Scripture portion he had for 17 years. He was, through the reading of it, soundly converted. After the war he met another Italian who had also been converted abroad, and they went out preaching the Gospel. Soon a Church was formed in the village where they lived. This was all brought about through one copy of Matthew's Gospel.

A Sicilian was in a prisoner of war camp because he would not fight the English. He was at that time a zealous Roman Catholic. He came in contact with some coloured Americans taken prisoner in the war, who taunted him with "the Virgin Mary no good, Jesus good." One day a shell fell on the shrine of the Virgin Mary in the camp. This shook the Sicilian and was the occasion of his conversion. Now he spends all his spare time preaching the Gospel, and tries to get Scriptures into every house in the locality where he lives.

Articles of clothing and footwear sent in by readers of *The Gospel Magazine* are greatly appreciated by these poor persecuted Protestant friends. C.C.

PROTESTANTISM OR ROMANISM? DOES IT MATTER WHAT WE BELIEVE?

By WILLIAM DAVIES (Bolton)*

THERE is a widespread feeling today that it does not really matter what we believe so long as we have some kind of connection with one or other of the many religious denominations, or creeds or cults with which we come in contact and among which there are many divergences of opinion, outlook, doctrine and practice. It is commonly argued that all are striving for the same goal and that all have the same object in view. It is suggested that there are really no fundamental differences except in methods and forms of worship.

This, of course, is just not true, especially when we come to consider the differences between Protestantism and Romanism, for here the differences are both distinctive and vital. One is diametrically opposed to the other.

Unfortunately, however, there is a lamentable ignorance in almost all quarters as to what Protestantism really is. There are various causes for this. For over a hundred years the Romanising movement in the National Church has been making rapid strides. In many cases this tendency has been actually and openly encouraged by the bishops. In thousands of cases Romanising practices have been condoned, whilst in very few instances has anything been done to suppress them. The National Church, national only in so far as

it represents the feelings of the nation, is established as the bulwark of Protestantism in England; but instead of functioning in this respect the Church of the Reformation has been reduced to a proselytising agency for the Church of Rome. Today also in some of the Nonconformist churches there are evidences of ritualistic tendencies. In radio and television Romanism and Anglo-Catholicism are far too frequently given undue prominence. These things, together with the appalling apathy and indifference which prevail, have combined to bring about the existing ignorance as to the vital differences there are between Protestantism and Romanism.

While in many quarters there is a lack of definiteness in teaching and expression of belief, it is obviously clear that Evangelicals should know wherein lie the distinctive differences between the two creeds, and should thus be able confidently to affirm that it does matter what we believe. We take our stand upon the Bible, the Word of God. We need to have a knowledge and understanding of the Scriptures in order that at all times we may be able to give a reason for the hope that is in us (1 Peter 3 : 15).

WHAT IS PROTESTANTISM?

We are often faced with the question : " What is Protestantism ? "

We are told that Protestantism is just a lot of protests against Roman Catholic doctrines, and that it is merely a *negative* system, not constructive but destructive, that it just pulls down and does not build up. This, of course, is not true. Protestantism in its true sense is essentially an *affirmation* of all Bible truth, a *witness* for all that the Bible teaches. Indeed, if we look at the word Protestant, we soon discover what Protestantism purports to be. *Pro* is "for," a *testant* is "a witness." Therefore, a Protestant is a witness for Bible Truth.

Thus in a very real sense Protestantism is a *positive* force. It is *constructive* in that it builds up in all the principles of Holy Scripture. This being so, and seeing that Protestantism is a witness for all that the Bible teaches, it must of a necessity be a witness or a protest against all that is contrary to that for which it witnesses. Protestantism is, therefore, both an affirmation and a protest, one is consequent upon the other.

Protestantism is a vital living force, bringing light for darkness and liberty for bondage, where its principles are embraced. Pro-

* Mr. William Davies (of 8 Stratford Avenue, Bolton, Lancs.) has had a very long association with *The Gospel Magazine*, and we give a warm welcome to this article from his pen. Readers may have seen his articles in *The English Churchman* and *The Churchman's Magazine*.—Editor.

testantism is not merely a negative system, but a very real and positive expression of true spiritual religion as it is enshrined in the Holy Scriptures. This is summed up in a masterly assertion by Chillingworth when he declares that "The Bible and the Bible alone is the religion of Protestants." If Protestantism is merely a system of negation, void of any affirmation or construction, it has lost its noblest expression. But Protestantism has a very real regard and a sincere concern for all the deep things of God. Protestantism holds fast to all that the Bible teaches, even bearing witness to the same and thus ever protesting against all that is contrary thereto.

For what then does Protestantism witness?

1. *Protestantism is a witness for the truth of Holy Scripture*, for its sufficiency and supremacy as the Christian's rule of faith and practice. Protestantism affirms that "Holy Scripture containeth all things necessary for salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation" (Article 1). Thus Protestantism is a witness or a protest against all that is contrary to God's Word. It is a protest against the use of tradition alongside, or in addition to, the Holy Scriptures. Protestantism believes that "all Scripture is given by inspiration of God, is profitable for doctrine, re-proof, correction, instruction," etc. (2 Tim. 3 : 16). The appeal of Protestantism in all things is "To the law and to the testimony, if they speak not according to this word it is because they have no light in them" (Isaiah 8 : 20).

2. *Protestantism is a witness to the truth that the Lord Jesus Christ is the only Saviour for sinful men* (John 14-6; Acts 4 : 12). Protestantism is, therefore, a witness against the idea of any other means of salvation. Even the mother of our Lord, the Blessed Virgin Mary, acknowledged her need of a Saviour when she declared, "My spirit hath rejoiced in God my Saviour" (Luke 1 : 46 and 47).

3. *Protestantism witnesses for the great doctrinal truth of Justification by faith* (Romans 5 : 1). Martin Luther, like the apostle Paul, was emphatic on this truth. Protestantism is therefore opposed to Salvation by works (Eph. 2 : 5 and 9; Titus 3 : 5).

4. *Protestantism is a witness to the truth that no one can forgive sins but God only* (Dan. 9 : 9 and 10; 1 John 1 : 9). Obviously, therefore, it is opposed to the teaching that any man-made priest is able to forgive sins. "God pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel."

5. *Protestantism believes that our Lord Jesus Christ is now bodily present in Heaven.* He has ascended into Heaven where He now sits at the right hand of God the Father Almighty. There He now appears in the presence of God for us. Protestantism is, therefore, a protest against the false teaching that Christ, whose natural body is in Heaven, and not here, is in any way present in the elements of bread and wine. Protestantism denies the Roman doctrine of transubstantiation, that is the change of the substance of bread and wine into the body and blood of Christ. Romanists and Anglo-Catholics claim that this takes place when the priest utters the words of consecration in the Communion service. Thus it is claimed that Christ is really present under the form of bread and wine. Protestantism knows no such presence, but rejoices in the very real presence of Christ dwelling in the hearts of believers by faith (Eph. 3 : 17).

6. *Protestantism is a witness for the full, perfect and complete sacrifice for sin offered by Christ in His atoning death on Calvary's tree.* "There remaineth now no more sacrifice for sins"; for Christ, when He had offered one sacrifice of Himself for sins, sat down at the right hand of God (Heb. 10 : 12). Clearly this means that His work of atonement is finished. His once-offered sacrifice of Himself needs no completing, for it is perfect. It is vain and useless to think that it can be repeated. Therefore in witnessing for the completeness and the perfection of Christ's sacrifice, we must of necessity oppose the sacrifice of the Mass, in which it is claimed that the priest offers Christ for the quick and dead to have remission of pain or guilt. We can only assert that this is "a blasphemous fable and a dangerous deceit."

7. *Protestantism is a witness for the sole and sovereign priesthood of our Lord Jesus Christ.* He is our great high priest, a priest for ever after the order of Melchisedek. This work of atonement is finished. His work of intercession is now proceeding, because as our great high priest He ever liveth to make intercession for us (Heb. 7 : 25). We have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins (1 John 2 : 1). He is the one Mediator between God and men, the man Christ Jesus (1 Tim. 2 : 5). Protestantism is, therefore, opposed to any form of priestcraft which comes between the sinner and the Saviour.

8. *Protestantism is a witness for the full and perfect efficacy of the blood of Christ for cleansing from sin* (1 John 1 : 7); Eph. 1 : 7; Col. 1 : 14). Protestantism must, therefore, be emphatically opposed to the idea of purgatory, or any other means of cleansing or purifying either before or after death. Christ hath perfected for ever them that are sanctified (Heb. 10 : 14).

9. *Protestantism is a witness to the truth that death has sealed the eternal destiny of the soul* (Luke 16, verses 19 to 31; also Eccles. 11 : 3). These passages teach us that the soul at death goes straight-ways either to heaven or hell. If the soul has gone to heaven, there is no need for prayers. If it has gone to hell, all prayer must be unavailing. Protestantism, therefore, opposes the practice of praying for the dead. We affirm that Scripture teaches us that the righteous are with Christ, whilst the wicked are in hell where their doom is eternal punishment and separation from God. If prayers for the dead were of any avail, that would surely minimise the importance of the precious blood of Christ.

10. *Protestantism is a witness for the one Mediatorship of Christ between God and men* (1 Tim. 2 : 5). Therefore it is a protest against the invocation of saints or of the Virgin Mary. We have direct access to God through our Lord Jesus Christ, we come unto God by Him (Heb. 7 : 25).

11. *Protestantism is a witness for the worship of Almighty God alone*, so expressly commanded by God Himself in the second commandment (Exodus 20 and Deuteronomy 5). Christ, when tempted by the devil to fall down and worship him, silenced him by declaring "It is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." Protestantism is an emphatic protest against the worship or adoration of the Virgin Mary, saints, relics or images.

Protestantism is thus a clearly defined and positive declaration of belief in all that the Bible teaches. It does not merely deny erroneous and strange doctrines and practices, but presents with unmistakable certainty the glorious Gospel of the grace of God which alone is the power of God unto Salvation to all who believe (Rom. 1 : 16). It is not destructive, but truly constructive. It removes error, but brings in its place Christian truth and the whole counsel of God. We need to know the Holy Scriptures, "which are able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3 : 15).

In this article we have sought to point out the vital and fundamental differences between Protestantism and Romanism. We have sought humbly to show that Protestantism is based entirely on the teaching of Holy Scripture. This being so, we must unhesitatingly assert that: "It *does* matter what we believe." The two creeds are diametrically opposed. Which is right? God give us a right judgment in all things.

WILLIAM DAVIES.

Bolton, Lancs.

OUR YOUNG FOLKS' PAGE

THE HOPELESS CASE

ELIZABETH was a keen Christian girl, burning with zeal in the service of Christ. She and her friends had opened a Coffee Room in her home town; the idea was to provide refreshment and recreation for Christian lads and men, and, if possible, to attract people away from the public-houses.

Soon after the opening a man's request to "sign the pledge" made Elizabeth think it would be a good idea to have a pledge-book in the Room. Always impulsive, she rushed out to buy one; but there was not one on sale anywhere. Someone suggested that a draper, interested in temperance, might be able to help her, and away went Elizabeth to the draper's shop. "I haven't one to sell," said the man, "but you can have the one I've been using, if you like. It's discouraging work—people just sign and break again!" "Oh please let me have it," said Elizabeth; "and whose is this signature made only last night?" "That's Fred Bateman's; don't you know that wretched old man, always rolling drunk about the streets? He's signed again and again, but it's quite useless—he's a hopeless case!"

"A HOPELESS CASE!" "That's the very one I want," thought Elizabeth, and off she went at once to the address in the book, a cottage on the main road going out of the town. A woman with a miserable expression half-opened the door in answer to the knock, and said her husband could not see anybody. Yes, he was in, but he was working, and she was sure he would not see a visitor. "Isn't he well?" asked the girl. "He's well all right," said Mrs. Bateman; "it's just that he's been drinking." "But he signed this pledge-book last night!" "Oh I daresay, but he came home a bit dull, and took a drop of beer to comfort him, and then he just went on." "Do let me just see him," said Elizabeth; "show me which door it is, and I'll just go in." Mrs. Bateman could not withstand such a pertinacious young lady; with many warnings she pointed out the door, and Elizabeth boldly opened it.

It was a tiny workshop; there was a little form in front of a bench littered with leather and tools, and any space left was filled with boots and shoes. On the form sat a fine-looking grey-haired man, stitching at a boot. As he looked up astonished, Elizabeth thought she had never seen such sadness and despair as in that face. Catching sight of the book in the girl's hand, the shoemaker immediately burst out, "Come about temperance, have you? then you can just go out again. I'm working, and anyhow I've tried it already." "I haven't really come about temperance," said Elizabeth; "I came to tell you of the Lord Jesus! He can deliver you from sin!"

"Religion!" said the shoemaker; "I've had enough of that too, and I'll thank you to clear out of my house!" "Look here," said the girl (she certainly did not lack courage!), "you're a hopeless case, aren't you? that's what they call you in the town." "A hopeless case, am I?" said the man; "is that what they call me? and it's true too." With that he turned back to his stitching.

"Yes," said Elizabeth, "they do say you're hopeless, but why I've come today is to bring you a new hope. The Lord Jesus came to save hopeless cases—they are just the ones He does save! Will you let me pray with you, now?" "No!" said Fred. But the girl knelt down at one end of the form, and said, "O Lord, bless dear Fred today. Save his precious soul now, and deliver him from the power of this terrible drink." Elizabeth was so anxious for this poor man that she hardly knew what words she was saying, but suddenly the boot he was stitching fell to the ground with a thud, and she found Fred kneeling beside her, joining his voice with hers and repeating every petition. When she paused, Fred went on alone with great earnestness—"O Lord, deliver me! deliver me from my sin! I am a great sinner, a very great sinner, but Thou canst change me." He stayed on his knees, whispering and groaning, long after Elizabeth had risen. At last he stood up, a tall fine man, and the girl looked up into his face, amazed at what she saw. The sad despair had gone, and there was a calm solemn expression, entirely satisfied and content.

Seating himself again at his bench, the shoemaker seized the pledge-book with his left hand, and stretched out for his ink-bottle and pen with the right. "Oh Fred, be careful!" cried Elizabeth; "are you sure this isn't just a mockery as it has been before?" "It *has* been a mockery before, many times. But not today. The Lord Jesus will keep it for me now!" and with a trembling hand Fred Bateman signed his name. Then he began searching about the bench and shelves, till he found a tiny parcel. Fred looked down at this in the palm of his hand, then he looked at Elizabeth, then he smiled—a funny little smile. "See that?" said he; "well, there it goes!" and opening the window he threw it out. "But what was it?" said the girl; "what have you thrown away?" "Only my baccy," said Fred; "I shan't want that—haven't I got Christ? Isn't He enough? Oh this is a happy day! I never thought to see such a day. Christ in my little shop! Jesus here! Oh it is wonderful, it is indeed!" These words were said slowly, almost as if Fred were talking to himself. Elizabeth looked on wondering, scarcely believing that it could be real. But now Fred seemed to realise her presence. Looking earnestly at her, he thanked her for coming, and begged her to come again soon, tomorrow indeed.

Elizabeth hastened joyfully home, and poured it all out to her mother. She listened sympathetically, but tried to warn her daughter

not to be too hopeful. "But you had better see him again as soon as you can," she said.

Next morning Elizabeth called at the cottage, wondering what she would find. Mrs. Bateman at once welcomed her in, but said that Fred was out, delivering shoes. "But whatever have you done to him, Miss? He's been as quiet as a lamb, and doesn't seem to want even a drop of drink!" "I *think* God has changed him, Mrs. Bateman," said Elizabeth, "but we must wait and see. Ask him to come to our little service at seven tomorrow night—Sunday that will be." Mrs. Bateman shook her head doubtfully, as if to say that was expecting rather too much.

But on Sunday night Fred was there, sitting near the front. The first hymn—"How sweet the Name of Jesus sounds," overcame poor Fred altogether; he sat down with his face in his hands, quite unable to look up. At the close of the meeting, Elizabeth asked him eagerly how he was getting on. "All right!" said the shoemaker. "Didn't you like the first hymn? you sat down when everyone else was singing!" "Ah, so I did; I couldn't help it, 'twas just too much for me."

The next day Elizabeth called at the little shop with some texts to hang up, and four hymns in large print. She asked Fred to choose one of the hymns, and at once he fixed on "How sweet the Name of Jesus sounds." "That's the one for me," he said; "'twas almost too much for me last night. I hadn't been inside a place of worship all these many years, and that hymn! You see I never found anything sweet before, outside drink and bad company; and now I've tasted of the love of Jesus, and sweet it is to my soul. It was just too much for me!"

Fred continued humbly and cheerfully in the heavenly way, thankful to feel that he had not even the wish to drink. Then one day he had a terrible time; he was **depressed** that Elizabeth was going away for some weeks, feeling that he would be without his first guide, and suddenly the craving for drink returned with tremendous force. But he was enabled to call upon the Lord in his dreadful distress, and the Lord heard him and delivered him, so that after that day Fred never felt the least desire for the evil thing that had mastered him. He whose case had once been known as hopeless, now became the talk of the town for the wonderful change that had come to him.

DAMARIS.

SCRIPTURE ENIGMA No. 66

The whole: A name applied to Christ (three words).

1. Forty of these were in Jacob's present to Esau.
2. Eli's grandson, born after his father's death in battle.
3. His vineyard adjoined Ahab's palace.

4. Elijah and John Baptist both wore leather ones.
5. The high priest and elders employed one to accuse Paul.
6. Whilst in prison, Jeremiah bought one in Anathoth.
7. Paul said young women should be these.
8. Welcomed by the Lord Jesus when brought to Him.
9. When Ruth's baby was born, it was these who named him Obed.
10. Isaiah speaks of one of praise, instead of "the spirit of heaviness."
11. The "virtuous woman" clothed her household with this.

SOLUTION OF No. 65

The whole : The Lord's Day (Rev. 1 : 10).

1. Thirty-eight years (John 5 : 5, 9).
2. Hand (Matt. 12 : 10 to 13).
3. Early (John 20 : 1).
4. Lydia (Acts 16. 13, 14).
5. Opened (Ezekiel 46 : 1).
6. Remember (Exod. 20 : 8).
7. Delight (Isaiah 58 : 13).
8. Synagogue (Luke 4 : 16).
9. Daughter of Abraham (Luke 13 : 16).
10. Adversaries (Lam. 1 : 7).
11. Yoke (Matt. 11 : 29, 30).

MARY SLESSOR AND THE BIBLE

Mary Slessor, the W. African missionary, was a diligent Bible reader. As soon as it was light, about 5.30 a.m., she had her Bible and her pen.. She used to write notes and comments as she read. When one Bible was finished, she would get another and follow the same procedure. This reading made other books seem tame and tasteless to her. The Bible was her daily close companion.

THE GOSPEL MAGAZINE

"The Magazine is a *Gospel Magazine*, and we pray that the Gospel therein set forth may prove the power of God unto the salvation of many, as well as being the means of building up a large remnant of His scattered people."—The late Rev. T. Houghton, Editor, 1916-1951.

SPIRITUAL BIOGRAPHY

SPIRITUAL TREASURE IN PURITAN WRITINGS

TER-CENTENARY OF THE DEATH OF JOHN ARROWSMITH,
1602-1659

JOHN ARROWSMITH was born at Gateshead, near Newcastle-on-Tyne, on the 29th March, 1602. He was educated at St. John's College, Cambridge, which he entered in 1618; and, after some years' residence as a Fellow of Catherine Hall, he became University Preacher in 1630, and in the following year removed to LYNN, NORFOLK, where after serving for some time, he became minister of St. Nicholas' Church.

In 1648 he became Doctor of Divinity. When the Westminster Assembly of divines was convened, he was appointed to sit in it, as member for Norfolk, and he seems to have taken an active part in that assembly. He was one of those entrusted with the drawing up of the Assembly's Catechism, and he was selected to be one of a committee, appointed in 1644, to treat with the Commissioners of the Church of Scotland upon agreement in matters of religion.

After being some time preacher at St. Martin's, Ironmonger Lane, London, he was appointed to the Mastership of St. John's College, Cambridge. A few years afterwards he was Vice-Chancellor of the University. When Cromwell's "Triers" were appointed to sit in judgment on every presentee to a church, or benefice, so that only such a one as they approved to be "for the grace of God in him, his holy and unblameable conversation, as also for his knowledge and utterance, able and fit to preach the gospel," should be inducted, Mr. Arrowsmith was one of their number. In 1655 the state of his physical health led him to resign from one of his offices, that of Professor of Divinity, but he retained the mastership of Trinity College until his decease, which took place in February, 1659. He was buried in the college chapel—"... the righteous is taken away from the evil to come," as evidenced in the Act of Uniformity of three years later.

I.—PROTESTANTS IN EAST ANGLIA

Lynn was one of the chief towns in the most thoroughly Protestant region in this country in the 17th century. In the days of Mary I and Elizabeth I, the inhabitants of East Anglia were noted for their firm attachment to the principles of the blessed Reformation from Popery; and in the days of the Stuarts and the Commonwealth, they were no less noted for their steadfast adherence to Puritan principles.

Doubtless a strengthening of Protestantism in East Anglia at that period of history can be attributed to the hospitality afforded

to many Flemish and Huguenot refugees, who fled from Papal persecution and tyranny. Such God-fearing refugees were a real asset to any community—a marked contrast to continental immigrants to this country of recent years, who are predominantly devotees of the Popedom.

II.—ARROWSMITH'S MINISTRY AT LYNN

Lynn was a town of far greater importance, comparatively, in the 17th century, being also much more used as a seaport. Mr. Arrowsmith was beneficed at St. Nicholas', Lynn, where, at the same time, Samuel Fairclough, another notable Puritan, was minister.

The latter was appointed lecturer at Lynn, by the Mayor and Aldermen, in 1619. The opposition and persecution of Harsnet, bishop of Norwich, obliged him to resign this lectureship. According to Dr. J. C. Ryle, "Harsnet, White, Corbet, Wren, and Montague were bishops of Norwich between 1619 and 1641. Three of them, at least, viz., Harsnet, Wren and Montague, were notoriously very High Churchmen, and strongly opposed to the Puritans." Fairclough was afterwards lecturer at Clare, Suffolk, and then rector of Kedlington. He was ejected from this living in 1662, and died in retirement in 1677, aged 84. There is an interesting tablet in Heveningham Church, Suffolk, erected by his daughter, wife of Mr. Jones, sometime rector of Heveningham.

It is of interest to recall that William Gurnall was born at Lynn, in 1616, and it seems not unlikely, from a comparison of dates, that both John Arrowsmith and Samuel Fairclough were ministers at Lynn during Gurnall's school days. What a privilege it would be to have opportunity of hearing such spiritual giants preaching regularly sabbath by sabbath!

III.—SPIRITUAL TREASURE IN HIS WRITINGS

There is much spiritual treasure hidden away in the writings of the Puritans. Among the writings of Arrowsmith were his *Commentary* on the first seventeen verses of the first chapter of John's gospel, entitled "God-Man"; and his "*Chain of Principles*."

We think that the following extract, from the latter-named work, will be of interest.

"... the goodness of God is abundantly manifested in His decree of our election; and His greatness no less in that of preterition. In order to a demonstration of the former, I desire to have it considered, how free, how peculiar, how ancient, how leading, how lasting a favour election is.

First, a *free favour*. It is therefore called election of grace, and spoken of as tending to the praise of the glory of free grace (Eph. 1:6). The Lamb's Book of Life (so named because the Lamb Jesus stands there enrolled in the head of it, as the head

of all the elect and the captain of that salvation whereunto they are chosen) is a book of love. 'Behold, my servant whom I have chosen, my beloved, in whom my soul is well pleased' (Matt. 12 : 18). It was so said of Christ, and may be applied to all the elect in their measure. Hence Paul styleth his Thessalonians 'beloved of the Lord,' because God had chosen them to salvation; and God expresseth the election of Jacob, by 'Jacob have I loved,' to show that free love on God's part is the fountain of this favour. We love persons or things, because they are lovely. God loveth them first, after making them lovely, then loves them more for being so. The cause of our love is in the objects, of God's in Himself; we are predestinated 'after the counsel of His own will,' not after the good inclination of ours.

Secondly, *a peculiar favour*. Rarity much enhanceth a benefit. Immunities and privileges are therefore much valued and stood upon, because they are not common to many, and are therefore much rejoiced in, because but few partake of them. There were but eight persons saved from the deluge of waters in Noah's time, who are accordingly said 'to have found grace in the eyes of the Lord' (Gen. 6 : 8), in that he and his were preserved when all the world beside perished. And regard to the deluge of fire that came upon Sodom and Gomorrah, swept away all the other inhabitants but Lot only, and his nearest relations were exempted from it; God is said 'to have magnified His mercy' towards them (Gen. 19 : 19). We should all have perished in the deluge of fiery indignation, had not God elected some few 'whom He hath not appointed to wrath, but to obtain salvation by our Lord Jesus Christ' (1 Thess. 5 : 9). They are but few, as Scripture tells us again and again. 'Many are called, but few chosen.' The goodness of God is therefore to be more acknowledged in so peculiar a favour.

Thirdly, *an ancient favour*. Old things, if evil, are so much the worse for that; old leaven is to be purged out, and the old man to be put off. But every good thing is commended by its antiquity. One said well that 'old wood is best to burn, old friends best to trust, and old books best to read.' What price do scholars put upon an ancient manuscript? Doubtless the oldest of all manuscripts is the Book of Life, and the writing of our names therein the first born of all God's favours. If God so values the first fruits of our services, as He doth, how careful should we be to magnify the first fruits of His goodness? If old charters be of so great esteem as they are in the world, how great an estimate should we set upon the most ancient Magna Charta of our election, 'having this seal, the Lord knoweth them that are His' (2 Tim. 2 : 19).

Fourthly, a *leading favour*. Those are the most valuable blessings that have influence upon sundry others, which they draw infallibly after them. Such is election. Paul makes it the first link of his golden chain, and shows how introductive it is of all the rest: 'Whom God did predestinate, them He also called; and whom He called, them he also justified; and whom He justified, them He also glorified' (Rom. 8: 40). Here is a chain which God lets down from heaven, that by it He may draw up His elect thither.

The first link of it is *predestination*, taken in a restrained sense for the election of grace.

The next *effectual vocation*; into this the former has a casual influence, according to what the Lord once said by Jeremiah, 31: 3: 'I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.' Election having once pitched upon a man, it will find him out, and call him home, wherever he be: Zaccheus out of cursed Jericho; Abraham out of idolatrous Ur of the Chaldees; Nicodemus and Paul out of the college of the Pharisees, Christ's sworn enemies; Dionysius and Damarais out of superstitious Athens. Under whatever dunghill soever God's jewels be hid, election will both find them out there and fetch them out from thence.

The third link is *justification*, the dependence thereof upon election may be gathered from that passage in the same chapter of Romans, 'Who shall lay anything to the charge of God's elect? It is God that justifieth.' As also from the vision in Zechariah, where Joshua the high priest representing the people, appeared 'clothed with filthy garments,' in sign of guilt by them contracted, till God had commanded, saying, 'Take away the filthy garments from him. . . . Behold I have caused thine iniquity to pass from thee.' Whereupon there was a fair mitre put upon his head, and he clothed with a change of garments, in reference to their change of condition from guilt to free justification, the spring whereof is hinted to in that speech—the Lord said unto Satan, 'The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee.'

The fourth and last is *glorification*; that takes in both the beginnings of glory in sanctification (of which Paul in 2 Cor. 3 and last verse, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord') and of which he telleth us elsewhere, that all the grace of which it consists, proceed from the prime grace of election (saying, 'God hath blessed us with all spiritual blessings in Christ, according as He hath chosen us in Him,') and the consummation of glory in heaven; the foundation whereof is by our Saviour clearly laid in the Father's giving us to Him by election at first, 'This

(saith He) is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing, but raise it up again at the last day.' So true is that of a modern writer—election depends upon God alone, all other blessings upon election.

Fifthly, *a standing favour*. The favours of men may be suddenly changed into frowns, as those of King Ahasuerus towards Haman were. Who but he overnight in the king's esteem? Next day he will not endure the sight of him. But God's are immutable. All the blessings of the covenant are 'sure mercies,' according to that by the prophet Isaiah, 'I will make an everlasting covenant with you, even the sure mercies of David' (Isaiah 55 : 3). Election in a special manner. Our apostle accordingly intimates in one place, that 'the purpose of God according to election must stand' (Rom. 9 : 11), and affirms in another, that 'the foundation of God standeth sure, having this seal, the Lord knoweth them that are His' (2 Tim. 2 : 19). In which few words, we have no fewer than three grounds of its stability : a foundation, a seal, and a science. Election is the foundation of God : a firm foundation that stands sure. With us, things founded on a rock have great stability : the Rock of Ages, as He is called, even God Himself. His good pleasure and counsel is that upon which our election is founded. With us, writings once sealed give a confirmation thereby, and become unrepeatable; God hath set His seal to this decree. With us knowledge or science is of things certain and unalterable, not as opinion, which being of things only probable, may be changed; the seal here is, 'The Lord knoweth them that are His.' No wonder then if the Lord be for ever found to make good that which He said by the apostle. 'God hath not cast away His people whom He foreknew.' If having named election in the foregoing verse, he presently subjoins the gifts and callings of God are without repentance."

F.C.

'Twas with an everlasting love
 That God His own elect embrac'd,
 Before He made the worlds above,
 Or earth on her huge columns plac'd.
 Then, in the glass of His decrees,
 Christ and His bride appear'd as one;
 Her sin, by imputation, His,
 Whilst she in spotless splendour shone.
 Believer, here thy comfort stands,
 From first to last, salvation's free;
 And everlasting love demands
 An everlasting song from thee.

—John Kent.

AGED PILGRIMS

SOME EXTRACTS FROM THE 128TH ANNUAL REPORT OF THE AGED PILGRIMS' FRIEND SOCIETY*

ONCE more in the providence of God we are privileged to issue a Report of the progress and development of the good work throughout another year. On the whole we feel we can say to the glory of God that it has been an encouraging year. Many tokens of His favour and blessing have been received during the past twelve months.

NEW BUILDINGS AT EVINGTON

In particular, the Lord's hand has been manifestly seen in the furtherance of the new bungalow-homes and nursing block at Evington. It is wonderful how friends and helpers have been raised up to provide the funds for this scheme, projected in the fear of God, and (it is humbly felt) owned and honoured of Him in every development of the plan. It is most encouraging to be able to state that the nursing block, opened in September last by the Society's good friend, Alderman G. A. Warburton, is free of debt. This includes all the up-to-date furnishing, the whole of which has been tastefully designed, and paid for, by the friends of the Leicester Auxiliary. In addition, the Building Fund shows a most encouraging balance which will be held in readiness for the furtherance and completion of the whole scheme in due course.

PROBLEM OF MODERNISATION AT CAMBERWELL HOME

Turning from the newest to the oldest Home of the Society at Camberwell, the Committee have before them plans for the modernisation of this time-honoured haven of rest—a long-contemplated and much-needed project. With the valued assistance of a pro-

*We greatly regret to record the sudden death of the Secretary, Mr. F. J. WILDERSPIN, on Thursday, June 25th. He was in the London office as usual on the Thursday morning, when he was seized with a severe heart attack. He was taken to St. Bartholomew's Hospital, but he passed into his Master's presence that same night.

In a personal letter to the Honorary Local Secretary at Bristol, the Chairman (E. G. Eade, Esq.) has written: "It is a grievous loss to our beloved Society, for Mr. Wilderspin seemed so eminently fitted for the post he occupied so successfully and withal so humbly. It could truly be said of him, 'he walked humbly with his God.' . . . Our Society has lost a devoted servant, and I have lost a dear personal friend—to me Mr. Wilderspin was indeed 'A brother beloved.'"

fessional architect, the Committee have been going carefully and prayerfully into this matter, and it had been hoped that some announcement might have been made in this Report. At the time of going to press, however, it is not possible to do this. There are certain difficulties, including that of the all-important question of finance, still to be overcome, and the sympathetic co-operation of the local authorities remains yet to be secured before anything definite can be stated.

PROBLEM OF HEATING AT HORNSEY RISE HOME

Another problem exercising the minds of the Committee at the present time is the fact that the district in which the Hornsey Rise Home is situated is soon to be declared a smokeless area. With coal-burning grates in all the rooms, this legislation will mean that some alternative form of heating for the residents will have to be provided. In a large Home like Hornsey Rise, the total expenditure of such a provision will be very heavy, although the Committee feel that a grant towards the cost of this necessary work may reasonably be expected from the authorities. But in any case, much wisdom is needed to decide what form of conversion will be the best (and the most economical) to adopt for the aged residents. Prayer for guidance in this, as in all matters pertaining to the administration of the Society, is earnestly solicited.

NEW RESIDENTS

At all the Homes of the Society the work has gone on steadily during the year, a number of new residents having entered and a number having passed to their eternal home.

Some of the new occupants have been admitted under the revised rules introduced a year ago, whereby a limited number of applicants who are able to pay something for the accommodation provided, are eligible for consideration, subject to the needs of the Society's pensioners who ever have priority.

The adaptability of the Society to meet the varying needs of aged and poor people in the constantly changing circumstances of this life, is one of its outstanding features, and has been so ever since the work was commenced. The Committee believe that, by adjusting the benefits in accordance with present-day times and conditions, an even greater sphere of usefulness will, by God's blessing, be granted to the Society in the days to come.

INCREASING APPLICATIONS FOR NURSING CARE

The many applications received during the year for nursing care and attention only go to show how important and necessary this branch of the work is. The twelve extra beds made available to the Society by the opening of the new nursing block at Evington have helped considerably in meeting the needs of such cases, but applications are constantly coming in and the waiting-list continues to

grow. As each vacancy occurs, full consideration is given by the Committee to the respective needs of those awaiting entry, and the next one on the waiting-list, or the next most pressing case, is admitted without any unnecessary delay—subject always to the vacancy not being needed by a pilgrim already residing in one of the Homes. It also has to be borne in mind that sympathetic consideration for our nursing staffs, often overworked, and the lack of proper full-time resident staff in some cases, are factors which of necessity must have a bearing on the whole question of admissions to the nursing quarters.

INCOME

In the view of the Committee it is truly a wonderful thing that the year's income has been sufficient for all the expenditure involved in the various branches of the good work. Indeed, it is good to be able to report that the Society is in a better position financially than it was this time last year—all praise to the Most High.

All our rejoicing, however, must be tempered with a necessary caution, lest the true position be misunderstood. The main cause of the improved financial status this year is the fact that more *Legacies* have been received during the twelve months past than were received in the same period ending March 31st, 1958. And since legacies must ever be regarded as a fluctuating source of income by their very nature, a good year has to be set over against a bad one, as indeed is the case with 1958-59 and 1957-58.

Annual subscriptions have been well maintained on the whole, and we have been cheered to welcome a number of new subscribers during the year. Other friends have kindly increased the amount of their annual gifts, for which we are most thankful, especially where, as in some cases, the amount is paid under covenant. As a result, the total received from annual subscriptions this year shows an increase, which is very encouraging. But part of this is due to the fact that some friends who have not in the past contributed regularly, have expressed the wish to send each year.

This, in turn, accounts in measure for the fact that Donations show a decrease over the past year. This form of help, of course, like bequests, does vary from year to year; but it may not be considered out of place to remind friends that the smallest contribution sent at any time is most thankfully received. In this connection, the amounts sent from many young friends for the "Postage-fund" have brought much encouragement, and we look for a continuance and an increase in this respect as time goes on.

Collections from places of worship also are rather less than the previous year, in spite of fresh contributions from this source. Diminishing congregations, alas, may well be one of the reasons for this. Of one thing the Committee are certain, it is not due to any lack

of interest in the Society or withdrawing of support in the case of friends who send regularly. The warm-hearted letters received from pastors, deacons and church-treasurers are proof sufficient of this.

SALES OF WORK

It will be encouraging to all our valued helpers, as it is to the Committee, to know that a considerable increase in the total from this source of revenue has been received during the year. No less a sum than £4,900 for the Society has been secured by means of the good work done by friends for the various Sales of Work—a truly wonderful sum. May this encourage one and all to continue in their endeavours to foster and maintain—as well as extend—this so useful and valuable a means of financial assistance.

LOYALTY, LOVE AND LABOUR IN THE AUXILIARIES

It should be mentioned in conclusion that much of the Society's income, in the various forms indicated above, comes through the *Auxiliaries*—those strongholds of support for which the Committee are indeed grateful. The Auxiliaries are “power-houses” of practical interest from which there emanates a constant flow of loyalty, love and labour—all exerted unselfishly in the interests of a Society which has over and over again, in its ministry to the aged members of the household of faith, proved itself well worthy of the support of the Lord's people of every Protestant Evangelical denomination.

To one and all of its helpers—subscribers, donors, almoners, ministerial brethren and speakers, staff-members in their varying capacities, and, last but not least, the highly esteemed lady visitors, the Committee's deep gratitude and heartfelt thanks are expressed. May each and all be granted the assurance that their labour is not in vain in the Lord.

F.J.W.

Aged Pilgrims Friend Society,
19 Ludgate Hill, London, E.C.4.

There is a period known to God,
When all His sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in.

Th' appointed time rolls on apace,
Not to propose, but call by grace;
Give a new heart, renew the will,
And turn the feet to Zion's hill.

—John Kent.

Miscellaneous Papers

AN IMPORTANT QUESTION

INCREASED GRANTS TO ROMAN CATHOLIC SCHOOLS?*

It is a privilege to make a contribution to *The Gospel Magazine* on the important subject of increased grants for new Roman Catholic Schools, a subject which is rightly engaging the attention of Protestants at this time.

There is just cause for the very deep concern felt by both Anglicans and Free Churchmen at the serious situation caused by reports that the Government intend to increase the grants given to Voluntary Schools by the Ministry of Education under the provisions of the Education Act, 1944. It would seem that yet again the demands of the Roman Church are likely to be conceded.

It is well to recount the facts of the case for the benefit of any who may not be aware of them, and also profitable to us all to refresh our minds in order that we may be better able to oppose the new proposals when they are published and indeed even before any final decision is made. Recent indications are that the Government may be reconsidering the matter.

THE 1944 ACT

The 1944 Act contained a very generous two-fold offer for the Voluntary schools. The first was of a grant of 100 per cent for the maintenance of existing schools, or for the building of new schools, and the second was for a 50 per cent grant for these purposes.

If the former were accepted, the school became "*Controlled*" by the Local Education Authority, with diminished powers of management for the denomination.

The 50 per cent grant left the denomination in complete control, and the school became an "*Aided*" one.

There was a third category known as "*Special Agreement*" schools, which were those that had been proposed under the 1936 Education Act but which could not be proceeded with by reason of the war; for these projects a 75 per cent grant was available under the 1944 Act.

£11,478,000 FOR ROMAN CATHOLIC SCHOOLS

As a result of these provisions the Church of England accepted controlled status for very many of their schools, and did not embark upon a policy of building new schools, whereas the Roman Church refused to allow their schools to become "controlled" and undertook a very ambitious programme of building new schools, and soon began to agitate for 100 per cent grants!

It is interesting and even startling to note what happened in the

[*This article was written before the Government decision; but we feel that our readers will be glad to have the information given in it.—Editor.]

years 1947-1956. The following details will give a clear picture :

Major Projects for Voluntary Aided and Special Agreement

Schools—

Church of England	-	-	-	-	-	38
Roman Catholic	-	-	-	-	-	180
Other Voluntary Schools	-	-	-	-	-	4

Schools under construction : 19 C. of E. and 60 R.C.

Value of Projects completed—

Church of England	-	-	-	-	£1,790,000
Roman Catholic	-	-	-	-	£11,478,000
Other Schools	-	-	-	-	£272,000

In the course of ten years the Treasury spent over 13½ millions, and out of this sum the Roman Catholics have received nearly 11½ millions.

In addition to these grants, the cost of all furniture, equipment, playgrounds, etc., and other expenses of voluntary schools comes out of public funds.* Surely the limits of public generosity have been reached, and a halt must be called !

One important fact which can be easily overlooked is that these school buildings are available for the use of the denomination concerned for religious and other purposes on Sundays and at other times. It is a fact that the Roman Church uses some of its schools as "Mass centres."

ROMAN CATHOLIC ARGUMENT

Roman Catholics frequently allege that they are "taxed twice" by having to provide their own schools as well as contribute in the general taxation to the provision of county schools, and many nominal Protestants are misled by this propaganda, which we should do all we can to dispel.

The fact is, of course, that they are under no compulsion, except by the canon law of their Church, to build schools, and the decision to do so is therefore purely a voluntary one (hence the name voluntary schools) for which they must accept full responsibility. There seems to be little gratitude for the very generous assistance they receive.

SINGLE SCHOOL AREA

A serious possibility which could very well arise as a result of the building of Roman Catholic schools from public funds, is that a R.C. school might well be the only secondary school in a particular area, since the Local Education Authority would be unlikely to provide a county secondary school where another exists, and there would be no choice for Protestants and other non-Roman Catholics but to send their children to such a school. Disabilities of this nature must not be allowed to occur.

JOHN H. GODDARD.

*NOTE.—Taking these items into account, it is reckoned that 95 per cent of the total expenditure of voluntary schools is met by the taxpayer !

BIBLE EXPOSITION

“REPENT AND BE CONVERTED”

By THE REV. WILLIAM PARKS (Manchester)

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”—ACTS 3 : 19.

GREAT and fierce has been the controversy upon the question whether we have any warrant to urge people in a state of nature to repent and be converted—some asserting that it is our imperative duty to call upon every unchanged person to do these things, others ridiculing the idea of calling upon sinners, dead in trespasses and sins, to do what they cannot possibly perform.

My text, and its parallel, Acts 2 : 38, have been brought forward to uphold the one theory, whilst the fact of the new birth being altogether a miraculous thing, produced by sovereign power, has been relied upon to support the other theory. Now, if I were asked what my opinion is upon the subject, I should say let us first discuss the question whether there is anything inconsistent in God's commanding men to repent, though they be dead in trespasses and sins; and, secondly, what the apostles really meant by repenting and being converted. May the Spirit guide us.

I.—GOD'S COMMANDING OF MEN TO REPENT

May not God call upon men to repent and be converted, though He knows they have not the power, in virtue of His right to their allegiance? I reply to this question with an unfaltering affirmative : Most indubitably.

You have often heard the subject illustrated thus, viz. : It is not because your child has wilfully incapacitated himself that his duty to you ceases. It is not because a soldier purposely mutilates himself that he is morally released from serving. It is not because your servant wilfully gets drunk that his disobedience to your orders is no sin. No; you have as much right to the duty of your child or your servant as ever. The Queen has as much right to the service of the soldier as ever. And, if your child or service cannot obey your commands, you would be strictly just in punishing him. So with the soldier. It is precisely so with God and sinful man. Man has wilfully destroyed himself, but God has a perfect right to his service, and is perfectly just in punishing him for not serving. It is on this principle we must interpret many of God's dealings with the reprobate Jews. It is on the same principle we must interpret many of God's dealings with reprobate Christians. The power of these people is gone, but God's right to their obedience remains. So, then, sup-

posing the apostle's meaning in my text was, "God commands you unconverted men to repent and be converted," it would be perfectly legitimate.

God commands men everywhere to repent; but there is a great difference between this fact and my exhorting men to repent and be converted. I may tell men such is God's command; but, if I leave them under the impression that they have power to repent and be converted, assuming these words to mean the result of God's new birth, I shall be highly culpable. It is here the religious zealots of the day miss it. They do not understand. They jump to conclusions. And, because they see exhortations in the Bible, they inculcate the pernicious doctrine of free-will.

II.—MEANING OF THE WORDS

We now come to our second question, viz. : What did the apostle really mean by the exhortation, "Repent, and be converted?" If we reflect for a moment on the words themselves we shall obtain much light. The word "repent" (in the original) simply means *to change one's opinion*; and the word rendered "be converted" simply means *to turn about*—to turn in profession to the Lord—to embrace the Christian religion. Now, all this men may do of their own free-will and power; and, if we confine ourselves to these primitive meanings of the words, all will be easy of comprehension.

Pray bear in mind Peter had been upbraiding the wicked Jews with the foul murder of Jesus Christ, and appealed to their understandings by reminding them of what their own prophets had foretold concerning the very Christ they had crucified; and furthermore he pointed out to them the fact that it was by this very Christ's power the lame man had just been healed. "Now," said Peter, "your sin is heinous; but even your sin can be blotted out by this same Jesus. Oh, then, I exhort you to repent and be converted; *i.e.*, I implore of you to change your opinion respecting Jesus Christ, and turn from your now hopeless religion and embrace the Christian religion, for through this alone can your sins be blotted out." I believe this to be the unstrained meaning of this oft-abused passage.

In this sense I should feel myself justified in addressing a Unitarian or a Methodist or a Quaker or a heretic. I should first prove by the Scriptures who Christ is and what He is, and what He really came into the world for; and then I should exhort those parties who have such incorrect notions of Christ, "Oh, repent, and be converted; change your opinion with regard to Christ, and turn unto Him in profession (and who knows but you may obtain possession?), for by this faith alone can your sins be blotted out." The act here exhorted to is not a spiritual act, but a mere intellectual act; and act that any man may perform of his own will upon the basis of a clear and cogent argument.

Now, don't you see what a deal of confusion and a heap of rubbish may be got rid of by a little calm meditation and searching into matters? Brethren, if we all had the courage to look difficulties in the face, we should not be so often carried about by every wind of doctrine and cunning craftiness of men whereby they lie in wait to deceive.

III.—THE POPULAR USE IN THE SENSE OF REGENERATION

Now I would call your attention to the popular phase of repentance and conversion. That the primitive meaning of these words was what I have stated, there can be no question : but subsequently they began to bear a deeper meaning, for we find the apostles speaking of repentance as a gift of God; and, now-a-days, conversion is used as synonymous with *regeneration*. "Is he a converted man?" Strictly speaking, they are not the same. Conversion is the *result* of regeneration; we must be newborn or quickened first; then we are converted, or turned from Satan unto God in spirit and in truth.

But now, taking conversion in its popular sense, I'll tell you what it is not, and then what it is.

First : What it is not.

1. *It is not mere reformation* : there are thousands reformed who have never been converted. A man may reform himself, but he cannot convert himself; *e.g.*, a man from a drunkard may become sober; from a thief may become honest; from a playgoer may become a preacher; from a swearer may become a Quaker; but he may all the while be unconverted. This we have proved to us every day of our lives. Morality is not godliness.

2. *It is not zeal in religion* : there are many, and always have been many, who, like the Jews of old, have a zeal in religion, but, as it is not according to knowledge, it is a zeal that urges on the wrong way, and cannot possibly lead to God. Who more zealous than the Papists and the Arminians of every hue and shade? But can the zeal that is furious against the doctrines of sovereign grace come from God? Surely not. How, then, can zeal in religion be conversion? (See Burrell, p. 39).

3. *It is not self-denial* : many of the most ignorant heretics have used great self-denial. Many have forsaken their estates and exposed themselves to the greatest hardships and perils in order to become preachers. History tells us of many who have punished themselves most dreadfully, and have actually gone to the stake as witnesses of a false religion.

4. *It is not turning from one nominal religion to another*; for instance, it is not turning from Popery to Protestantism or Churchism to Dissent, or from Arminianism to Calvinism, or vice versa. Multitudes have thus turned who are complete strangers to vital godli-

ness; and without vital godliness there can be no Holy Spirit, and without the Holy Spirit there can be no conversion. Ah, what fatal mistakes there are upon this point!

Secondly : But now what is conversion?

1. *Conversion is the work of the Holy Spirit upon the soul of man.* This Spirit awakens man, shows him his ruin, and then poor man is in a sorry plight; he sees hell before him, and begins to cry out, "Lord, what shall I do to be saved?" Then the same Spirit takes the things of Christ and shows them to man, and then man is converted, for he at once turns from darkness to light and from Satan unto God. That is real conversion, spiritual conversion—an act that no man living can perform, though all the apostles in heaven exhorted and besought him upon their very knees.

2. *Conversion is a turning from righteous self as well as from sinful self.* An old preacher used to call this righteous self "*the devil of devils*"; for it really is the prince of devils, and the last devil that is trust out of the heart. Oh, what multitudes are harbouring it, though they would be shocked if you were to tell them they were unconverted! The pharisee in the parable hugged this "*devil of devils*" to himself. Everybody who thinks to save himself by his works does the same; but you who are truly converted have parted company with it long ago.

3. *Conversion consists in having a new nature;* and, where this nature is, old things pass away and all things become new; we are turned from the world unto God—that is, from the love of the world unto God. They who are truly converted, though they retain their old nature, yet their new nature struggles for the ascendancy, and they experience a complete revolution within.

4. *Conversion consists in true godly sorrow for sin.* Whenever there is not lamentation, daily lamentation, for sin, there can be no conversion. For sin is such a hateful thing in God's sight; and, though it has been pardoned by God through the merits of Jesus Christ, the converted one finding it rising continually cannot but regret deeply that it is so.

And now, my dear hearers, what say you? Are you converted? If you are not converted by the Holy Ghost, you can never see heaven. Indeed, heaven would be no heaven to you. But, if you can say, (1) "We have been convinced of our lost estate by nature, and see there is none but Christ can save us; (2) our self-righteousness is abomination in our sight; we loathe it as an unclean thing, and glory in Christ's righteousness alone; (3) we have a new nature struggling within us against our old nature; (4) we deeply regret our daily sins," then you are converted.

1868.

WILLIAM PARKS.

BOOKS IN CHINESE

THE REFORMATION TRANSLATION FELLOWSHIP

[We have just received the Tenth Annual Report (twenty-one pages) of the *Reformation Translation Fellowship*, a Fellowship formed in 1948 for the translation and publication of Chinese Christian Literature, and we venture to give some extracts for the information of our readers, whose support of this valuable work will be welcomed by Mr. Norman A. MacMillan, Treasurer in the United Kingdom, 29 Exchange Street, Doncaster, Yorkshire.]

AN EXTRACT FROM THE ANNUAL REPORT

By Mr. Norman A. MacMillan (Treasurer in the United Kingdom).

Since the British Branch was formed in 1954 we have been greatly encouraged by the continued support of Synod of the The Free Presbyterian Church of Scotland and Westminster Chapel (Congregational), London, of which Dr. D. Martyn Lloyd-Jones is the esteemed pastor. It is impossible for us to name all our supporters, but we sincerely thank them for their kindness to us throughout the years. We regard our supporters as far more than mere names on our list; they are friends in whose spiritual welfare we are interested (II Corinthians 9: 12-14).

The witness of our Fellowship is very necessary in this dark and cloudy day. The world is overrun with godless Communism, apostate Romanism, God-dishonouring and truth-denying Barthians, and Christ-rejecting Liberals and other cults are rampant in Protestant circles. Confusion seems to prevail on all sides. Professed Evangelicals and Calvinists approvingly quote apostate Barthians and Liberals. Periodicals which were founded to defend Biblical Christianity have now become the mouthpiece of Barthians. Romanism is whitewashed not only by ecumenical leaders but by some who call themselves Calvinists, who refer to this apostate system as a "Christian Ally."

How needful then is the uncompromising stand of the R.T.F. It is imperative that we put the truth in the hands of those who are less fortunate than ourselves. How we wish it were possible to translate into Chinese the excellent books issued by the Banner of Truth Trust, the Sovereign Grace Book Club, and other publishers in this country and the U.S.A. This can only be done through the support of the Lord's people.

It is the prayer of the writer that before long it will be possible for us to translate into Chinese Robert Haldane's excellent "*Commentary on Romans*." This work truly exalts Christ's Person and Work and humbles sinful fallen man.

In conclusion I would thank our worthy Chairman, the Rev. G.

N. M. Collins, for his unfailing help, and also the other members of the Committee. We are greatly indebted to our American Representative, the Rev. Lester E. Kilpatrick, and to our missionary adviser and translator, the Rev. Samuel E. Boyle, for their kindness and help. We can truly say that "we thank God upon every remembrance of them."

It is our privilege to publish the truth. Let us continue to do so, looking to its Divine Author for that prosperity He alone can give (Psalm 67 : 1-2; 127 : 1-2).

29 Exchange Street,
Doncaster, Yorkshire, England.

NORMAN A. McMILLAN.

MESSAGE FROM THE CHAIRMAN

(The Rev. J. N. Collins, B.A., B.D., Chairman, British Branch).

The story is told that Michel Angelo once visited the studio of Raphael in Rome, and, finding the young artist away from home, took the opportunity of examining his most recent work. It showed unmistakeable signs of genius, but was not altogether to the critic's liking. The style was too stiff and cramped, so, taking a piece of chalk he wrote underneath the picture the one word "*amplius*," meaning "wider" or "fuller." Raphael understood and appreciated his friend's judgment and counsel.

There are times—are there not?—when we become a bit cramped and confined in our Christian outlook and conception of duty. The Jew, even the Christian Jew, found it rather difficult to admit the Gentile to equal rights with himself in the Gospel. But the Master wrote His "*amplius*" over the picture, bidding His disciples "go into all the world and preach the Gospel to every creature," thus breaking down the middle wall of partition, and giving the Church a fuller and worthier conception of her duty.

With the decline of spirituality in the Church of the eighteenth century the "regions beyond" were again forgotten; and if anyone should ever urge that the Church had a duty to them, the familiar excuse was given that the Church had too much to do with the heathen at home to spare any thought for the heathen abroad. But again the Master wrote His "*amplius*" over the Church's programme, and the missionary revival resulted.

In reviewing the work of the Fellowship for the past year we find many grounds of encouragement, and give our hearty thanks to the many friends who have helped us with our work. But we certainly have no reason to feel complacent. The world needs the Reformed message, and we must do all that we possibly can to make it available in other languages to people who do not speak our tongue.

We have a special duty to the younger Churches in the Far East. The stranglehold of atheistic Communism is upon multitudes of people in that vast area today, and their ultimate liberation can only

come through the Gospel. A tremendous opportunity is ours. Let us help to build up the younger Churches of Asia, in so far as they are accessible to us, in the Reformed doctrine, and do our own part in working towards that day when all the kingdoms of the world shall become the kingdoms of God and of His Christ. With His "*amplius*" so visibly upon our programme "we beseech you, brethren, that ye increase more and more."

J.N.M.C.

EXTRACT FROM MESSAGE FROM FORMER AMERICAN REPRESENTATIVE
(J. G. Vos)

This year—1959—is a noteworthy anniversary for Christians who are convinced of the Biblical truth and contemporary relevance of the Reformed Faith, for it was 450 years ago that the Reformer John Calvin was born and 400 years ago that the definitive edition of Calvin's monumental book, *The Institutes of the Christian Religion*, was published.

But 1959 is also an anniversary year for *The Reformation Translation Fellowship*, for it is ten years since this work began in a modest way when Mr. (now Rev.) Charles Chao joined the Rev. Samuel E. Boyle in a venture of translation and publication in Canton, South China. Though our beginning was on a modest scale and our resources have been limited in comparison to the immense translation and publication enterprises of Liberalism, we nevertheless have abundant reason to thank God and take courage in view of what has been accomplished through our efforts during the past decade.

Our literature, though limited in volume, has reached Chinese readers in all parts of the world, and the letters expressing appreciation, gratitude and a desire for more literature have been very numerous.

It was with deep regret that I resigned the office of American Representative which I had held since formation of the Fellowship. My only reason for this decision was the pressure of other responsibilities which, together with those involved in the R.T.F., had proved to be beyond my resources of time and strength. I deeply appreciate Mr. Kilpatrick's willingness to pick up what I laid down, and the efficient, faithful service which he has consistently rendered in the work of the Fellowship.

Beaver Falls, Pennsylvania.

May 12th, 1959.

AN EXTRACT FROM THE MESSAGE OF THE AMERICAN REPRESENTATIVE
(The Rev. Lester E. Kilpatrick)

Our first "great birthday" has passed. In China every tenth birthday is so called.

And God has given the beginnings of a message in the Chinese language vital to the well-being of China. In this age when the attempt is being made, not only to impress total revolution on that

nation's economic, social and religious life, but also to instil the doctrines of Communist principles into the thinking of this generation, we may be very thankful for this beginning, small though it is.

Our circulation inside Red China has been diminishing, in other areas increasing. If we have the printed page ready which gives encouragement to that oppressed people, that God reigns, there will be found ways to get the message to the people.

Our contributions again show an increase over last year, due to several larger contributions, but the number of contributors has declined about 10 per cent. It seems highly desirable that the number of Christians interested, should be enlarged, to give spiritual strength to the work.

Our British Committee again has proven a valuable ally in counsel as well as in monetary help.

LESTER E. KILPATRICK, American Representative.

SOME EXTRACTS FROM THE REPORT OF THE AMERICAN SECRETARY
(The Rev. Charles H. Chao, Los Angeles, California)

More than one hundred thousand copies both of our magazine, *The Reformed Faith and Life*, and single Reformed theological books and pamphlets have been translated, published and distributed among Chinese Christians from the year of 1949 to 1958. The Reformed truth has been introduced to the Chinese Christian reading public, and their attention has been drawn even from the readers behind the "Iron Curtain."

Here is one of the letters we received from our readers which might stimulate our thoughts in remembering them in our prayers :

" . . . I have been receiving your magazine, *The Reformed Faith and Life*, for the past many years. This magazine has offered me a great help to my spiritual life. It is like a fountain which can not be lacking even in one day. I received a copy of Dr. Boettner's *The Reformed Doctrine of Predestination Vol. 1* in 1952. I have obtained from this book the very important theological knowledge.

"It is half ashamed to mention the fact that I, being a member of the Presbyterian Church and graduated from a Presbyterian seminary and working many years in the Presbyterian church yet I did not know that the doctrine of Predestination is one of the fundamental truths of the denomination . . . While I have been reading Dr. Boettner's book, the dark chamber of my heart was suddenly filled with wonderful light. I learned the fundamental truth of once saved, saved forever. The achievement of translating this book by the RTF is not insignificant. My desire of seeking to read the second half of the book will not be hindered by any obstacles. But one thing

I feel sorry that I could not send some money to help with the printing cost” —A reader in Kiangsu Province.

The Reformed Faith and Life was first published in Canton, South China under the title of *The Reformed Faith* in 1949. Our magazine's name in Chinese is called "*Faith and Life*." We publish four issues yearly with approximately 50 pages each issue. The contents of the paper are as follows: Editorial, Reformed Theology, Sermons, Special discussion, Witness unto the Word, Old Testament Study, New Testament Study, Devotions, Revival and Gospel.

The materials are mostly taken from the outstanding Reformed theological works. It is of deep significance for our British friend to recommend the RTF to translate five articles under the title of the "*Martyrs of the English Reformation*," from the pen of the Rev. C. S. Carter, M.A., D.D., F.R.Hist.S., of England, while the church of China is facing the tremendous trials in history. We certainly believe that God will encourage His people with the experience of the former faith heroes.

As a matter of fact the present day evangelism has been marred with the same brush of the Arminianism (this is not exceptional to the Chinese churches); an important article, *Puritan Evangelism*, by the Rev. J. I. Packer, Phil.D., of England, has been translated and published by the RFT in the magazine. Sovereign grace of God and the effectual calling of the Holy Spirit has been forcefully emphasised. There is no doubt that it will affect the Chinese ministers at large.

This is not the time for us to relax ourselves! This is the time for us to labour, to pray, to evangelise, to translate and to publish the Word and bear witness for the Lord Jesus Christ. It is our sincere prayer that God may give us the joy to work for His glory and make His Sovereign Grace known among the spiritually blinded. It is our hope also to bring together all those who are well disposed and sympathetic toward the Reformed cause.

Several books are in the process of printing, such as Dr. Loraine Boettner's *The Atonement*, Dr. S. G. Craig's *Christianity Rightly So Called*, Dr. C. Van Til's *Why I Believe in God?* and the late Rev. J. R. Anderson's *The Spirit of Grace and Supplication*.

Republishing of Dr. J. G. Machen's *Christianity and Liberalism*, which has been published in two Chinese editions, now exhausted, is also a needy project. The Modernists are still working vigorously among the Chinese Christians. Most of the Chinese ministers learned that "the New Sect"—the Chinese literal translation of Modernism—is unscriptural, but, sad to say, that but few precisely know what Modernism really is. This brilliant presentation of the Reformed hero has drawn many souls in the Chinese churches to the knowledge that Biblical Christianity is absolutely true and Modernism

is wrong. We pray God may provide the fund to meet this crying need.

The year of 1959 marks the 450th anniversary of the birth of John Calvin, the great Genevan Reformer. The Board of the RFT has decided to publish a book of Calvin's life in memory of this significant occasion. As a matter of fact, one can easily find a copy of Luther's Life and Teaching in Chinese or Japanese Christian book stores, but not of Calvin's. It is not our intention to glorify any man, but from the human point of view the Chinese Christians should be well informed concerning the history of the so important religious heritage—the Protestant Reformation.

Poetry

THE CONSUMMATION

Now, O Christ, throughout the ages
For Thy Kingdom Thou dost wait,
And we know from holy pages
Hidden from us is the date
When, though Satan round us rages,
Thou wilt circumvent his hate.

Now we see the daylight breaking
Of the Day that is to be
When, Thy power and sceptre taking,
All the hosts of darkness flee,
And all men, from slumber waking,
In the heavens Thy sign will see.

May our lamps be ever burning,
May our hands an offering bring,
May our minds be ever turning
To the vision of our King;
We would every day be learning
That new song our lips shall sing.

Rodden Rectory, Frome, Somerset.

—*T. Pittaway.*

CURRENT TOPICS

LAVENDER FOR BRISTOL HOSPITALS

The time has come when we make our appeal for gifts of lavender for the work of the Royal Hospitals Text Mission in the Hospitals of Bristol. The late Miss Ruth Cowell was at one time one of the Lady Visitors, and it was a work dear to her heart.

A teaspoonful of shredded lavender is put into an attractively-made bag, with which a Text of Scripture is given. The work is continued each week throughout the year, and much lavender is needed for it.

Many friends are glad that their lavender can be put to such a use, and we gladly receive and acknowledge any parcels that are sent to us (Rev. W. Dodgson Sykes, 29 Oakfield Road, Clifton, Bristol 8).

The lavender should be cut before the flower begins to drop. It is a saving of postage, and also a help to us, if it can be dried and shredded—just spread it out on paper, and turn it over occasionally—it will dry quickly, and some of the flowers will already have dropped on to the paper. Many friends send us most helpful parcels of shredded lavender; but we are always glad to receive the lavender in any form in which it is sent.

The visiting work is wonderfully owned and used of God.

BUILDING OF ST. LUKE'S, BEDMINSTER (BRISTOL)

The Centenary of the Laying of the Chief Corner Stone of St. Luke's, Bedminster, occurred on Sunday, July 26th. The Incumbent was the Rev. Dr. D. A. Doudney, then Editor of *The Gospel Magazine*.

The Inscription on the Stone read :

TO THE TRIUNE JEHOVAH.

This, the Chief Corner Stone of the Church for the district of
St. Luke, in the Parish of Bedminster,
in the City and County of Bristol,
was laid on the 26th day of July, 1859,
in the 23rd Year of the Reign of Her Majesty, Queen Victoria,
by EDWARD THOMAS INSKIP, Esq.

The building was completed on January 23rd, 1861. It contained 1200 sittings, of which 600 were to be free and unappropriated. Round the principal entrance was the motto: "THE POOR HAVE THE GOSPEL PREACHED UNTO THEM."

DR. DOUDNEY

Dr. D. A. Doudney had spent some years in Ireland. There he was enabled to establish the Bonmahon Industrial Schools "for the purpose of reprinting Dr. Gill's voluminous *Commentary* and other invaluable works." His Protestant parishioners there, including children, hardly amounted to one hundred.

He often longed for a larger assembly to whom he could proclaim the saving truths he loved, and eventually he became the first Vicar of St. Luke's, Bedminster, where the parishioners numbered 6,400 and where the congregation at times reached a thousand.

He was Editor of *The Gospel Magazine* from 1840 to 1893.

FOUNDER OF THE AGED PILGRIMS' FRIEND SOCIETY

While looking through the 1859 issue of *The Gospel Magazine* for references to St. Luke's, Bedminster, we noticed a reference to the death of the Father and Founder of the Aged Pilgrims' Friend Society.

This was the Rev. James Bisset, who on August 12th, 1807, had been led with others to organise the A.P.F.S. For nearly fifty-three years he lived to see the growth of the work from its small beginnings to a yearly income of £2,000 and to the help of 1,780 aged saints.

He died on April 2nd, 1859. He had been a minister of the Gospel at Stoke Newington, Welwyn, Hertford, and Stevenage, and an afternoon preacher at Salem Chapel, Hitchin.

SPURGEON ON GOD'S SOVEREIGNTY

"If there is one doctrine in the world which reveals the enmity of the human heart more than another it is the doctrine of God's sovereignty. Men will bear with you unto that word, but when they hear the LORD's voice saying, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,' they gnash their teeth and call the preacher an Antinomian, a High Calvinist, or some other hard name. They do not love God except they can make Him a little God; they cannot bear for Him to be supreme, they would take His will away from Him and set up their own will as the first cause."—C. H. Spurgeon, Sermon 1045.

REVIEWS

MR. WALTER C. BREHAUT (GUERNSEY)

It is just over three years (May, 1956) when Mr. Walter C. Brehaut (Guernsey) sent us his "first attempt at publication." It was "*The Story of My Conversion*," which he described as his "humble testimony to the saving Grace of God, Whose sole glory I seek."

Since then there have appeared :

"How I learned the doctrines of Sovereign Grace" (2nd edition);

"The Story of a Revival";

"The Triumph of Calvary";

"The Gospel, what it is and what it does" (2nd edition).

These papers are 8 pages each.

A sixth paper has just come—it is "*The Prodigal, or The Backslider's Return*." The parable is carefully and movingly expounded in its first setting. It is then put in the setting of a well-ordered Christian home today, in which the son of a godly father leaves the simple worship of the sound place of worship with its preaching of "the total depravity of the human heart, the sinfulness of sin, God's discriminating love and elective grace, absolute predestination, effectual calling, the need of a separated and holy life."

We leave it to our readers to read for themselves the return to the family and the old place of worship. "It is no longer drab-looking to him, it is a very Bethel, the house of God, the Gate of Heaven."

The paper closes with some heart-searching remarks on backsliding and a moving personal word.

The paper can be obtained (as the other five papers) from Mr. Walter C. Brehaut, Le Planel, Torteval, Guernsey. The price is 4d. post free, or 12 copies for 2/- post free. The paper is worthy of circulation.

BANNER OF TRUTH TRUST

We have received from The Banner of Truth Trust (78B Chiltern Street, London, W.1—telephone HUNter 1417) four further books :

Revival Year Sermon (C.H. Spurgeon), 6/-;

Systematic Theology (Louis Berkhof), 25/-;

Lectures on Revivals of Religion (Wm. B. Sprague), 15/-;

The Ten Commandments (Thomas Watson), 8/-.

These are valuable books, and we hope to make further extended notice of them. The 1959-60 Publications List is very impressive.

A BAPTIST CONFESSION OF FAITH

Mr. E. J. Harmer, 47 Albion Road, Tunbridge Wells, Kent, has republished "The Baptist Confession of Faith" of 1689 as a private venture for a small group of Baptists who are convinced that it has a message for the present generation. It is entitled "*Things most surely believed among us*" (54 pp. and cover, price 1/6, postage 4d.).

It was first compiled in 1677, drawing much of its inspiration from the Westminster Confession. Because of persecution the compilers did not subscribe their names then, but eleven years later they felt able to do so. We notice among them Andrew Gifford (Bristol, Fryars) and Thomas Vaux (Broadmead).

It was reprinted by C. H. Spurgeon in 1855. It covers the general range of the Doctrines of Grace—God's Decree, God's Covenant, Christ the Mediator, Effectual Calling, Justification, Saving Faith, Repentance unto Life, the Perseverance of the Saints, etc.

THE REFORMATION REVIEW

The International Council of Christian Churches publishes quarterly as its official organ *The Reformation Review* (14/- per annum, Mr. George H. Fromow, 9 Milnthorpe Road, Chiswick, London, W.4).

The European Evangelical Conference is announced to be held in Oslo, Norway, July 23-28, 1959. There will be addresses and papers by Dr. David Hedegord, Dr. Carl McIntyre, Mr. Norman Porter (Belfast), and several Continental leaders. The subjects include "The Authority of the Bible," "The Historical Reliability of the Old Testament," "Evolution and the Authority of the Bible," and similar topics.

This information is given in the April, 1959 issue, which has articles by Mr. George H. Fromow (The Doctrine of God our Saviour), the Rev. G. N. M. Collins (The Reformed Message in the World of Today), Christ and His Cross (Bishop D. A. Thompson), and others.

GROVE CHAPEL PULPIT

The *Grove Chapel Pulpit* (Minister, The Rev. A. A. Campbell, B.A.) for April, 1959, contains in "The Pulpit Today," a message on "The Goodness of God" (Exodus 33 : 19).

The main part of the issue is a commentary on "Effectual Calling" (Westminster Confession of Faith, Sections I, II, III). The final page of the twelve pages is given to the "How Long" Psalm (Psalm 13).

Enquiries can be addressed to Mr. M. Cross, 49 Mundania Road, London, S.E.22.