

THE GOSPEL MAGAZINE

"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD."

"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

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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.

ASSURANCE IN GOD.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—
Rom. 8 : 32.

THE Epistle to the Romans has always been the joy and delight of the Lord's people who have been born again in Christ. Some of the Reformers urged their flocks to read it incessantly, and even to learn it by heart. How often we turn to its pages, and what blessed truths and promises it gives! Luther called the eighth chapter of the Epistle "the masterpiece of the New Testament." I once had a leaflet entitled "How and when to read your Bible," and the first item was "When cast down, read Romans 8."

In the closing passage of chapter eight we are given the complete provision which the Lord has made for His children. The section Rom. 8 : 31-39 speaks of five great blessings:

1. *Complete protection* (verse 31)—“If God be for us, who can be against us?”
2. *Complete provision* (verse 32)—“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”
3. *Complete vindication* (verse 33)—“Who shall lay anything to the charge of God’s elect?”
4. *Complete pardon* (verse 34)—“Who is he that condemneth?”
5. *Complete preservation* (verse 35)—“Who shall separate us from the love of Christ?”

Notice that these great blessings are put *in the form of a question*. This interrogative form is employed to express the strongest affirmation possible. There is absolute security in God’s love for His people.

I.

Our first enquiry must be, *For whom are these blessings intended?* They were designed for the people described in the context and in the epistle as a whole. “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son. . . . Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified” (verses 29, 30). In the verse previous to this they are described as “them that love God, them who are the called according to His purpose” (verse 28). If we go back to the beginning of the Epistle, we find that they are described as “the called of Jesus Christ” and “beloved of God, called to be saints” (1, 6, 7). So there is a people to whom these wonderful blessings are given, and Paul, including himself with them, says “us all.” This will include the weakest, the most trembling, the most fearful of God’s people—none is left out who, by Divine mercy and grace, answers to the description.

II.

The *basis of the assurance* of complete provision is God’s own action with respect to His Son—“He that spared not His own

Son, but delivered Him up for us all" (verse 32). The Father did not spare His own Son—He did not abate anything, did not keep Him back from death, did not show pity.

Compare with this the statement in Isaiah 53 :

" But He was wounded for our transgressions,
He was bruised for our iniquities :
The chastisement of our peace was upon Him;
And with His stripes we are healed.
All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.

Yet it pleased the Lord to bruise Him;
He hath put Him to grief :
When thou shall make His soul an offering for sin,
He shall see His seed,
He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.
He shall see of the travail of His soul,
And shall be satisfied." (Isa. 53 : 5-6, 10-11).

The terms used in Romans 8 : 32 go back to the record in Genesis 22 of Abraham's sacrifice of his son Isaac. " Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering " (Gen. 22 : 2). " Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me " (Gen. 22 : 12). This gives us the thought of the expression. As Abraham spared not his own son, his only son, his son whom he loved, so God *spared not* His own son, but *delivered Him up*. God withheld not His own Son.

" *He delivered Him up.*" He delivered Him up to death. As it is said earlier in the Epistle, He " was delivered for our offences " (Rom. 4. 25). He was " delivered by the determinate counsel and foreknowledge of God " (Acts 2 : 23).

Hence we can say :

From whence this fear and unbelief?
 Hath not the Father put to grief
 His spotless Son for me?
 And will the righteous Judge of men
 Condemn me for that debt of sin,
 Which, Lord, was charged on Thee?

In the statement in Romans 8 : 32 emphatic expressions are crowded together. Distinct stresses are seen in the original Greek which do not all appear in the English translation, and it is worth while for us briefly to mention them. With the opening words "*He that*" there is a particle which as Bishop Moule said, "*underlines the pronoun*" (Bengel also noticed the sweetness of exultation which this particle conveys). It is *the very same* God who did not spare His own Son who freely gives us all things. Similarly, there is a stress on the reference to the Son—it was *His own* Son whom He spared not. It was not an adopted son, but His own Son, One of His own essence and nature, the Son of His love. Further, there is stress on the verb chosen—He "*spared not*" His own Son. How amazing! He withheld Him not from suffering and death. He spared us, but did not spare His Son.

III.

Now we come to the essence of the argument. "*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*" "Wonderful how!" exclaimed Bishop Moule. Can it ever be possible that He will not provide? This is the ground of confidence of the children of God. If God has given His Son to death for them, He will not fail to give all things needed. If God has done the greater thing, He will not leave the less undone—He will never withhold the things necessary to the full blessedness and final security of His children. An earthly father, though evil, knows how to give good gifts to his children : much more the Father of His children will give the Holy Spirit to them that ask Him (Luke 11 : 13). Having begun the good work in them He will complete it to the day of Christ

(Phil. 1 : 6). "He hath said, I will never leave thee, nor forsake thee. To that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13 : 5, 6).

It is "*with Him*" (with Christ), because He is the Head of His people. There is a blessed union between Christ and His people. This union goes back to eternity, when they were chosen in Christ. There was union in the death of Christ—when He died, they died in Him. There was union in the resurrection of Christ—when He rose, they rose. It was efficacious union, and the Lord's born-again people are to reckon themselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6 : 11).

'Twixt Jesus and the chosen race
Subsists a bond of sovereign grace.
That hell, with its infernal train,
Shall ne'er dissolve nor rend in twain.

He will "*freely give.*" All things are of His grace. They could never have been merited by them. No obligation could rest upon God to bestow. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5 : 8). And this grace is such that He not only gave His Son, but all things with Him. There is no place for any merit of our works. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk *without money and without price*" (Isaiah 55 : 1).

"*All things*?" The child of God asks how it can be true that He that spared not His Son can with Him also freely give us *all things*. The reference is to the blessings mentioned in the passage—foreknowledge, predestination, calling, justification, glorification (verse 29). He works "all things together for good to them that love God, to them who are the called according to His purpose" (verse 28). The "*all things*" which He gives are those needful for our welfare and eternal salvation. God will not forsake His children. He will keep them unto the end. Having given His own Son to die for them, He with Him gives all the less mercies needful for their salvation. "*All things are yours*" (1 Cor. 3 : 22).

May writer and reader be enabled by the leading of the Holy Spirit to rest upon this gracious and all-satisfying assurance.

W. D. S.

Pilgrim Papers.

WELLSPRINGS.

THE INHERITANCE OF THE SAINTS IN GLORY.

"Blessed be God and the Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter 1 : 3-4.

AND this is the language of Peter, the much forgiven Peter, the man who had declared that "though all men forsake Thee, yet will not I," and then thrice denied his Lord and Master! But, oh, when the Lord "turned and looked" upon His poor fallen servants what tears were shed, what bitter, sorrowful tears those were, what godly contrition and true repentance!

I recall, as I write a heart-breathing of dear J. A. (known in these pages as "Follower-On"), who wrote me a sweet little poem for my Christmas gift, and needless to say how greatly I valued it. The verse referred to was as follows:

"Although my love be not like Mary's,
Although with Thomas I decline,
Thine is love that never varies,
Didst Thou not on Peter shine?
Be his tears and true repentance mine."

And thus we are led to meditate upon the sweet passage before us of the inheritance of the Saints in Glory. What riches there are folded up, as it were, in every word of this precious ascription of what lies before the Saints! They are heirs of glory, through their dear Redeemer's love and blood, to an inheritance that is without alloy—it is "*incorruptible, undefiled, and that fadeth not away, and reserved in Heaven.*" Reserved for whom are all these riches? For His "*kept*" ones. As I write that word I recall how a dear man of God many years ago, who used to worship with us in the hallowed Sanctuary, always answered to any kindly enquiry, as regarded his health or circumstance, by that one word **KEPT**! And how comprehensive it was! What a tender acknowledgment from the Lord's dear humble servant of the one and only way of pursuing the Heavenly journey—**KEPT**! How truly are God's people prepared people for a prepared place, a kept people for a kept inheritance! Oh! the blessed certainty of it. No contingency, no failure, no disappointment for the least of all His saints.

"They *shall* come to His glorious fold
Whom He ordained to save of old."

And, when the great Shepherd of His sheep counts them up before His Father's Throne, He will be able to say: "Of them whom Thou hast given Me, I have lost none—not one." The great Shepherd of His sheep goes after a lost, straying one *until He find it*, and then, oh! with what rejoicings does He bring that straying, lost one home! There is both saying and singing at that great company, for the angels can only *say* what the redeemed *sing*.

In my much valued Selection of Hymns by the late W. Gadsby, I find one on the subject under our present meditation, and it is headed "*Gospel Magazine*," 1796. I would like to reproduce it here for the benefit of any who may not have a copy of those hymns at hand.

"In heaven my choicest treasure lies,
My hopes are placed above the skies;
'Tis Christ, the bright and morning Star,
Draws my affections from afar.

That my anxious mind were free
From this vile tenement of clay,
That I might view the Immortal Word,
And live and reign with Christ my Lord.

Then should I see, and feel, and know,
What 'tis to rest from sin and woe,
And all my soul be tuned to sing
The praises due to Christ my King.

Hail! blessed time! Lord, bid me come
And enter my celestial Home,
And drown the sorrows of my breast
In seas of unmolested rest."

That dear, unknown to us, writer has been enjoying that Heavenly bliss for long years before us who followed after, but who have the *certainty* of it as surely as he now enjoys it, with all the redeemed around the Throne, in their purchased "inheritance, incorruptible, undefiled and that fadeth not away," which is, assuredly and without fail or contingency, to be the glorious inheritance of every one of the Lord's kept ones. Oh what a golden word is that little one before us of only four words, yet of Eternal significance: KEPT.

R.

Wayside Notes

A QUIET MIND

WHEN it is used slowly and in faith, some of us find a blessing in the Collect of the 21st Sunday after Trinity. This is what it says :

“Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind.”

A quiet mind ! What a helpful thought !

But, as we get older and face many trials, temptations and difficulties, it is not easy (we think) to have such a mind. What does it mean ? And how does it come ? And what difference does it make ? Isaiah 30, verses 15 to 18, may enable us to understand it. God's people, Israel, had not learned the secret then, and God speaks to them :

“Thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength, and . . . (and what?) and ye would not ! ”

Of course, Israel wanted this quietness and confidence, but it was to be a quietness and confidence of their own devising—a quietness and confidence made by their own power and cleverness. What happened ?

God speaks again :

“Therefore, will the Lord wait ! ”

How touching that is ! God will wait until they are willing to learn His way. “*Blessed are all they that wait for HIM.*”

There must be, then, a double waiting. When Israel—when you and I—are willing to believe in the confidence and quietness *He* gives in His own time and in His own way—there will be this blessing.

“When *HE* giveth quietness, who then can make trouble ? ” (Job 34 : 29).

Yes. That is the first step the Holy Spirit enables us to take. He makes us willing to receive and believe in God's way to quietness and confidence—not in our own efforts; and oh, what a blessed change this brings to the soul by the Holy Spirit's guidance.

“For God has not given us the spirit of fear; but of power, and of love, and of a soul mind.”

“When some sweet promise warms our heart

And cheers us under every care,

It is the Spirit's gracious part

To take that word and fix it there.”

H. A. L.

Our Young Folks' Page.

THE QUEEN'S NAME : ELIZABETH.

IN this month of June, we are all thinking mainly of the Coronation, and as the great day draws near, our hearts are filled with loyal love to our gracious Queen. We all long and pray that she may have a peaceful and prosperous reign, ruling over her faithful subjects for a great many years, in health and happiness. And, beyond all these good wishes, we covet earnestly for her the best gifts—that she may be filled with the Holy Spirit, that she may rest all her hopes of salvation on the merits of the Lord Jesus Christ, and that she may at last receive the crown of righteousness, laid up for all those who love His appearing.

Our gracious Queen Elizabeth! What a beautiful name it is. We like it all the better because it is her mother's name : the Queen Mother can never lose her place in our hearts, and many of our thoughts and prayers will be for her on this day of crowning, full of memories as it must be. Let us look into the meaning of this name, borne by two such illustrious ladies to-day, and by many other good and famous women.

Elizabeth is Hebrew in origin. The first part, the *El* syllable, is the holy Name of God Himself. It often comes into the names of people in the Old Testament. *Eliezer* of Damascus, Abraham's steward, has a name which means "God my help"; *Elijah* means "God Jehovah"; *Elimelech*, "God the King"; *Eliphaz*, "God is my strength"; *Elisha*, "God my salvation." There are many others with the same root. When you come across them in your reading, remember that God is in these names.

The other part of the name Elizabeth is interesting too. You might imagine that it had something to do with "Beth," as found in Beth-shemesh, Bethlehem, and many other Bible place-names. But it is not related in any way to this root. To find out what it does mean, let us first discover how many "Elizabeths" there are in the Bible.

The "Elisabeth" we know most about was the wife of Zacharias, the priest. The physician, Luke, tells her story in the first chapter of his Gospel. All the priests were descended from Aaron (and therefore from Levi), but they sometimes married women out of other tribes. In this case, Elisabeth too was a daughter of Aaron. Both husband and wife were among those who feared the Lord and

called upon His Name, and who constantly obeyed His commandments. It was a sorrow to these two that they had no children, and as the years went on, it became increasingly unlikely that a baby would be born. But, though they were already too old to expect a little one, it seems that Zacharias went on praying. For one day in the course of his priestly duties in the Temple, Zacharias was startled by the appearance of an angel, who told him that his prayer was heard, and that a son was to be born to his wife Elisabeth. That holy promise was fulfilled. Elisabeth, old though she was, became the thankful mother of the great prophet John, the one who was the forerunner of the Saviour Himself.

You will notice that I have spelt the name of John's mother with an "s," instead of with the "z" we use now. Names often get slightly altered as the centuries pass. Zacharias, for example, is the same name as Zechariah in the Old Testament. Therefore you need not be surprised to hear that there is another Elisabeth in the Bible, but with a little difference in the form of the name. Hundreds of years before the birth of John the Baptist, Aaron, the elder brother of Moses, took a wife from the tribe of Judah. Her name was *Elisheba*. This name is indetical with its later form *Elisabeth*. The mother of John, herself of the daughters of Aaron, was thus descended from his wife Elisheba, and may have been named after her.

From this older form of the name, we can discover the meaning. The *sheba* part means *oath*. We find it, for instance, in Beer-sheba, the well of the oath. Originally, I believe, *sheba* meant *seven*, but it came to mean *oath*, because seven things were generally used to confirm an oath.

Thus the name Elizabeth means "The God of the Oath." With the solemn service of the Coronation about to take place, we are reminded that our Queen will take the Coronation Oath. She will promise then (among other things) to "maintain the Laws of God and the true profession of the Gospel"; also to the utmost of her power to maintain the Protestant Reformed Religion. May God give her grace to perform these solemn undertakings!

But far transcending any oath that Kings or Queens may take, is the Oath to which the name *Elizabeth* refers. For the coupling of the Holy Name of God with the Oath implies a reference to His own Oath or Covenant. Under the Old Covenant come the promises made to Adam, to Noah, to Abraham, to David and to his descendants. When Zacharias the priest was praising God after the birth of his promised son, he spoke of God's "holy covenant, the oath which He swore to our father Abraham." Perhaps he was reminded, as he said that, of the meaning of his wife's name—*Elisabeth*! Zacharias saw that his boy John was to go before the

Lord Jesus Christ to prepare His way, the way of salvation by the remission of sins, the way of light and peace. This is indeed the New Covenant of which the ~~Lord~~ spoke through the prophet Jeremiah; for He promised that He would write His law in the hearts of His people, that He would forgive their iniquity, and remember their sin no more. All this was fulfilled in the coming of the Lord Jesus, the Seed of Abraham, the Son of David, Who was once offered to bear the sins of many. If you know anything about your own sinfulness, your own helplessness to save yourself, how thankfully you will learn that there is hope even for you! What strong consolation there is for us who have fled for refuge to know that the Oath and Covenant of our God is something which can never be broken, and which must be fulfilled.

Of all these glorious things, let the name of our gracious Queen Elizabeth remind us!

DAMARIS.

THE CORONATION.

FOR God's rich blessing on our Queen and land
In this auspicious hour we kneel and pray;
We bow submissive to His guiding Hand,
And vow with her that we will walk His way.
We trust that He who gave to us a King
Who served His God so faithfully and well,
Will keep our Queen beneath His sheltering wing
And machinations of her foes will quell.
Our hearts and minds to-day we dedicate
To serve our God, our country and our Queen,
And may His Spirit keep us consecrate
For what in Holy Scripture we have seen.
For blessing we depend on God alone;
Only His arm can keep secure our throne.

T. PITTAWAY.

Rodden Rectory, Frome, Somerset.

STRICT BAPTIST CHAPELS.

THERE has just been issued by Mr. R. F. Chambers, Secretary of the Trinitarian Bible Society, Volume I of "The Strict Baptist Chapels of England." This volume deals with the chapels of Surrey and Hampshire. The book is beautifully got up, with 56 illustrations picturing every existing chapel in the two counties surveyed. We hope to review the book in a subsequent issue. The price is 9/6, postage 6d., from R. F. Chambers, 75, Warwick Road, Thornton Heath, Surrey.

Protestant Beacon.

ROWLAND TAYLOR, MARTYR, 1555.

ONE OF THE BRAVEST OF THE ENGLISH MARTYRS.

AMONG the many who suffered by the flaming torch in the reign of Mary, was Rowland Taylor, of whom we have the most honourable mention in the annals of Protestant history, as being a peculiarly eminent character.

His candle was not hidden under a bushel, it gave light openly; and his steady and public adherence to truth procured him the notice of Thomas Cranmer, who evidenced his approbation by having him to reside at Lambeth Palace; and he enjoyed for some time the felicity of dwelling under the same roof with that firm friend of the Reformation.

APPOINTED TO HADLEIGH, SUFFOLK.

The living of Hadleigh, in Suffolk, became vacant, and, through the interest of Cranmer, he was presented to the benefice. The people of Hadleigh were not strangers to the truth, having been privileged with the preaching of that laborious servant of Christ, Thomas Bilney, through whose instrumentality God was pleased not only to give them an appetite for, but faith to receive, the good word of grace. It is recorded to their honour that they were learned in the Scriptures, and their conduct bore a testimony to its divine influence. They made a practice of instructing their children and servants in the knowledge of Christ, training them in the nurture and admonition of the Lord. This practice so signalized them, that it is said the majority of them were remarkable for their piety; which was exemplified in their holiness of life and conversation; and this was the best evidence to prove that the Word of God came not only in word, but in the power of the Holy Ghost.

Among his people, Rowland Taylor was received with much pleasure; and by the faithful discharge of his pastoral office, in his tenderness to the sick, his benevolence to the poor, his zeal in preaching, added to his exemplary conduct, he so endeared himself to them, that a mutual affection existed between pastor and people, and continued during the reign of Edward VI.

OPPOSES THE MASS.

Very early in Mary's reign, the tranquillity of this happy parish was interrupted by two parishioners, who, thinking to please those who were coming into power, determined to have the popish mass performed in all its superstitions, in Hadleigh church, without the

consent of Rowland Taylor, and they invaded his privileges so far as to have an altar erected in the chancel, for their abominable purpose. One, John Awerth, minister of an adjacent parish, was engaged to perform the idolatrous service. Taylor, filled with warmth, challenged him with daring to enter and pollute his church, and attempt to poison Christ's flock with the abominations of popery; and commanded him instantly to depart. But Taylor's enemies overcame by force, and wrote to the bishop, laying charges against him.

SUMMONED BEFORE BISHOP GARDINER.

The result of the incident in Hadleigh church was a summons from Gardiner, to appear before him in London without delay. This summons he promptly obeyed, and left Hadleigh, never to return until the day of his death. The first interview with Gardiner is thus described by Foxe:—

"Now when Gardiner saw Taylor, according to his common custom, he reviled him, calling him knave, traitor, heretic, with many other villainous reproaches. All this Dr. Taylor heard patiently, and at last said, 'My lord, I am neither traitor nor heretic, but a true subject, and a faithful Christian man; and I am come according to your commandment, to know what is the cause why your lordship hath sent for me.'

"Then said the bishop, 'Art thou come thus, villain? How darest thou look me in the face for shame? Knowest thou not who I am?'

"'Yea,' said Dr. Taylor, 'I know who you are; you are Dr. Stephen Gardiner, bishop of Winchester, and Lord Chancellor, and yet but a mortal man. If I should be afraid of your lordly looks, why fear you not God, the Lord of us all? How dare you for shame look any Christian man in the face, seeing you have forsaken the truth, denied our Saviour Christ and His Word, and done contrary to your oath-taking? With what countenance will you appear before the judgment-seat of Christ, and answer to your oath made first to Henry VIII, and afterward to Edward VI, his son?'

The interview terminated as might have been expected. Taylor was committed to the King's Bench prison. On hearing his committal, he kneeled down, and holding up both his hands, said, "Good Lord, I thank thee. From the tyranny of the Bishop of Rome, and all his detestable errors, idolatries, and abominations, good Lord, deliver us. And God be praised for good King Edward."

IN PRISON.

Rowland Taylor lay in prison for two years, and spent most of his time in prayer, reading the Scriptures, and writing. He was pronounced a heretic because he defended the marriage of priests,

and denied the doctrine of transubstantiation. As J. C. Ryle said : "Never let it be forgotten in these days, that the denial of any corporal presence of Christ's Body and Blood in the elements of bread and wine at the Lord's Supper, was the turning-point which decided the fate of our martyred Reformers. If they gave way on that point they might have lived. Because they would not admit any corporal presence they died. These things are written for our learning."—(*Light from Old Times*, p. 126, *Fifth edition*).

DEGRADED AND CONDEMNED.

Upon the last day of January, 1555, Taylor was brought before his unjust judges, who, perceiving his steadfastness in the truth, and finding it impossible to turn him aside to their inclinations, sent him to the Clink prison in Southwark, to remain till night, when they removed him privately to the Compter, in the Poultry.

After lying in his new abode for about a week, the Bishop of London came with others, for the purpose of degrading the good man, the Bishop bringing with him the popish vestments used at the celebration of the Mass. When the Doctor came before him, the Bishop endeavoured to persuade him to return; but he met him with a reply, that the Doctor wished him and his adherents would turn to Christ; but as for him, he would not turn to Antichrist. The Bishop informed him that his business was to degrade him. The Bishop in great wrath pronounced his curse upon him. To which Dr. Taylor said : "Though you curse, God doth bless me. I feel the wrongs ye have done to me in your violent dealings, and I pray God to forgive you; but from the tyranny of the Bishop of Rome, and his detestable enormities, Good Lord deliver us."

MARTYRDOM AT HADLEIGH.

He left the city of London, with a good hope of shortly making a triumphant entrance into the city of the New Jerusalem above, from whence he was no more to go out, but eternally to behold the face, and enjoy the favour, of God. The Sheriff of Essex took him in charge, and conveyed him, on horseback, towards the place appointed for him to bear testimony to the truth of God, by shedding his blood in defence of it.

On entering his parish, he was saluted by many recipients of his liberality, being a man rich in alms, devoting much of his income to the wants of the needy. The streets of Hadleigh were lined, on both sides, with sorrowful hearts and weeping eyes. As he passed the almshouses, he distributed a part of the money he had, to the poor; and when he came to the last, he enquired if the blind man and woman, who had lived there, were still alive; being

informed that they were, he threw all he had remaining, in at their window; and rode on to Aldham Common, the place from whence he took his departure, from this vain world, to a brighter and better above.

HIS LAST WILL AND TESTAMENT.

"I say to my wife, and to my children: The Lord gave you unto me, and the Lord hath taken me from you, and you from me; blessed be the name of the Lord. I believe they are blessed which die in the Lord. God careth for sparrows, and for the hairs of our heads. I have ever found Him more faithful and favourable, than is any husband or father. Trust ye therefore in Him by the means of our dear Saviour Christ's merits: believe, love, fear, and obey Him: pray to Him, for He hath promised to help. Count me not dead, for I shall certainly live, and never die. I go before, and you follow after, to our long home. I go to the rest of my children, Susan, George, Ellen, Robert, and Zachary: I have bequeathed you to the only Omnipotent.

"I say to my dear friends of Hadley, and to all others which have heard me preach, that I depart hence with a quiet conscience, as touching my doctrine, for which I pray you thank God with me. For I have, after my little talent, declared to others those lessons that I gathered out of God's book, the blessed Bible. Therefore if I, or an angel from heaven, should preach to you any other gospel than that ye have received, God's great curse upon that preacher.

"Beware for God's sake that ye deny not God, neither decline from the word of faith, lest God decline from you, and so ye do everlastingly perish. For God's sake, beware of Popery; for though it appear to have in it unity, yet the same is vanity and Anti-Christianity, and not in Christ's faith and verity.

"Beware of sin against the Holy Ghost, now after such a light opened so plainly and simply, truly, thoroughly, and generally, to all England.

"The Lord grant all men His good and Holy Spirit, increase of His wisdom, condemning the wicked world, hearty desire to be with God and the heavenly company, through Jesus Christ, our only Mediator, Advocate, Righteousness, Life, Sanctification, and Hope. Amen, Amen. Pray, pray.

"Rowland Taylor, departing hence in sure hope, without all doubting of eternal salvation, I thank God for my Heavenly Father, through Jesus Christ my certain Saviour. Amen. February 5th, 1555.

"The Lord is my light and my salvation, whom then shall I fear?—*Psalm* 27: 1.

"God is He that justifieth: who is he that can condemn?—*Romans* 8: 33-4.

"In thee, O Lord, have I trusted; let me never be confounded.
—*Psalm 31 : 1.*"

HIS DOCTRINAL CALVINISM.

Toplady writes as follows regarding Rowland Taylor :—

"That this eminent messenger and martyr of Christ was one who rightly divided the word of truth, the following short extracts will suffice to show. His judgment was, that the Mediator died for those only who are endued with faith : 'Christ gave Himself,' said he, 'to die for our redemption upon the cross; whose body, there offered, was the propitiatory sacrifice, full, perfect, and sufficient unto salvation, for all that believe in him.'

"He held the doctrine of assurance, and no wonder; for God had favoured him with the gift itself. All assurance of salvation, not grounded on certainty of perseverance, is, in the most superlative degree, baseless, contradictory, and enthusiastic. But this good man's assurance was not thus built on a bubble. 'I am,' said he, 'unmoveably settled upon the rock : nothing doubting, but that my dear God will perform and finish the work that He hath begun in me and others.'

"I will only add a judicious remark of his, concerning justification : 'Abraham's justification by faith, by grace, by promise, and not by works, is plainly set forth, both in the Epistle to the Romans, chap. 4, and to the Galatians, chap. 3. After Abraham's works of obedience, in offering up his son so long after his justification, must needs be taken as a fruit of a good tree, justifying before men, and not of justification before God : for then had man (i.e. man would then have somewhat) to glory in; then did Christ die in vain.'

"Now, as men, by the gospel scheme of salvation, have nothing to glory in, nothing to boast of, nothing to rest upon, but the grace of God and the Messiah's obedience unto death; it follows that man cannot be justified in the sight of God, by their own works, neither in whole, nor in part : since, if they could, they would have something else to glory in, besides that grace and imputed righteousness, which the Scripture avers, are the only basis of a sinner's justification."—(*Toplady's Works, Vol. II, pp. 28-29, 1794*).

Thus in Rowland Taylor, died one of the bravest of the English martyrs. An old stone still marks the spot where he was burned, in the midst of an enclosed field, which once formed part of Aldham Common. It bears the inscription :

" 1555

DR. TAYLOR,

in defending that which was good, at this place
left his blood."

F. C.

Miscellaneous Papers

GROWTH

THE last few weeks have been remarkable for growth in nature. Growth is a matter of primary interest. Do we grow in grace and in the knowledge of our Lord Jesus Christ? Time flies, life ebbs and the day draws nearer when realities will be tested. Then it will be seen whether we have built on the rock or on sand.

REALITY OF GROWTH.

No believer grows in safety, acceptance with God or security. He can never be more justified, pardoned, forgiven and at peace with God than at the moment he believes. Justification is a finished, perfect and complete work.

Peter (2 Peter 3 : 18) speaks of increase in the degree, size, strength, vigour and power of the graces the Holy Spirit plants in the believer's heart. Thus his sense of sin becomes deeper, faith stronger, hope brighter, love deeper and spiritual mindedness more marked.

Growth is the best evidence of spiritual health. It is the way of happiness. God has wisely linked together our comfort and our increase in holiness.

MARKS BY WHICH GROWTH IS KNOWN.

1. *Increased Humility.* A man who grows feels his own sinfulness and unworthiness more every year and is ready to say as Job, "I am vile"; and Abraham, "I am dust and ashes"; and Jacob, "I am not worthy of the least of all Thy mercies"; as Isaiah, "I am a man of unclean lips"; as Peter, "I am a sinful man, O Lord"; as Paul, "The chief of sinners of whom I am chief." The riper for glory the Christian is the more is he like ripe corn, with his head hanging down. The brighter and clearer the light is the more he sees his own shortcomings.

2. *Increased faith and love to our Lord Jesus.* Though he saw much in the finished work of Christ when he first believed, as he grows he sees increasingly that "Christ is all."

3. *Increased holiness in life and conversation.* Meaning more dominion over the world, flesh and devil; more care over temper, words and actions; watchfulness over conduct, and a striving to be conformed to the image of Christ.

4. *Increase of charity.* A growing soul is more full of love every year to all, especially other Christians. The disposition to do kindnesses, to take trouble for others, to be generous, tender-hearted, considerate and sympathising increases. There is *no surer sign of backsliding than a readiness to find fault*, to pick holes and to look for the weak points in others.

5. *Increased zeal* in trying to do good to the souls of others. There will be a greater interest in the salvation of sinners, and an increasing concern that the Gospel be preached in all its fullness. There will be an increasing realisation of the importance of united prayer.

MEANS THAT MUST BE USED.

Growth is God's gift. "Every good, and every perfect gift is from above." God works by means. Growing souls use means as :

1. *Private means of grace.* The reading of Holy Scripture, prayer, meditation, self-examination. We live amid great activity, yet the scriptural injunction is, "Be still and know that I am God."

2. *Carefulness in the use of public means of grace* and an increasing desire to unite with other Christians in regular praise and prayer, attending to the preaching of the Word, and in remembering the dying love of the Lord Jesus in the Lord's Supper.

3. *Watchfulness over conduct in the little matters of life*, as our tempers, tongues, the employment of time. When a tree begins to decay at the root or heart, the mischief is first seen at the extreme end of the branches. The little straw shows which way the wind blows.

4. *Caution over the company we keep.* We catch the ways and tone of those we are with. Disease is infectious but health is not.

5. *Habitual communion with our Lord Jesus Christ.* As between the bride and the Heavenly Bridegroom, the Head and members, Physician and patients, Advocate and clients, Master and scholars, Shepherd and sheep—a constant closeness. This is the life by faith in the Son of God Paul spoke of. This is the experience, "For me to live is Christ," the great Apostle knew.

To those who know nothing of this growth : remember He Who called Lazarus from the grave has not changed. He Who commanded the widow's son at Nain to rise can do great things for needy souls.

To those who grow : growth is the very reason why you do not recognise it. Like Moses coming down from Mount Sinai from communion with God, their faces shine, and, like Moses, they are unaware of it.

BREAD AND WINE.

IN days gone by it was the custom (with the young at least) to seek refreshment, not through the medium of chariots which ran like the light and jostled each other in the broad ways, and raged in the streets (Nahum 2 : 4), but by walking along byways—in woods, by brooks of water, or through fields of ripening corn. In case of the last-named surrounding what a joy it was to remember that the Lord says in Deuteronomy 23 : 25 : “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle into thy neighbour’s standing corn.” No let or hindrance was given—no condition—it says : “Thou mayest.” We could not even plead hunger, as the disciples could, when similarly placed. There was no one to tell us that Moses was addressing the Jews. Even then, we could have replied : “Is God the God of the Jews only; is He not also of the Gentiles? Yes of the Gentiles also.” No farm labourer appeared to assert the right and claim of his master. So we might pluck the wonderful ears—share a first-fruit of the coming harvest—and think of the Bread of God which came down from heaven. But we might not “put a sickle to it.” It was not for us to carry away, as it was not ours to produce; we had not rained on it, it was not our sun that cherished, our labour that tended it, our patience that waited for it—so we could but rejoice in the good that God gave us—freely.

The verse previous, Deut. 24 : 24, gives a similar permission with a corresponding restriction : “When thou comest into thy neighbour’s vineyard, then thou mayest eat grapes—thy fill, at thine own pleasure, but thou shalt not put any in thy vessel.” Was Paul so delighting in the abundance when he said he was full of comfort, full of joy in God, drinking of the love of God that he had come into, in the vineyard of his neighbour the Gentile? Christ was the true Vine, His Father the Husbandman; and who, nourished with the Bread of God and the Wine of everlasting, could but say : “Not unto us, not unto us, but to Thy Name give the glory.” Of *glory*, they could put *none* in their vessel.

FOLLOWER-ON.

NEWS FROM SPAIN.

WHILE our Christian friends were at Divine service on February the 1st last, at the chapel in Carnicer Street, Madrid, seven policemen interrupted the service and demanded to see the permit for holding such a meeting. The minister explained that he had applied four times for a permit to hold religious services. As he had received no answer, he considered the statement made by the Spanish Minister of Foreign Affairs a few months earlier, "The Protestants are formerly guaranteed by the article 6 of the 'Fuero de los Espanoles' the necessary liberty for their religious beliefs and for the ceremonial worship," was sufficient.

The minister invited the police to stay for the communion service, so that they could see for themselves what kind of meeting was being held. The men agreed, and for the next 20 minutes they heard a clear message of the Gospel of Salvation through Christ before witnessing the Christians' participation in the Lord's Supper. The men of the church were then asked to go to the police station (one of whom is an employee at the American Embassy). The Commissary seemed to understand the reasonableness of the services, and agreed not to interfere with the services again before the permit was issued.

Yet, on February the 23rd, a fine of 500 pesetos was imposed upon our brethren and, as the policeman who brought the notice found them worshipping again in the chapel, he informed them that another fine would be coming. This second fine of 500 pesetos was imposed two weeks later, and with it a warning of trial in court for disobedience to the authority should the police find them holding another service.

Such is the situation of our Christian brethren, not in some unknown village in our beloved country, but even here in Madrid.

JOHN BUNYAN ON TEMPTATION IN PREACHING.

I HAVE also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart: and though I dare not say, I have not been affected with this, yet truly the Lord of His precious mercy, hath so carried it towards me, that for the most part I have had but small joy to give way to such a thing: for it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head under all my gifts and attainments; I have felt this thorn in the flesh, 2 Cor. 12: 8, 9, the very mercy of God to me.—"*Grace Abounding.*"

Obituary

MRS. STEVENS (Bristol).

Mrs. Elizabeth (Bessie) C. C. Stevens, of Bristol, passed forward on April 16th after eight weeks' illness. The funeral service in St. Mary-le-Port Church was attended by a large congregation. Mrs. Stevens exhibited to the end a firm and assured faith in the Lord Christ as her Saviour. "What a mercy," she often said, "that we are given to know Him!" She was a regular worshipper at St. Mary-le-Port Church, and was always to be found at the Prayer Meeting. She was versed in the Scriptures, and would always repeat a passage to which reference was made.

A favourite hymn, which she quoted before her passing and which was sung at her funeral, was Pennefather's "And may I really tread?" As we give it in full, we express our deep sympathy with Mr. H. F. Stevens, Churchwarden of St. Mary-le-Port, in his great loss.

And may I really tread
The palace of my King,
Gaze on the glory of His face,
And of His beauty sing?

I am not worthy, Lord!
Not worthy to draw near;
My feet are dusty with the way,
I hesitate—I fear!

"But wherefore tremble thus?
I washed thee clean and white;
I decked thee with salvation's robe,
Fairer than morning light!

"I hold thy hand in Mine,
And as I walk beside,
The pearly gates lift up their heads,
And for us open wide.

"They opened long ago,
Opened to let Me in,
When I, returning from the fight,
Had conquered death and sin.

"And they stand open still,
Open, my child, for thee!
Then enter in with joyfulness,
And use thy liberty."

Jesus! I will draw nigh,
And in the "secret place,"
Behold the beauty of my Lord,
And banquet on His grace.

—*William Pennefather, 1871.*

THE MISSES PORTCH.

Two aged sisters, Miss Maud Emma Portch and Miss Eveline Anna Portch, passed forward within a month of each other, the one on April 21st and the other on May 16th. Miss Maud Portch had been formerly a teacher of the St. Maryle-Port Lord's Day School and a reader of *The Gospel Magazine*. We express our sympathy in Christ with those who more nearly mourn their loss.

Sermons and Notes of Sermons.

THE PEACE OF THE GOSPEL

[By the Rev. W. H. Krause, of Dublin, 1853.]

"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."—John 14 : 27.

You will remember that these words are found in that comforting and gracious address which our Lord delivered to His disciples shortly before He was taken from them, in order to raise them above the scenes which they should pass through in this troublesome world, in order to stay their hearts upon Himself, and to lead them to nestle under His wing.

Considering the peculiar circumstances in which the disciples of our Lord were placed at that time, and all the conflicting thoughts that must have filled their breasts, these words must have dropped as a refreshing shower upon their spirits. They saw before them one bleak, deary prospect; but here was a promise which told them that they should not be forgotten, that He who was soon to be taken from them had left His people a precious legacy—"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."

THE GIFT.

Dear brethren, this subject of Christian peace has been brought before you over and over again from this place. I remember on one occasion dwelling at some length upon the last verse of the 16th chapter of this Gospel, where our Lord says, "These things have I spoken unto you that in Me ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world." Again, when the different parts of the Christian armour, as detailed in the 6th of Ephesians, were brought under your notice, we considered the word of direction to the people of God, that their "feet should be shod with the preparation of the Gospel of peace." On another occasion I spoke to you from the words—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." And I remember also bringing before this congregation the title given to the Lord Jesus Christ, "The Prince of Peace." But though the subject has been frequently brought before you, we trust the consideration of this passage may not be unprofitable, but that the Lord may enable us to bring out from it things new as well as old.

Our subject is the peace which belongs to the Lord's people—the peace which it is the privilege of the Lord's people to possess—the peace, mark you, which God's people *actually have*. The Scriptures of the New Testament, particularly the epistles, speak much of the assurance of this peace to the Church of God; they speak much of the evidences of it to the people of God, and of the influences which it exercises upon the hearts of God's believing people. From the distinction between this peace, and that which has the world for its source, it is evident that the peace here spoken of is inward and spiritual.

FALSE PEACE

Now, brethren, in a day like the present, when, as you are often warned, Christendom teems with false doctrine under the name of Christianity, it becomes us, who would be faithful watchmen over that portion of the vineyard which the Lord in His sovereignty, and in His providence, has committed to our care; it becomes us to anatomise the nature of false peace, and also to examine closely into the nature of true Christian peace. It is important that we should understand what is *not* the peace, and what *is* the peace which is here spoken of.

I shall mention some of the varieties of the false peace that are to be found amongst those who live under the light of Gospel truth, and who, from Sabbath to Sabbath, hear something of “the peace of God which passeth all understanding.”

There is, first, the false peace of *ignorance*. I mean that there are multitudes who have no acquaintance with Scripture truth; who are satisfied to take up any system of religion which may be presented to them by those with whom they come in contact from time to time. There is a kind of stupidity upon *this one point*, while men may be very shrewd, and very quick, and very clever in other things. This ignorance is spoken of under a variety of terms in Scripture. For instance, in the 6th of Isaiah, quoted in the 28th of Acts, there is a fatness of heart, a grossness of heart, a dullness of ears, a blindness of eyes, a kind of thickishness of understanding spoken of, as existing amongst those who lived under the light of Gospel truth. You remember on one occasion, after the Apostle Paul had been opening out with great clearness the testimony concerning Jesus, there were those present who were hardened and opposed to the truth; the Apostle tells them that this was the word written concerning them by Esaias the Prophet: “The heart of this people is waxed gross (or fat), and their ears are dull of hearing, and their eyes have closed.” There is widely spread on all sides a gross ignorance of religious truth. I do believe (and there is a day coming that will prove what I say) that there are

multitudes who glory in the name of Protestant, who are very ready to point the finger at what they call superstition in others, but who are totally unacquainted with the distinguishing truths of the Bible, of Christianity, of Protestantism, and, who, if they were on their dying beds, would be ready to receive any drug, any opiate, any charm that might be administered, in order to lull their souls into quiet.

There is another peace—it is that of *formal, mechanical religion*. It is a peace that people obtain by their diligent attendance upon ordinances; having gone through their routine of service very regularly, having read their chapter in the Bible, having said their prayers, having *told their beads* (if we may put it in that way), they are well satisfied.

Again, there is the false peace of *self-righteousness*. Brethren, this is a large field to travel over. There is not a chamber in the human breast in which self-righteousness has not made a lodgment, and it works in a variety of ways that people very little suspect. Sometimes in my ministerial walk, I charge people with self-righteousness; they are astounded—they speak of self-loathing—I tell them it is self-righteousness, and they are startled. Self-righteousness manifests itself in a variety of forms, sometimes in an active form. You meet with numbers of persons, who have a great deal of the busy, bustling activity of religious profession, very anxious to be engaged in religious institutions, associations, everything, in short, that presents itself as useful in the present day. And then, there is the screwing up of oneself to a great deal of external appearance, rigid abstinence from outward sin, carefulness as to the outward walk. Brethren, you have very often, as I have also, mistaken the character of the Pharisees of old; we are apt to look upon them as most abominable as to their outward walk, whereas their character in the eyes of their fellow-men, was most religious and beautiful. The evil that lay at the core of Pharisaism, the worm at its root, was self-righteousness. Their walk was very correct; they were most religious men in their way; most useful, most active, exceedingly diligent in making proselytes, and very zealous for their party. There was Pharisaism; and we say, there is a great deal of this abroad in our day; rigid abstinence from outward sin, diligent exertion in schemes of usefulness, great anxiety for the spread of the Gospel, perhaps; and, again, an associating with what are called religious professors, and a great anxiety to pick up their religious phraseology. This is the active form of self-righteousness. We are coming to something deeper, something more subtle in the working of self-righteousness in the inner man.

We ministers have to feel the pulse of our spiritual patients, we are not to take what men tell us of their own cases, very often they do not know their own diseases; but if God have made us (or

rather if He make us from day to day) good physicians, we will not take the symptoms of which men tell us, but we will try to discover the symptoms and the diseases ourselves. I speak now to those who have been brought to know something of Christ, I speak of that which clings to the Lord's people, for, as I said before, self-righteousness is lodged in every chamber of the human breast; the Lord's people have to watch and to pray against it. There may be, and there often is, complacency with our own graces, or a want of that complacency. It is the same thing. It is nothing to me if a man be exulting in a garment of his own contriving, or if he be weeping almost tears of blood because he has it not to exult in. There are self-righteous mourners as well as self-righteous rejoicers. For instance, there are many who *have*, or *try to have* (it is the same thing, observe) peace from their own believing. How often have men been asked, What is your comfort?—what is your hope? And instead of answering, because I see such and such things in the Word of God, because I know and believe them to be true; instead of making faith the vehicle, they stop short in the faith itself, they make faith the resting-place for their souls.

Let me explain this. Men ask us sometimes about the right kind of faith, they are not satisfied with their faith. Our answer is, *you are not to be satisfied with your faith*; you want to look into the mirror of your own graces, that you may be satisfied—that is not right. This is not the time for us to say, "Well done, good and faithful servant." It is somebody else must say that at His coming. But further. Men tell us they do not feel enough of their own sinfulness, they do not grieve as much as they ought, because of it. The simple answer is, then, if you did feel it, you would be exceedingly pleased with yourselves because you have such feelings, or, perhaps men are very well pleased with the sense they have of their sinfulness; the tears roll down their cheeks, they go on their knees and feel deeply their own unworthiness, they get up and are well satisfied, because they have thus mourned for their sins. Shall I put it more strongly still? Men derive peace, or they want to derive peace (strange and paradoxical as it may appear) from their own sin of unbelief. We find—dear brethren, many of us can understand this, many hearts here can respond to what I say—we find many who are pleased with their own unbelief. They tell us they cannot believe the full declaration of Gospel truth. We ask them, Can you believe that God is your Father? Can you believe the record that God hath given to you eternal life in Jesus Christ? And many are satisfied because they cannot believe, pleased because they belong to the class of more humble Christians; and the books that are abroad in the world are spreading these principles far and wide, leaving, as specimens to be imitated, the history of those humble ones, *so humble* that they could not believe God's truth. Men are satisfied with their sin of unbelief. They think

they are timid, humble believers, as they are called. *Unbelieving believers!* And many are satisfied with belonging to this class, because the world, that is very quick-sighted in such matters, will not point the finger of scorn at them, and say they are presumptuous and arrogant. They are so humble that they cannot trust Christ, and they think it a beautiful thing to have the world praising their humility.

There is one more variety of this false peace that I wish to mention to you. The false peace of *feeling*. A great deal of the religion that is abroad in the world is a religion of *feeling* and not of *intelligence*. People sometimes have a great deal of enjoyment in religious ordinances, great fervour in prayer, and they are satisfied with this *feeling*. Sometimes they tell us of their great calmness of mind. We ask a man why it is that he seems to enjoy peace in his soul? He answers, because he feels he loves God, because he feels his own heart turned to God. Sand! miserable sand! for a man to build on. It matters little (it is an extreme way of putting it, but it is true)—it matters little whether a man is building on his love to God, or on his hatred to God. It is but a variety of this self-righteousness, and it is ruinous to the peace of him who entertains it.

GOSPEL PEACE

We shall now see what this peace is. Christ says, "Peace I leave with you—My peace I give unto you." It is not the false peace of ignorance, nor of formal religion, nor of self-righteousness, nor of feeling. "The peace of God (says the Apostle Paul, in words which are familiar to us)—the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." Scripture says, in another place, "He is our peace." It is a Gospel peace. Mark two things with regard to it.

It is a *spiritual* peace, wrought by no less a power than God the Holy Ghost. Therefore, every drop of comfort that comes to the believer's soul from the Lord Jesus Christ, is by the power of God the Holy Ghost. It is not man's work. If we seek to draw comfort from the miserable resources of our own breast, we shall never find it. Now, what is the work of the Holy Ghost? I believe the Holy Ghost is more grieved in this way than any other, that His work is put in the place of the work of Christ. The office of the Holy Ghost is, to take of the things of Christ, and show them to God's people. A man may tell me that he experiences much spiritual feeling, and that he blesses the Holy Ghost for having wrought it in him. But we would have him remember what is the work of the Holy Ghost. We do not read that He is to glorify *Himself*. Men continually speak of this. They want (it is really verging towards dreadful blasphemy—and, therefore, we speak it

with reverence)—they want to have the Holy Ghost leagued with themselves against the Lord Jesus Christ; they want the Holy Ghost to make them well pleased with themselves, instead of with Christ. "He shall testify of *Me*"; "He shall glorify *Me*"; "He shall take of *Mine*, and show it unto you." This is the work of the Holy Ghost; therefore, we say it is a spiritual teaching. If any man have peace, real peace, Gospel peace, wrought in his soul, it is by the Holy Ghost taking of the things of Christ and showing them unto him. In this way the Spirit takes us, as it were, round this Zion, bids us "tell her towers, mark well her bulwarks, consider her palaces"; shows us the length and breadth, the depth and height, of the love of God, which passeth knowledge. This is the work of the Holy Ghost, to bring to the soul the precious things of Christ, and to establish it, not on its own worthiness and attainments, but on the solid, firm ground of the work of the Lord Jesus Christ.

Again, it is an intelligent peace. The religion that can pass as the religion of the Gospel amongst a very large portion of the present day, is anything but an intelligent religion. It is a religion of enthusiasm. Often are ministers of the Gospel—often are the people of God charged with enthusiasm; and I believe the charge is sometimes most justly laid to our account. If there be a looking to the Spirit of God, by His work *in us*, to give us comfort, independently of the Lord Jesus Christ, it is rank enthusiasm; it is not an intelligent peace. I do not expect the Spirit of God to teach me by extraordinary visions and fancies. I believe He teaches *through the Word*. There is no enthusiasm here. I often use the term common-sense religion. I mean by it, that which, if a man have right, good common-sense, he must perceive to be true.

If asked, what is the ground of my confidence? I answer—It is not *feeling* certain influences on my soul; but it is *believing* what the Holy Ghost has testified to me of Christ, through the Word; and when the Holy Ghost enables me to believe it—when He applies the Word to my heart, then I have an intelligent peace. It is the Spirit of God showing to my soul the finished work of the Lord Jesus Christ. What enthusiasm can there be in a man saying he believes that the blood of Jesus Christ cleanseth him from all sin?—saying, in other words, that he stands before God free from charge? Let a man stand before his fellow-men, and say this, and see what a presumptuous one he will be deemed. When a man does not do it, he is either wrapped up in his own righteousness, or he wants to be wrapped up in it. This is the testimony of God, and we ought to believe what God says. A man is not called an enthusiast, because, when God tells him that Sodom and Gomorrah were destroyed by fire and brimstone from heaven, he believes God. A man is not called an enthusiast because he believes that some

thousands of years ago the world was destroyed by a flood, and that all, except those who were safe in the ark, perished. And yet, if a man, *on the same testimony*, believes that he has the pardon of his sin, and acknowledges it, he is called an enthusiast. Brethren, there is inconsistency in this.

It is the work of the Spirit to open out to us the things of the Lord Jesus Christ, to show us the precious value of the blood of Christ, and to show the righteousness which God has provided for every one of His people; to show not only that blood which was shed to take away sin, and that righteousness which Scripture calls "the righteousness of God," or, as the Word says, "This is His name, whereby He shall be called, The Lord our righteousness"; but the Holy Ghost also shows the covenant engagement of the Persons of the ever blessed Trinity—the responsibility and office of the Lord Jesus Christ for the keeping of His people, to establish them, and give them peace, which, as Scripture says, "keeps guard," garrisons their minds, safe amidst all the assaults they may meet with.

I am satisfied, if I could look into the hearts of many whom I now address—honest people, sincere people, no hypocrites—shall I go farther, and say, to those whom I verily believe to be God's dear children?—For I am no judge of the hearts of men; I cannot pronounce as to who are the Lord's people, and who are not. If I find a man looking to the Lord Jesus Christ alone, I believe that man to be one of God's people. I take men on their profession.—But I say to those whom I have no hesitation in calling dear brethren in the Lord, if I could read their hearts, I am satisfied that I should find there, what I find lodged in my own heart, and which, if the Lord is subduing in myself, I bless His holy name for it. I ask them if they do not know something of this self-righteous principle, from which they seek to find peace?

I have said, putting it in an extreme way, that men are either looking to their own righteousness, or their want of righteousness, in order that they may have peace. It is this that startles many. Their own righteousness! It is the last thing they would think of. They feel bowed down under a sense of their own unworthiness. The Lord knows (they say) they are not pleased with their own righteousness, their hearts are wrong because they feel so much sin dwelling in their breasts. We ask, What do you want? This is the touchstone; this it is that tests the material of which this self-loathing is made.

You tell us you mourn, you grieve because you have not this or the other. What do you want it for? Answer the question honestly to yourselves, What do you want it for? If you want it that God may be glorified in the consistent, godly, upright walk of His

servants, if you want it because you believe that God has put upon you the high profession of servants of Christ, and you desire to walk worthy of it; if so, your peace is not to be disturbed when you are seeking to glorify God. And when you tell me, we have been called with a heavenly calling, and we ought to walk worthy of it, I say, what encouragement there is for you; you ought to rejoice that such a high dignity has been conferred upon you, and that such vast resources have been provided for you. But if you want to get this or the other that you may know that you are true believers, it is wrong doctrine all through, it is not the foundation which the Gospel lays. Then if you had these feelings you would be very well satisfied with *yourselves*. "Other foundation can no man lay than that is laid, which is *Jesus Christ*." If you are looking to your warmth in prayer, your diligent study of the Bible, the outpouring of your heart before God, it is setting up an idol in your breast, a rival of the Lord Jesus Christ. If we believe the Scriptures, which testify of the work of the Lord Jesus Christ, telling us that He came to save men who could not save themselves, manifesting the sovereignty of Christ, who came into the world to fulfil His covenant engagement, then who amongst us should leave this place and not have peace in his soul? If we believe this, who amongst us could arraign God and say, He has not given me the peace which He has promised? It is when we are enabled to look away from self, when we are enabled to look to Him as having fulfilled His covenant engagement—a covenant not made *with* us, but made with Christ *for* us, then I say our souls ought to rejoice.

Brethren, I pray that you may be enabled to follow up this subject in your own homes, in the diligent study of that Word which tells you much of Christ, and not one word of any righteousness of your own. May the Spirit of God give you that peace which He gives, and only gives, by taking the things of Christ and showing them unto us.

AGED PILGRIMS.

THE STONE-LAYING AT EVINGTON.

ON Saturday, April 25th, the first step was taken in development of the Society's scheme for a new Home in the Midlands, when a stone was laid by Mr. Albert Tyler, the President of the Leicester and Leicestershire Auxiliary of the Society. As the donor of the site of over two acres, it was fitting and most pleasing that he should perform this service.

Upwards of four hundred people gathered for this ceremony, when Mr. E. G. Eade, the Chairman of the General Committee, opened the proceedings with prayer. After Scripture reading by the Rev. T. E. Lloyd, Mr. Eade addressed the gathering, speaking of the General Committee's plan for extension since the War, of their indebtedness to the donor of the ground, and to the local Building and Auxiliary Committees. Pastor J. D. Turner, of Irthlingborough, then led the company in prayer, seeking the Divine blessing upon the project and dedicating the Home to the glory of God in carrying out the Society's purpose.

The stone was then laid by Mr. Albert Tyler, who, though advanced in age, being in his ninetieth year, was enabled to perform this duty most adequately and to address the meeting.

Alderman Geoffrey Barnett, the Lord Mayor of Leicester, conveyed the good wishes of the Leicester City Council, and said that the Council valued the work which had been quietly carried on in the town for so many years, and had sincere admiration and every sympathy with this scheme for the future.

The occasion was an inspiration to all the local friends and helpers, and a great encouragement to the General Committee, who, following the opening of the Brighton and Tunbridge Wells Nursing sections had visualised such a Home with Nursing facilities in the Midlands. With residential and special accommodation for the advanced in age, and with Nursing provision for the sick and infirm, the Home, when the full scheme is complete, will accommodate over forty people, apart from nursing and other staff.

The Committee consider that this should be some help in solving a problem which is so urgent in these days. With the gradual increase in the average age, more and more accommodation is needed for aged people generally, among whom there are numerous Christian people who are seeking the kind of Home and atmosphere which the Society is enabled to provide. The Midlands Home at Evington will, under the blessing of God, meet part of this need for some who have grown old and are seeking shelter at eventide.

The Committee have been encouraged by the preliminary response to a local appeal for support of the new venture, which may well involve a capital outlay of up to £50,000, without taking into account the considerable cost of staffing and maintaining the Home; but they have felt unable at present to commit themselves to the completion of the whole project. They are hoping that further support will enable them to undertake the full scheme, of which there is such abundant evidence of need.

THE GOSPEL MAGAZINE FUND.

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Rev. R. Williams 12/6; Mr. J. H. B. Woods 13/6; Miss F. Black 5/6.

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