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**Gospel Magazine**

And Protestant Beacon:

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**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 TO-DAY, AND FOR EVER."

No. 1032.  
New Series

JUNE, 1954.

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Old Series

## The Family Portion:

OR, WORDS OF SPIRITUAL CAUTION, COUNSEL, AND COMFORT.

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

### THE ASCENDED LORD

"SUCH A HIGH-PRIEST BECAME US."

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."  
Hebrews 6:26.

"Such a High-Priest became us!" In ourselves we are needy sinners. We need a Mediator between the holy God and sinful man. We need One who can satisfy God's law, One who can be the propitiation for our sins. We need an Interceder. It is the happy privilege of true ministers of the Gospel of Christ to proclaim that there is One Who has met our need—a High-Priest who became us, One Who in every respect is *fitting, suitable, sufficient!*

#### I.—HE IS SINLESS.

In the passage before us He is first described as sinless—"holy, harmless, undefiled, separate from sinners." "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

The sinlessness of the Lord Jesus Christ is a great help and assurance to the child of God. The Saviour is One who was

perfectly righteous, One whose perfect righteousness has been imputed to all of His sheep. Peter wrote of this sinless One—"Who did no sin" (1 Pet. 2 : 22)—in the words : "For Christ also hath once suffered for sins, *the just for the unjust*, that He might bring us to God" (1 Pet. 3 : 18).

The awakened Christian who knows his Bible, does not need to be told to resort to a fallible, sinful so-called "priest," nor to address his petitions to "Mary *Immaculate*." He has a High-Priest who *becomes* him. In this respect my heart often responds to the words at the close of the Church of England "Order of the Administration of the Lord's Supper," words addressed to the Lord Jesus Christ :

"For Thou only art holy; Thou only art the Lord;  
Thou only, O Christ, with the Holy Ghost, art most  
high in the glory of God the Father."

#### II.—HE IS EXALTED.

Secondly, the passage speaks of the exaltation of the Lord Jesus Christ—"made *higher than the heavens*"—and it is to the Ascension of the Lord Jesus to which I now wish mainly to invite our readers' attention. God has "exalted His only Son, Jesus Christ, with great triumph unto His kingdom in heaven" (Collect of Ascension Day). The Saviour Himself prayed :

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17 : 5).

Paul prayed that the Ephesians might know :

"What is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, *when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all*" (Ephesians 1 : 19-23).

So also in Phil. 3 : 9-11 we read :

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name : that at (in) the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Peter also wrote of the resurrection of Jesus Christ :

“ Who is gone into heaven, and is on the right hand of God ;  
angels and authorities and powers being made subject unto  
Him ” ( 1 Pet. 3 : 22 ).

We may well sing :

The Head that once was crowned with thorns  
Is crowned with glory now :

A royal diadem adorns  
The mighty Victor's brow.

The highest place that heaven affords  
Is His, and His by right,  
“ The King of kings and Lord of lords ”  
And heaven's eternal Light.

Thomas Kelly, 1820.

III.—HE HAS COMPLETED HIS ONE OFFERING.

The Ascension speaks of the completion of His one sacrifice. It was the culmination of His redemptive work. Having made “ one sacrifice for sins for ever,” He *sat down* at the right hand of the Majesty on high. His sitting down speaks of completed work. There is now “ no more offering for sin.”

Turn then, my soul, unto thy rest ;  
The merits of thy great High Priest  
Have bought thy liberty ;  
Trust in His efficacious blood,  
Nor fear thy banishment from God,  
Since Jesus died for thee !

A. M. Toplady, 1775.

Hence we read in Heb. 7 : 27 that He “ needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's ; for this He did once, when he offered up Himself.”

There are those to-day who represent Christ as offering up Himself in heaven and who speak of earthly “ priests ” offering the same sacrifice as Christ does in heaven. But Christ is not now offering—“ by one offering He hath perfected for ever them that are sanctified ” ( Heb. 10 : 14 ).

IV.—HE IS ONE WHO INTERCEDES.

The Ascension speaks of His Intercession for His people.

“ Who is he that condemneth ? It is Christ that died, Yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us ” ( Rom. 8 : 34 ).

The One who *intercedes* will not condemn His own.

May we enter into, and realise, His great sympathy and ever draw near with boldness (Heb. 4 : 14-16).

There are many other aspects of His ascension upon which we might dwell with joy and profit to the soul. It was expedient that He should go away—He “led captivity captive, and gave gifts unto men” (Eph. 4 : 8). As the Ascended Lord He sends the Holy Spirit the Comforter (John 15 : 26). As He is the Head of His people, we behold in His ascension our own.

Ascended now, in glory bright,  
Still one with us Thou art;  
Nor life, nor death, nor depth, nor height,  
Thy saints and Thee can part.

*J. G. Deek, 1837.*

“God, Who is rich in mercy . . . hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus” (Eph. 2 : 4-6).

May we, by Divine leading, be enabled to enter into, and to rejoice in, these truths concerning the Ascended Lord. May we rest only upon His one sacrifice, once for all offered, and, knowing Him to be a sympathetic High Priest to His people, may we ever be encouraged to “draw near” through Him and through Him alone.

W.D.S.

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“When it pleased the Lord,” the Apostle Paul declares, “who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me.” As Kent once said :

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

This is a most blessed thought for us ministers of Christ, who have to work sometimes amidst a great deal to discourage, and who sometimes feel that our sermons are thrown away. We are *tempted* to think so; and we wonder at the hardness of heart which surrounds us; and yet we gather from the experience of our own hearts, and from this blessed truth, that God has an appointed time to bless. We learn to be patient and to continue constant in prayer, believing that God will in His own time and in His own way, bring His chosen and redeemed people out of darkness into the light of Gospel truth.  
—W. LANCELOT HOLLAND, M.A., 1890.

## Obituary

### THE LATE REV. H. A. LEWTY, M.A.

Readers of *The Gospel Magazine* will be very sorry to learn of the death of the Rev. H. A. Lewty, aged 81, which occurred at Bristol on April 30th. The funeral service was conducted at St. John-the-Baptist Church, Broad Street, by the Rev. W. Dodgson Sykes, Rector of St. Mary-le-Port.

Mr. Lewty had been a valued contributor to *The Gospel Magazine* for many years. At one time he wrote under the nom-de-plume of "Rufus," but latterly the initials "H.A.L." were used.

He was a warm lover of the Doctrines of Grace, and in this issue we present his account: "*How I learned to love the Doctrines of Grace*," which was published by the Sovereign Grace Union.

Another booklet, "*Personal Religion*," also published by the Sovereign Grace Union, gave the story of Thomas Scott's Conversion.

Mr. Lewty was a graduate of Trinity College, Dublin, and was ordained in 1897 at Lincoln. He saw much service in South Africa. He retired in 1942 at the age of 70, and had in recent years lived in Bristol, where he was a most acceptable preacher to the St. Mary-le-Port congregation.

We express our sincere sympathy in Christ with his daughter, Miss Lois Lewty.

We give an extract from Mr. Lewty's booklet, "*Personal Religion*":—

"So far from being out of date, this testimony of Thomas Scott, so clear and faithful in its candour and honesty, is the very kind of testimony which still draws those who are sick of empty ritualism and who hunger and thirst after righteousness.

"Have we not still Thomas Scotts in our churches, both in the pulpit and in the pew? Are there not many among us still who know that their names are written in the Church's books, but are not sure one way or another, whether they are in the Lamb's Book of Life?

"Outward circumstances, unaccompanied with inward grace, leave men just where they found them; and plain it is that grace alone can change the heart. 'Without Me,' said our blessed Lord, 'ye can do nothing.'

"O that these realities might be burnt into our hearts, to whatever church or denomination we belong!

"'An hearsay account of Jesus,' said Robert Hawker, 'is but a poor account.' By hearing sermons, reading the Scriptures and the like, men may acquire some knowledge of Him, but until the Holy Ghost form Him in the heart, the hope of glory, we never taste and see that the Lord is good."

## Wayside Notes

### HOW I LEARNED TO LOVE THE DOCTRINES OF GRACE\*

BY THE LATE REV. H. A. LEWTY, M.A.

THOMAS SCOTT, the Commentator (that holy man of God, in "THE FORCE OF TRUTH" (which is his personal testimony), says—"Till the 16th year of my age, I do not remember that I ever was under any serious conviction . . . but about my 16th year I began to see that I was a sinner . . . Being, however, an utter stranger to the depravity and helplessness of fallen nature, I had no doubt that I could amend my life whenever I pleased."

He adds that after nine years of varying experiences (being still ignorant that God had reserved the work of salvation to Himself as His own work), he stifled his convictions as well as he could, and put off repentance to a more convenient season. He found a book of Socinian Theology and "In this awful state of mind I attempted to obtain admission into holy orders."

Such a confession, some may find it hard to understand, but others of us understand it quite well. In a similar state of ignorance and error I was "admitted to the priesthood" in Lincoln Cathedral on Trinity Sunday, 1898, by the late Bishop Edward King, and as I walked down the Minster aisle I believed myself to be endowed with a sacerdotal gift and power which no layman (however distinguished) could ever possess.

Having an eye for colour and an ear for beautiful and entrancing music, I had fallen readily under the spell of that sensuous and pompous type of Church Service, which is known in these days as Anglo-Catholic. The Mass was everything to me. A Communion Service without crosses and candles and bells and vestments and incense and scarlet cassocked acolytes was to me cold and unlovely and abhorrent. There was no difference (I believed) between the Anglican and Roman Churches, except in outward matters and except for belief in the Infallibility of the Pope. That I should ever minister as a *Protestant*, and do so conscientiously from conviction, would then have seemed well nigh an impossibility. But what is impossible with man is more than possible with God.

In 1900 I went out to South Africa (because most of the Churches there were "Catholic"!), and there our Lord Himself in mercy manifested Himself to me. At a time when I was infatuated with

\* Published in 1931 by the Sovereign Grace Union, 34, Ludgate Hill, London, E.C.4.

“Catholicism,” in a place where there was *no one* who could point me to the Doctrines of Grace, in a way that was as unexpected as it was startling, He found me out and turned me round, and all my life was changed. Readers who know anything about the Sovereignty of God in the Work of Salvation will readily understand this. But it was both perplexing and astonishing to me.

Some one sent me a copy of a book, and it taught me things of which I had been profoundly ignorant. It taught me, among other matters :

- (1) That outward ceremonies and reliance on a mechanical theory of Apostolic Succession could never earn for me acceptance with God.
- (2) That a new birth and the virtue of the Precious Blood of Christ (with all that that implies) could alone bring me this acceptance.
- (3) That the Veil of the Temple was rent in twain at Calvary and the way was open for *any* and *every* penitent, bruised, willing, broken, wounded, stained and hungry sinner to go to the Mercy Seat, without the intervention of anyone (priest or Bishop or Cardinal)—except that of the One Mediator between God and man, the God-Man, Christ Jesus.

It was one verse of Holy Writ which began this awakening in me. You will find it in 1 Samuel 10 : 26—

*“And Saul went home to Gibeah; and there went with him a band of men, whose hearts God had touched.”*

I felt that God had not touched my heart. My ignorance of the fundamental doctrines of Christianity was abysmal. I sought the Saviour in the dark. I believed that I found HIM. Some time later I KNEW HE HAD FOUND ME!

There was nothing for it, after that, but to come home to England. Hearing that the Reverend George Hewitt, Vicar of St. Luke’s, Prestonville, Brighton, needed a Curate, I applied for the post and obtained it, through God’s mercy. Mr. Hewitt was a pronounced and uncompromising Protestant of the Old School and a convinced and deeply taught believer in the Doctrines of Grace. (At the same time he had the kindest of hearts and often warned us of the danger of holding the Doctrines of Grace without the Grace of the Doctrines in our hearts.)

I knew simply *nothing* of Free Grace teachings at that time; but before going to Brighton stayed with a Doctor brother at Bexley in Kent. There I heard them preached for the first time. My brother attended Rev. F. C. Lovely’s Church at Bexley Heath, and I went to it with him many times. Afterwards we talked things

over. "Mr. Lovely," I said, "is a splendid preacher, but I simply cannot do with this Election teaching." "Well," said my brother, "I said the same here at first, but now the doctrines he preaches are life to me. Nothing else can take their place." "I shall never believe them," was my reply, "if I live to be a hundred."

But at Brighton I found myself plunged into controversy again. The very first night Mr. Hewitt wrote out a hymn for me and, passing it to me, asked me if I could go all the way with that.

"Prepare me, gracious God,  
To stand before Thy Face.  
*Thy Spirit must the work perform*  
For it is ALL of grace."

In my shallowness I was quite ready to acquiesce even in that little word ALL—without really knowing what I was saying. But I was soon to know, and soon I was up in arms against Mr. Hewitt's every sermon. He was patient and gentle with me (how gentle!)—and lent me books. One of them was Elisha Coles on the Sovereignty of God; one was Park's Five Points of Calvinism; one was John Newton's Cardiphonia; one was Samuel Rutherford's Letters. But I would have none of them. They made me angry. They humiliated my pride. I fled for refuge to Keswick teaching, and smoothed my ruffled feelings with Universal Redemption teachings. A deeply-taught gentleman who attended the Church used to tell me that, in preaching, I took away with my left hand what I had given with my right! I remember preaching one night from the Jacob and Rachel story in Genesis. "Jacob sought Rachel," I said, scarcely realising the meaning of my own words. "It was not Rachel who first sought Jacob." And the analogy was the same between Our Lord and His people. "You got it right to-night," the gentleman said to me afterwards, which caused me to think furiously.

The first of the Doctrines I was enabled through Grace to receive was the Doctrine of the Final Preservation of the Saints. "Look it up in the Greek," Mr. Hewitt said to me—"St. John's Gospel, chapter 10, verses 27 and 28." I did so, and my breath was nearly taken away. The emphasis is so strong in the Greek, much more so than in our English translation. There was no way out but thankfully to kneel and give in. The wonder of it all! "Never!" "Never perish," "My Sheep"—how blessed thus to learn of the Father's Everlasting Love to His Children.

But I was still hostile to the rest of the Doctrines—especially the Doctrine of Election. "It is the Election to Service," I said, "and not to Salvation"—and with this I drugged my mind to sleep for some years at least.

In 1911 I was Curate of St. Paul's, Onslow Square, in Kensington, and one free Tuesday night, on passing Gower Street Old Chapel, something made me go in the service. I do not know to this day who the preacher was, but I came out a different man. The text was 1 Peter 5 : 10 :

*"But the God of all grace, Who hath called us unto His eternal glory by Christ JESUS, after that ye have suffered a while, make you perfect, stablish, strengthen, SETTLE you."*

I shall never forget the power with which that word SETTLE fell upon my soul. It was God who was to do the settling. It was God who had done the settling—the Three-One God in the Everlasting Covenant, ordered in all things and sure—purposed and determined these things in the Council Chambers of Eternity, before the world began :

"The gospel bears my spirit up,  
A faithful and unchanging God  
Lays the foundation of my hope,  
In oaths and promises and Blood."

This threw new light for me upon the Precious and ever-blessed Finished Work of CHRIST on Calvary. As Marcus Rainsford reminds us, in commenting on those beautiful words in St. John 17 :

*"I have finished the work which Thou gavest Me to do."*

It was no uncertain work.

It was no light work.

It was no insufficient work.

It was no disappointing work.

("Some people seem to think as if its completion depended upon whether they consented or not!")

It was Redemption work "to bring in everlasting Righteousness," and it brought in a Redemption that really redeems.

One cannot go on in too much detail. One by one I fought against these despised old Doctrines of Grace. One by one, they vanquished me. The climax came when at last I simply had to face the doctrine of Election. The test is (I was reminded)—not "Do I like this teaching?" but "Is it in the New Testament?"

It was Scott's "Force of Truth" that, under God," made things clear to me. Free-grace readers know well the story, and will readily call to mind the God-given wisdom, gentleness, and love with which John Newton dealt with his enquiring friend's difficulties. Thomas Scott tells us that there came a time in his experience when a new thing began to happen. After preaching certain

sermons, several people were brought under deep concern for their souls. He felt his deficiency in dealing with them, and in his perplexity besought the Lord to teach him what word in season to speak to them. Just at this time he was led to read Witsius' "Economy of the Covenants," and observed what use he (Witsius) there made of the Doctrine of Election under quite similar circumstances. "This convinced me that, if true, the doctrine would afford 'that' ground of encouragement which the people wanted."

- (1) They had been awakened from ignorant formality.
- (2) They appeared truly penitent.
- (3) They wanted some security that they should not fall back again.
- (4) This, if genuine, was the regenerating work of the Holy Spirit and, if wrought in consequence of the determinate purpose and fore-knowledge of God, it would follow (from the entire and undeserved freeness of this first gift bestowed on them, when neither seeking nor desiring it, but while in a state of enmity and rebellion against God) that
- (5) He would assuredly carry on and complete the good work of His grace and keep them by His power, as in a castle, through faith unto salvation.

From this beginning, Mr. Scott tells us, he was led on till the matter became quite clear to him.

Here is a mystery, not yet too curiously to be searched into by man's natural reason, but humbly received by faith, just as far as it is plainly revealed in God's unerring Word. Except we receive the Kingdom of God (not as disputing philosophers), but as a little child, we shall in no wise enter therein. God's unconstrained Will and pleasure are the only assignable causes of His choosing one rather than another; and the whole work of His own from beginning to end.

"That I fall," says Mr. Scott, "so very far short in everything is not the effect of my new doctrines, but of my old depraved nature and deceitful heart."

"Amen," says the writer of this paper to that.

"Hot and cold" doctrines are anathema to a man who has been taught something of the plague of his own heart. "God can save you to the uttermost"—we are taught in the popular theology of to-day. Can irreverence go further?

What a relief to turn from this to the "shalls" and "wills" of Holy Writ. "*This people have I formed for myself; THEY SHALL shew forth My praise.*"

It is difficult to describe in a few words the difference it makes to have been taught something of the blessedness of these Doctrines of Grace. They lift Religion on to a higher plane. One's eyes are taken off one's own soiled, striving, fruitless, agitated changing frames, feelings and works; and by faith one is given a glimpse of something of the majesty and wonder of God's Eternal Purposes. Instead of the baffled, perplexed, anxious uncertainty of Arminian "Gospel Appeals"—one learns of the settled faithfulness of the Covenant. The Bible becomes a new Book. Free Grace, in its pages, refreshes thirsty souls. As we follow the "shalls" and "wills" (say) of the Prophetical books, or trace spiritual experiences of men of old in the Psalms, our own lives are helped. Free Grace shines in the Gospels and leads us in the Epistles.

If Grace is not free, *we* shall never be free.

"O to grace how great a debtor  
Daily I'm constrained to be:  
Let Thy grace, Lord, like a fetter  
Bind my wandering heart to Thee."

#### ROMANS 8 : 29, 30

REFERENCE has been made to that wonderful chapter (the 8th of Romans), a chapter full of such sustaining food, and of unending comfort to the quickened soul. Notice the inspired catena, perfect in every link, contained in verses 29 and 30 :

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. 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."

The apostle speaks of this glorification as an accomplished fact. That is, because it is assured by the eternal plan and unchanging purpose of God. Dr. Moule, the Bishop of Durham, expounding this passage, says, "So indissoluble is the chain that the last link is here viewed as an accomplished fact, because the first links are so." It seems difficult, without violence to both the letter and the spirit of this passage, to deny that it represents the salvation of the children of God as *a line drawn from eternity to eternity* : first, a sovereign choice of souls; then the call of the chosen, resulting in their faith and their acceptance; then the final entrance on Heavenly Bliss of these same called ones; and also their note and characteristic now—love to God." Such, dear friends, is the eternal purpose of God.—The late Rev. J. J. BEDDOW (1915).

## Sermons and Notes of Sermons.

### HAVING OBTAINED HELP OF GOD

[Notes of two sermons preached by MR. J. C. DOGGETT at the Old Baptist Meeting, Carlton, Bedford, on Sunday, 21st March, 1954.]

*"Having therefore obtained help of God, I continue unto this day."*—ACTS 26 : 22.

THIS sentence forms part of Paul's defence before Agrippa. As to the authenticity of this particular passage of Scripture, scholars tell us that the Greek of the original record of this particular speech is of a polished and educated type—just the kind that Paul (who was nothing if he was not all things to all men) might have been expected to use in speaking to such notables as Agrippa, Bernice, and Festus. We may indeed assume with some confidence that Luke was an eye-witness of these things and recorded Paul's defence verbatim at the time. The accuracy of the Word of God is often under attack, and it is encouraging sometimes (as in this case) to consider the intrinsic evidence of the Word itself to its own trustworthiness.

It is also desirable to bear in mind in considering the context of this passage that Agrippa was not a Roman but a Jew. He would, therefore, have fully understood the point of Paul's remarks in verses 5 to 9 and appreciated that the doctrine of the resurrection of the body was a cherished tenet of the Pharisees. It distinguished them from the Sadducees (Matt. 22 : 23 ff.). When confronted with the fact of the Resurrection Christ, the Pharisees, by their conduct, demonstrated the enmity and blindness of the natural man. Rather than entertain the truth for a moment, they were prepared to deny one of their own most cherished teachings.

The fact that Agrippa came of Jewish stock also lends point to Paul's remark : "This thing was not done in a corner" (verse 26). The whole Jewish world knew of, and talked about, the Death and Resurrection of Christ.

### PERSONAL EXPERIENCE

Now having considered the context let us look at our text. It comes as a climax to an account by Paul of his own conversion. It draws much of its power from that very fact. There is nothing that warms and moves the heart of a true Christian more than to see the Lord dealing with seeking souls and to hear them telling what the

Lord is doing for them. There is nothing that encourages the seeking soul more than to find in his own heart evidences of God's work and grace. I suspect, too, that there is nothing that challenges the heart of an unbeliever more, even though he steadfastly shuts his mind to the implications of it, than to hear first-hand how God has spoken with converting power to a man or woman. It is for reasons such as these that those of us who are Evangelicals place such a stress on an "experimental" religion—that is, a religion grounded in a personal experience of God's dealings with the soul. We know, I trust, that "a form of words, though ne'er so sound, can never save a soul." It is well to bear in mind, however, that a true experimental religion does not manifest itself as a vague mysticism, or even in a constant inward regard for our feelings alone; it is nourished on Christ manifested in and through His inspired Word.

If you want to see how often the Apostles mentioned their personal experiences of God's dealings with them, read the Epistles carefully with this fact in mind. It may surprise you to see how frequently the personal note appears. Paul himself speaks of his conversion twice in the Acts—in this chapter and also in chapter 22 (again when defending himself). We may assume, too, that the original record of his conversion in chapter 9 is his own account. Clearly he gloried in what the Lord had done for him by His grace.

Perhaps you will say to me, "Paul's conversion was a miracle." This is indeed true; but then, every conversion of a sinner is a miracle—a miracle of grace. We cannot really explain how divine life begins in any soul, or why one person is born again and not another. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit" (John 3: 8). We are face to face with mystery here, and must confess that we cannot either convert ourselves or other folk; what happens is all God's miraculous work and the manifestation of His grace.

#### HELPLESSNESS

Now our text plainly implies that we *need help*. It speaks of "*obtaining help of God*." By nature we are altogether unwilling to admit that this is so. I believe that in quiet moments every soul from time to time is invaded by a sense of helplessness. The fact of death or of human frailty may induce it. Sickness or the play of economic forces may remind us how helpless we are. The hydrogen bomb has increased this sense of fear and weakness—a feeling that men and women are at the mercy of powers beyond their control. God can and does use such things to drive men to Christ; but it is necessary to realise that one can feel helpless in this way without being driven to Him.

By nature we look for answers to the problem of our helplessness, and find them in ourselves and in our own works. We argue in this way: "I am no worse than my neighbour; in fact I am rather better: if I lead a good life, it will come right in the end." This is the philosophy of life of a lot of people.

Others say: "I am helpless; I cannot control the things that are going on around me; I will enjoy myself while I can, and so long as I can." That view is quite common to-day.

Others just say: "I don't care." Sometimes, under the outward pose, they care very much indeed.

There are many variations on these themes; but, if you analyse them, I believe that you will find that you can trace them back to one or other of the basic outlooks that I have just mentioned. All of them are evidence of the solemn fact that we are fallen creatures.

#### WORK OF THE HOLY SPIRIT

Left to ourselves, we go on thinking and acting like this all our days. Our situation is hopeless. It is necessary to stress this. Unless and until we are brought to realise that we are sinners, and are taught something of our need of help, we are in a most grave situation. Furthermore, it is only the Holy Spirit Himself Who can bring us to a proper appreciation of the position. Let us pause to consider how He does this.

In the beginning, I believe, He often stirs up a sense of unrest. There is a feeling that all is not well and a pricking in the conscience that we seem unable to silence. This frequently drives the man or woman concerned into a fury of activity in an attempt to silence the conscience or "put things right." Paul had an experience of this kind. Kicking against the pricks of his conscience, he indulged in a furious persecution of the Church. Some plunge into pleasure, perhaps; but this does not satisfy. Then, in an attempt to obtain the peace that we feel we need, we try to "reform" or become "Christian." We practise good works, or indulge in a round of religious activities, attend divine service, try to pray, and read the Bible. Though we try our hardest, the peace we desire eludes us. Our consciences are not silenced. Rather we discover that sin is mixed with all we do, and we may well be driven close to despair. Why does this happen? For this reason. It is necessary for us to learn the fundamental lesson that, very far from being respectable Christians, we are *helpless* sinners. For most of us this lesson takes a lot of learning, and in one sense we go on learning it all through our lives from the time of our first awakening.

"No help in self I find,  
Although I've sought it well.  
The treasures of my native mind  
Are sin and death and hell."

We are being convicted of sin. This is one of the most significant symptoms of the New Birth. Indeed, I would say that, without some evidence of conviction of sin, one requires to be cautious in concluding that a person has been born again at all. I would, however, qualify this by saying that there are cases where a person is brought to a saving knowledge of Jesus Christ without there being any marked conviction beforehand. In these cases, however, you will often observe the conviction taking place afterwards.

#### HELPLESS SINNERS

We have to learn that we are helpless sinners, and that "None but Jesus can do helpless sinners good." We have to be convinced that we cannot by any means save ourselves. That is the measure of our helplessness. We cannot even *repent* sincerely of ourselves, let alone "choose" or "accept" Christ, as some suggest. You see, our wills are sinful, too. It is not just a matter of theology; it is a practical fact. This "choosing" or "accepting" is in the last analysis a *work* of ours. The function of God's Holy Spirit is to bring us to say:

A guilty, weak, and helpless worm,  
In Thy kind hands I fall.

Then God has got us just where He wants us. All most of us can say then is: "Lord, I believe; help Thou mine unbelief," or, "God be merciful to me, the sinner"—"Lord, help me"—"Lord, save me"—"Lord, I perish."

You may say to me: "This is the language of Calvinism"; and some of you may even question whether, in stressing man's helplessness to such an extent and our dependence on God's grace, I am not going too far. Let me ask you to look at it in this way. Which really meets your need best—to say in your heart, and from your heart, "Help of the helpless, oh! abide with me," or to say, "I have accepted Christ"? I believe you will answer that the first attitude of heart and mind is the truly reassuring one, for "underneath are the everlasting arms"; whilst the second (if you have been brought to know yourself at all) presents endless problems. At least, I find it so. Do you remember how Toplady described his own experience?

"Nothing in my hand I bring,  
Simply to Thy Cross I cling."

The secret of the abiding appeal of that hymn lies just here—it expresses the real need of seeking sinners.

I am reminded of the great Dr. Carey, the moving spirit in the foundation of the Particular Baptist Missionary Society in 1791. He was pastor in those days of the little Strict Baptist church at Moulton, not many miles from here (it was in your own Association in those days, I believe). When he died in India they put up his

memorial tablet, and at his own request they put on it the words I have already quoted :

“A guilty, weak, and helpless worm,  
In Thy kind arms I fall.”

They could have put “Dr. Carey, the great missionary, the translator of the Word into numerous tongues, a devoted servant of Jesus Christ” (as indeed he was); but rather they put (in substance): “Lord, I am a helpless sinner saved by grace.” That is true religion, dear friends.

But now I want to go a little further. Our text says: “Having *obtained* help of God.” What was this help that Paul speaks of obtaining? It can, I think, be looked at in three ways:

- (1) The conviction that we are Christ’s;
- (2) Help in the pathway;
- (3) Help at the last.

#### I.—THE INWARD CONVICTION

As to the first, I believe that the Lord uses a variety of means to seal home to the hearts of those who seek Him that they are His.

To some He gives a personal word from the Scriptures which comes with power and brings with it a sense of peace and assurance.

Others receive what might be described as an inward conviction or sense of certainty, so that they can (very humbly and with no sense of presumption) claim that they are Christ’s and that they have indeed received help of God.

We do well to remember how various are the operations of the Holy Spirit of God in this matter, and how akin we are so often to John Bunyan’s characters, Mr. Fearing, Mr. Despondency, or his daughter Much-Afraid.

Every new-born child of God desires to know that he or she has obtained help of God, and seeks an assurance of his or her interest in Christ. It is helpful to remind ourselves, however, that the eternal safety of a soul rests not in what we feel, but in what the Lord has done; in the Work and Promise of Him Who said: “All that the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out” (John 6: 37). Fundamentally there are three things that characterise those who have obtained help of God. They have been brought to feel their need of a Saviour, convinced of His ability (and His only) to save, and led by the Holy Spirit to venture on Christ.

#### II.—HELP IN THE PATHWAY

Now for help in the pathway. Paul could look back on many occasions when he had received such help. Perhaps you can do the same. Oliver Cromwell once said, “Let us look unto providences, surely they mean somewhat.” And indeed they do, dear friends, for the observant child of God.

An essential characteristic of this help that we are considering is that it was not only help at the time of his conversion that the apostle had in mind, but help all down the pathway that enabled him to "continue."

"His love in times past forbids me to think  
He'll leave me at last in trouble to sink."

That can be a very encouraging consideration to such tried and tempted folk as we are.

### III.—HELP AT THE LAST

Then we are promised help until the end and at the last. "*I will never leave thee, nor forsake thee,*" says the Lord (Heb. 13 : 5). We may fear the future; we certainly tremble sometimes at the thought of death; but there is a promise of help to enable us to continue.

"Can He have taught me to trust in His name,  
And thus far have brought me to put me to shame?"

is the theme of it.

Before I close, I want to say one or two words about the rest of the verse from which our text is taken. It speaks of Paul's testimony to the truth—"witnessing both to small and great." He stresses that he had continued in it "to that day." It is well to bear in mind that every man or woman who has obtained help from God is under a like responsibility to testify—not in a pulpit, perhaps; we are not all preachers; but certainly in our lives and conversation.

### WITNESSING

Someone has spoken about "gossiping" the gospel. It is in my opinion quite a good phrase to describe the attitude that we should take in conversing with those around us. How often we find ourselves ready to talk about anything but the Gospel of the grace of God.

It is well to remember that, when meetings like this one at Carlton were formed, those who loved the truth were proscribed. There was no question of advertising the meetings, or of open-air preaching in the market place, or of evangelistic rallies. People met in secret and in fear, and they grew in numbers and multiplied. Why was this? In part, at least, *because those attending told their neighbours and friends* and quietly persuaded them to come and listen to the preacher.

I am not sure that this is not still quite the best way of bearing testimony to the Gospel—seeking to encourage others to come with you personally to the house of God.

My prayer for myself and for you is that we may each, by the grace of God, be found among His chosen people at the last. The Lord bless you all, and to His Great Name be the glory.

## Protestant Beacon.

### THE COUNTESS OF HUNTINGDON

INCIDENTS FROM HER LIFE, 1707-91

SELINA, Countess of Huntingdon, was the daughter of Washington, Earl of Ferrers, and was born on the 24th of August, 1707. Her first serious impressions were produced in early life, when only nine years old, and were occasioned by seeing the funeral of a child about her own age, which she was induced to follow to the grave. While there she began to think seriously about an eternal world, and with many tears cried earnestly to God that, whenever she should be called thence, He would deliver her from all her fears, and grant unto her a happy departure. She frequently afterwards visited the grave, and always preserved a lively sense of the affecting scene. Although her heart and mind had not yet imbibed Evangelical views, she frequently, in all her troubles, poured out her requests to God.

She became united in marriage, on the 3rd June, 1728, to Theophilus, Earl of Huntingdon. Lord Huntingdon's two sisters, Lady Betty and Lady Margaret Hastings, were women of singular excellence and piety. Conversing one day with Lady Margaret, Lady Huntingdon was very much moved with one expression she uttered, "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." To happiness like this, arising from the favour of God, Lady Huntingdon felt that, as yet, she was an utter stranger. Soon after this, a dangerous illness brought her to the brink of the grave, when, amid the terrors of her mind, she thought of the words of Lady Margaret, and felt a desire to cast herself wholly upon Christ for salvation. She instantly lifted up her heart to the Saviour in an importunate prayer; her distress and fear were removed, and she was filled with joy and peace in believing. Her illness soon took a favourable turn, and she was not only restored to health physically, but, what was far better, was raised to newness of life. From that period, she determined, by God's help, to offer herself to God as a "living sacrifice"!

#### I. THE GRACE OF GOD THAT BRINGETH SALVATION.—*Titus 2: 11.*

The change which the grace of God had produced soon became evident to all around, by the open confession which she made of the faith once delivered to the saints, and by her zealous support of the cause of God, amidst all the reproach which attended it. There were not wanting some who, under the guise of friendship, wished

Lord Huntingdon to interpose his authority; but, though he differed from her Ladyship in his views, he continued to manifest the same affection and respect. Some of the clergy were not so liberal as his Lordship. Dr. Benson, Bishop of Gloucester, endeavoured to turn her from her steadfastness; but she so plainly and faithfully urged upon him the awful responsibility of his station that his temper was ruffled, and he rose in haste to depart, bitterly lamenting that he had ever ordained George Whitefield, to whom he imputed the change wrought in her Ladyship. "My Lord," said she, calling him back, "mark my words, when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacency." It deserves comment that Bishop Benson, when near death, sent ten guineas to Whitefield as a token of his regard, and begged to be remembered in his prayers.

This recalls an interesting anecdote from the times of Whitefield, when a bishop had complained to King George II of the preaching activities of Whitefield and his companions. The old king suggested a sovereign remedy for gagging the offenders: "Make bishops of them! Make bishops of them!"

II. "CHOOSING RATHER TO SUFFER AFFLICTION WITH THE PEOPLE OF GOD, THAN TO ENJOY THE PLEASURES OF SIN FOR A SEASON."  
—*Hebrews* 10:25.

Lady Huntingdon's heart was now truly devoted to God. The poor she bountifully relieved in their necessities, visited in sickness, conversed with, and led them to the throne of grace, praying with them and for them. The Prince of Wales, one day at court, asked a lady of fashion, Lady Charlotte E——, where Lady Huntingdon was, that she so seldom visited the circle. Lady Charlotte replied contemptuously, "I suppose praying with her beggars." The Prince shook his head and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven."

During Lord Huntingdon's life, the Countess warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her time and attention. On his decease in 1746, he left her the entire management of her children, and the family possessions. She cordially esteemed all who she regarded as real Christians, but was in sentiment with those who were of Calvinistic views. With an intention of promoting their usefulness, she opened her house in Park Street, London, for the preaching of the Gospel. On the weekdays her kitchen was filled with the poor, for whom she provided instruction; and on the Lord's day, those of her own society circle were invited to spend the evening in her drawing

room, where George Whitefield, William Romaine, and others, were heard with apparently deep and serious attention.

It now pleased the great Disposer of events to becloud the domestic circle of Lady Huntingdon, by the afflictions of her eldest son, for the sake of whose health she was induced to visit Brighton in the year 1757. It was here that her active spirit produced considerable awakenings amongst the people; and her visit ended in her erecting a small chapel in North Street. It must be recorded that the erection of this building was defrayed by the sale of her jewels.

Exalted soul! what thus could treat  
 The toys thy sex esteem so high,  
 Thou, when God's jewels are complete,  
 Shall shine a diamond in the sky.

The Archbishop of Canterbury, Cornwallis, and his wife, were a scandal at this time, because of their worldly dissipation and extravagance, their great routs and receptions held at their palace on Sundays as well as weekdays. Lady Huntingdon attended the bishop's palace on one occasion in what was intended to be a private protest, and later sought to obtain another interview with the Archbishop, to no purpose. Then her courage rose still higher, and she craved an audience from King George III himself, and was granted it without delay. The King listened attentively and sympathetically to Lady Huntingdon. So King George III, in all good faith, wrote an admonitory letter to the Archbishop, of which follows an extract: ". . . I would not delay giving you a notification of the great concern with which my breast was affected at receiving authentic information that routs have made their way into your palace. . . . From the dissatisfaction with which you must perceive I behold these improprieties—not to speak in harsher terms—and on still more pious principles, I trust you will suppress them immediately; so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner. . . ."

### III. "NOT FAITHLESS, BUT BELIEVING."—*John 20: 27.*

Though Lady Huntingdon devoted the whole of her income to the Gospel, yet it is not a little surprising how it sufficed from the heavy expenditure which she necessarily incurred. Her income was no more than £1,200 annually; nor was it till after the death of her son, a few years before her own, that she had the addition of another £1,000. Such was her liberality that she gave to every one that asked her, until her own stock being exhausted, she was actually destitute. She received her property as an almoner, and considered it only given to dispose of for useful purposes.

She often incurred expenses for building chapels which she found it some burden to discharge; but the providence of a covenant-keeping God brought her through all engagements, and provided a supply when her own purse was exhausted. Of the latter remark, the following fact affords a striking illustration. A gentleman, who assisted in the management of Spa Fields Chapel, London, called one day at her house to expostulate on the impropriety of her entertaining any further engagements for another chapel in London without having the means of fulfilling them. Before he left the house her letters arrived. As she opened one, her countenance brightened and her tears began to flow. The letter was to this effect: "An individual who has heard of Lady Huntingdon's exertions to spread the Gospel requests her acceptance of the enclosed draft to assist her in her laudable undertaking." The draft was for £500, the exact sum for which she stood engaged! "Here," said she, "take it, and pay for the chapel, and be no longer FAITHLESS but BELIEVING."

#### IV. "THE COMING OF THE LORD DRAWETH NIGH."—*James 5 : 8.*

In November, 1790, her Ladyship broke a blood vessel, which was the commencement of her last illness. Being then asked how she was, she replied "I am well! all is well! well for ever! Wherever I turn my eyes, whether I live or die, nothing but victory!" As death approached, she often repeated, with great emphasis, "The coming of the Lord draweth nigh. O, Lady Anne, the coming of the Lord draweth nigh!" adding, "The thought fills my soul with joy unspeakable, whether I shall see His glory appear, or whether it be an intimation of my departure to Him." At another time she said, "All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy, affect not the settled peace and joy of my soul." To a friend who called on her a few days before her death, she said, "I see myself a poor worm drawing near to Jesus. What hope could I entertain if I did not see the efficacy of His blood, and turn as prisoner of hope to this stronghold? How little could anything of mine give a moment's rest to a departing soul? So much sin and self are mixed with the best—and that best is so short—of what we owe! It is well for us that He can pity and pardon us. We have confidence that He will do so. I confess I have no hope but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all." During the whole of her illness her pains never made her impatient; but she seemed more concerned about those who attended her than herself. A few days before her death she said, "I cannot tell you in what light I now see these words: 'If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make our abode with him!' To have in this room such company, and to have

such an eternal prospect! I see this subject now in a light impossible to be described, I know my capacity will then be enlarged, but I am now as sensible of the presence of God as I am of those I have with me."

Her Ladyship died at her house in Spa Fields on June 17th, 1791, in the eighty-fourth year of her age, and interment took place in the family vault at Ashby-de-la-Zouch, in Leicestershire. Almost her last words were, "My work is done, I have nothing to do but to go to the Father."

The chapels known as "The Countess of Huntingdon's Connexion" flourished during her latter days, while her rule over it and interest in it only ceased with her last breath. One great comfort of Lady Huntingdon's later years was the friendship with a kindred spirit, Lady Anne Erskine, who was appointed the chief trustee to preside over the affairs of the Connexion after Lady Huntingdon's death. Lady Anne discharged the onerous obligations of the position with devotion and fidelity to God's truth, till her own death, thirty years after that of Lady Huntingdon.

The Countess of Huntingdon may be regarded as one of the most extraordinary ladies that the Church of Christ has even known, when we consider her devotedness to Christ, her separation from the pleasures of the world, the masculine wisdom of her plans, or the energy of their execution, her faith in God for their success, and the immense utility of her exertions.

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## Miscellaneous Papers

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### "WHILE HE YET LIVED"

IN Genesis 25 :5 and 6, we read that, "while he (Abraham) yet lived" (that was, for forty-five years after the death of Sarah), he gave all that he had to Israel. At the same time he bestowed gifts on all of his house who, although *his* sons, were not the sons of Sarah—"He gave them gifts, and sent them away from Isaac his son, while he yet lived, eastward, into the East country." So they went and left Isaac with his indisputable inheritance.

Among those who were sent away was Midian—undesirable name. It was the Midianites from the East who, in the days of the Judges, oppressed and greatly impoverished Israel, until, by Gideon, they were subdued and, with the slaughter of Oreb and Zeeb, seem never to have plagued Israel more. Like the Jews in the Lord's time, they had the name of Abraham but not his faith; they had gifts, but no

part in the inheritance. How profound and momentous the distinction is—many shall “in that day” claim a part in Him, but He will say, “Depart from Me, I never knew you.”

When Abraham in great grief sent away Hagar and Ishmael, he gave them no gift, he gave them only bread and water for their journey—and left them with God. No giving out of his abundance could ease the sorrow of Abraham, or comfort mother and son when the water was spent; but for Abraham's sake God remembered them, and showed them the well of water in the wilderness.

“While he yet lived,” Abraham had time (if time can provide the ability to remember all the way we have been brought) to think of all God's marvellous dealings with him since he left Ur of the Chaldees—how immeasurably different from the retrospect Absalom's past could have produced. It says in 2 Sam. 18 : 18 that “Absalom in his lifetime had taken and reared up for himself a pillar which is in the king's dale, for he said I have no son to keep my name in remembrance, and he called the pillar after his own name, and it is called unto this day ‘Absalom's place.’” In 2 Sam. 14 : 27 we are told that he had three sons—had they died? or did Absalom know that they so little esteemed their father that they cared not at all if his name perished? Truly he left a monument such as he had not expected, when Joab, “while he was yet alive,” thrust him through as he hanged on the tree.

When the Lord, in prayer to His Father, was commending to Him those given to Him, He said, “*While I was with them in the world, I kept them in Thy Name.*” We speak of “being with” our friends when we are visiting them—when we are, for the time being, elsewhere than at home. But *our* life on earth is not a visit from a previous place; He only could say: “I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.”

Zechariah, filled with the Holy Ghost, said: “Blessed be the Lord God of Israel, for He hath *visited* and redeemed His people.” “Visit me with Thy salvation”—then I will sing unto “the Lord as long as I live, I will sing praise to my God while I have my being.” May He give grace so that we, being delivered out of the hand of our enemies, may serve Him without fear in holiness and righteousness all the days of our life.

FOLLOWER-ON.

## AGED PILGRIMS

## OPENING OF HOME AT EVINGTON.

The opening of the first part of the Midlands Home, Evington, took place on April 10th, 1954, when, favoured with a beautiful day and a large number of supporters and friends attending, the Chariman of the Society, Mr. E. G. Eade, presided at the opening service. After expressing his pleasure and the sense of privilege felt in again representing the General Committee, he said: "Both the local Committee and the Society's General Committee have spent much time in discussing the plans for these Homes. Not only has time been spent, but much prayer has ascended to the Throne of Grace for wisdom and guidance and for the divine blessing to rest upon the work undertaken. Now it will be our privilege to pray for God's blessing for the Pensioners who will occupy these bungalows, and especially for those who will be cared for in the Nursing quarters. It will also be our privilege to pray for those who will have the oversight. May I ask you all to pray for these friends and all who serve the Society in this way; they need our prayers.

## THE NEXT PHASE.

Mr. Eade expressed the thanks of the Parent Committee to the Leicestershire Committee, the Building Committee, and in particular to Mr. J. R. Adams for his valuable help. He spoke of the pleasure that was felt in having Mr. Albert Tyler with them at the opening of the Home built upon the site which he had generously given to the Society, and then drew attention to the Architect's drawing for the proposed new Nursing Wing and the completion of the whole scheme. "When can the next phase be entered upon? That is a question which I expect is in all your minds. The Parent Committee formed a sub-Committee to consider the plans for this new Nursing Wing; we have met three times, the plans have been closely examined, and the matter committed to the Lord in prayer. The next step will be with the General Committee. Much will depend upon how money is forthcoming to finance further progress. Our esteemed Treasurer, Mr. L. G. Mills, has warned us more than once that we have to think not only of the cost of putting up the buildings, but of maintaining them and the work which will be carried on in future. Without knowing this, Mr. Tyler put this aspect before me this afternoon. We must not forget that the Aged Pilgrims' Friend Society is carrying heavy burdens in running its various Homes up and down the country and with its Nursing services. Much then will depend upon money; everything will depend upon the Lord's will; on that we shall all be agreed. If and

when it is His will that we go forward with the next section of these plans, I am sure, when He makes this known to us, we shall seek to go in His fear and in humble dependence upon Him."

After expressing thanks to donors of money, goods and plants, he included those who had given services and those who by their prayers have remembered the work at the Throne of Grace.

LORD MAYOR OF LEICESTER.

Mr. Eade then welcomed Alderman C. R. Keene, C.B.E., J.P., the Lord Mayor of Leicester, who expressed his pleasure in being present and in taking a small part in the opening ceremonies. When he was younger, he said, he used to live in the vicinity of the Society's original Home near Clarendon Park. He continued: "Local authorities in these days do a great deal for older people; but, though so much is being done, there is still a place for the work of voluntary organisations. It will be a very sad thing when the only way in which we can do good is by paying rates and taxes. However well intentioned those engaged in our Public Institutions may be, there is that indefinable atmosphere in a voluntary Institution, especially such as we see to-day, which binds together these older people who have much in common. It is particularly interesting to think you have Homes in such surroundings. I was to some extent responsible for this site being chosen, for I was the Chairman of the Town Planning Committee, and I remember Mr. Underwood coming to see me about it. You will agree we have a very appropriate site, just on the borders of this beautiful park. I am certain you could not have provided a better site in the City of Leicester. What pleasure it gives me to be here, and join with you in asking God's blessing upon all you are seeking to undertake."

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CHRIST IS ALL IN ALL

I am the chief of sinners—I find it daily; and that makes His blood and righteousness my continual delight. I have as many evil tempers as the devil; O how they stir and fight against the Spirit! But Jesus is my sanctification. He has given them their death's wound; and by and by they will expire and be no more. In myself I deserve hell every moment; but Jesus is my redemption, my eternal redemption. O how my heart loves Him! He knows it well. And if I am ever vouchsafed (why should I doubt it?) to see Him face to face, I will acknowledge Him to be all in all, and rejoice to acknowledge it for ever.—W. ROMAINE.

## JAMES MONTGOMERY'S HYMNS

*(Continued)*

## A HYMN OF HIS RETURN

To Montgomery, in his younger days as a poet, there came the temptation to live for public fame. The years before 1806—before he was thirty-five—he described as his period of “apostasy”: he felt that the world had been largely keeping his heart and mind. He knew how profane it was for him to exercise his powers on solemn themes. “Yet,” he wrote, “such is the deceitfulness of the human heart, that, in its holiest offerings (I speak from the experience of mine), it cannot forget itself and its own merits, nor help being pleased in the eye of man to divide with its Maker that glory which its language ascribes to Him.” At the end of 1814, when he was forty-three, he was re-admitted into the Moravian fellowship at Fulneck, and this may have been the occasion when he wrote the lines:

People of the living God,  
 I have sought the world around,  
 Paths of sin and sorrow trod,  
 Peace and comfort nowhere found!  
 Now to you my spirit turns,  
 Turns, a fugitive unblest;  
 Brethren, where your altar burns,  
 O receive me into rest!

Using the language of Ruth (1 : 16), he added :

Lonely I no longer roam,  
 Like the cloud, the wind, the wave;  
 Where you dwell shall be my home,  
 Where you die shall be my grave;  
 Mine the God whom you adore,  
 Your Redeemer shall be mine;  
 Earth can fill my heart no more,  
 Every idol I resign.

The last verse refers to hearing the voice of Jesus say, “Follow Me.”

## HYMNS ON THE LIFE OF THE LORD JESUS

Montgomery's Christmas hymn is well known, though not in its full form:

Angels, from the realms of glory,  
 Wing your flight o'er all the earth,  
 Ye who sang creation's story,  
 Now proclaim Messiah's birth;  
 Come and worship,  
 Worship Christ the new-born King.

This hymn is unfortunately usually given only in three verses; but in its original form it had *five* verses. The verses successively spoke of (1) Angels, (2) Shepherds, (3) Sages, (4) Saints, (5) Sinners.

Montgomery's hymn on the Passion and Resurrection is also well known :

Go to dark Gethsemane,  
Ye that feel the tempter's power;  
Your Redeemer's conflict see,  
Watch with Him one bitter hour;  
Turn not from His griefs away;  
Learn of Jesus Christ to pray.

#### MISSIONARY HYMNS

"I am the son of a Missionary," he used to say when he spoke at missionary meetings. His parents had gone out to the West Indies when their young son James was but twelve years of age, and they had soon died in their missionary work.

Among Montgomery's missionary hymns are :

"O Spirit of the living God."  
"Hail to the Lord's Anointed."  
"Millions within Thy courts have met"  
"Sow in the morn thy seed."

The last hymn had a particular origin. Montgomery was returning from Bath, and between Gloucester and Tewkesbury they noticed women and girls in the fields, not sowing the seed, but apparently *dibbling*. Montgomery said, "For my part, give me *broadcast* sowing, scattering the seed on the right hand and on the left in liberal handfuls." When he reached Bromsgrove he wrote out the hymn :

Sow in the morn thy seed,  
At eve hold not thy hand;  
To doubt and fear give thou no heed,  
*Broadcast* it o'er the land.

Among Montgomery's other hymns of Christian experience or hope are :

"In the hour of trial."  
"Thus far on life's perplexing path."

Best known is his hymn :

"For ever with the Lord,  
Amen, so let it be!"

W.D.S.

## Our Young Folks' Page.

### ANDREW'S PRAYER

ANDREW BURN was a subaltern in the Royal Marines, and a keen Christian. Whether his conversion took place before he entered the Service, or afterwards, I cannot say. But at some time in his young life the Lord had called Andrew by His grace, showing him that he was a helpless sinner, and leading him to believe on the Lord Jesus Christ, Who died to save His people from their sins. Andrew himself, writing of the year 1870 or thereabouts, described the change by saying that "the Lord had been pleased to give him clear views of divine truth." It is hardly the way a lieutenant would speak of his conversion nowadays, but of course all writing was more formal in those days; and it is really quite a good description of the great change that takes place when believers are brought out of darkness into light.

Christians are often lonely, because their daily work cuts them off from fellowship with other believers. This was Andrew's experience. To live in a man-of-war as a Christian was often difficult and painful. If he "let his light shine," he was often teased and persecuted and sneered at; if he remained a secret disciple, he felt a deadness creeping over his spiritual state. For some time therefore Andrew made it a habit, each time he embarked afresh, to pray earnestly that he might find a fellow-believer on board, someone who would be a help to him spiritually. "Two are better than one"; and it is wonderful how much two fellow-believers can do to strengthen each other's hands in the Lord.

But of late Andrew had rather neglected this prayer. Perhaps he had been too comfortable, and had become satisfied with his present state instead of pressing forward to the prize. Orders came that he and two other officers were to embark, one in each of the three guard-ships stationed in the Medway. Two of these were close to the docks, with easy access to Chatham at every leisure time. The third, the *Resolution*, was moored half-way down the river towards Sheerness. Here there was hardly ever a chance to reach land at all, certainly not as a regular thing. It was natural therefore that each of the three boys should be anxious to be sent to the Chatham ships; and they each went to the Commanding Officer with very good reasons why they would prefer not to be sent to the *Resolution*. Seeing that his decision was sure to displease one of the lads, the Commanding Officer told them to attend parade next morning, to draw lots for the ships.

This decision stirred Andrew to prayer. His chief reason for wanting to be able to come ashore was that it was the only way by which he could regularly attend a place of worship. He pleaded this most fervently before God. Surely (he thought) this was a prayer according to His will. He felt confident that God would certainly grant his request. The lot was at His disposal; surely He would work on behalf of His servant.

The morning came. The ceremony was performed. Andrew had drawn the *Resolution*! He was terribly upset, far more than the occasion warranted. But he had prayed so earnestly, and his motive was only for his spiritual good. He could not understand it. In his own words, "Had I drawn my death warrant, I hardly think it would have affected me more. My prayer was evidently now rejected; and the enemy of souls, taking advantage of the agitated state of my depraved heart, easily made me draw the conclusion, that either I was no Christian, or else that God paid no attention to those who pretended to be such."

Feeling utterly miserable and forsaken, Andrew embarked before noon in the *Resolution*. The dreary stretch of water looked as gloomy as the mood of the new officer! He was introduced to the officers in the ward-room, and almost at once dinner came in. According to the usual custom, the officer in charge of the week's catering was the one to stand up at the head of the table and say grace. Instead of the gabbled repetition of words which seemed to have no meaning for the speaker, a blessing was asked with real seriousness, so much so that Andrew was quite taken aback. He looked eagerly at the officer, who was the third lieutenant. Was it possible that he was a Christian? The newcomer determined to watch for every word he spoke.

Dinner passed without any special conversation; but as the officers sat round the wine, the third lieutenant was attacked by several on the subject of religion. Andrew soon saw that the man was truly a child of God. He kept quiet at first; but when the others began to try to draw him in to support their arguments, his answers soon showed that he was on the side of the Christian officer. Then the purser, rising to break up the company, said with an oath, "Our new messmate is as great a Methodist as Tomlinson!" Andrew was delighted to be classed with him. The two men got together, and presently went down to Tomlinson's cabin. There they had "an hour's comfortable conversation, and concluded with prayer."

Andrew went off to his work with a far more cheerful mind than he would have thought possible a few hours earlier. As he pondered on the matter, he realised that God had graciously answered the first prayer that he always used to make—that there might be somebody to help him on board. He had been so eager in his praying that he

might not be sent to the *Resolution* at all that he had forgotten his usual petition. But the Lord knew what Andrew needed; both men were much blessed in the friendship begun that morning.

A few days later, an Admiralty order came, sending the *Resolution* up to Chatham to exchange with one of the other ships. This order was so welcome to all on board that they obeyed it immediately, and were anchored off the dockyard at Chatham by two o'clock the same afternoon. Andrew was greatly touched by this sign of God's graciousness; for now He had indeed answered his prayer, that he might be able to go ashore on Sundays, and had given him fellowship on board as well. If when the lots were drawn, Andrew had been sent to the Chatham ship, as he requested, he would now be going down the river where the *Resolution* first was, away from all the means of grace. It was a Providence that Andrew Burn never forgot.

DAMARIS.

## SCRIPTURE ENIGMA No. 5

THE whole is the name of a "tempestuous wind."

1. There was a bonfire of books here.
2. Isaiah confessed that his lips were this.
3. Her lover waited seven years for her.
4. Upon this mount the feet of the Lord will stand.
5. She seems to have been a church member at Corinth.
6. Confounded by God at Babel.
7. This is the time to remember our Creator.
8. A man converted at Athens.
9. For these the Lord will be a refuge.
10. The mother-in-law of David's great-grandmother.

## SOLUTION TO ENIGMA No. 4

THE whole is SALVATION (Luke 2 : 30).

- |                   |                    |
|-------------------|--------------------|
| 1. Samuel         | 1 Samuel 1 : 20.   |
| 2. Answer         | Proverbs 15 : 1.   |
| 3. Light          | Revelation 22 : 5. |
| 4. Voice          | Genesis 3 : 10.    |
| 5. Achsah         | Judges 1 : 14, 15. |
| 6. Timbrel        | Exodus 15 : 20.    |
| 7. Idols          | Isaiah 2 : 18      |
| 8. Oak            | Genesis 35 : 8.    |
| 9. Nebuchadnezzar | Daniel 2 : 1.      |

DAMARIS.

## Correspondence

### PRESENT-DAY EVANGELISTIC EFFORTS

Brockley Rise, S.E.23.

May 7th, 1954.

Sir,—From the age of five, when I learnt to read, I have been one of those who keenly await the arrival of *The Gospel Magazine* each month, and love by God's grace to share the truths contained in its pages. I should like to thank you personally, and all of the regular contributors, especially Damaris, whose page was always lovely to me as a child, and still is. The Lord is still making the *G.M.* a source of comfort to His people.

I dislike controversy, but I feel it a duty to refer to the letter in the May magazine which evidently refers to the greater London Crusade, and which is written by a friend who I take it, has not attended any of the meetings.

I do not believe that there is a single servant of God who does not realise that all preaching is valueless without the work of God the Holy Spirit. In this connection I would quote Dr. Graham's prayer at the end of his sermon the last time I heard him preach at Harringay:—

“O God our Father, we pray that Thy Holy Spirit may do the work which Thou hast assigned to Him, and that all those whom Thou hast chosen may be convicted of their sin, and know Christ as their Saviour to-night.”

I feel constrained to take the liberty of writing to you, because there is a marked suggestion in the letter printed that salvation by works and not faith is being preached at the crusade meetings.

In Jesus' day there were many “stony ground” hearers who later were offended. It is the same to-day, and not all who respond to the preaching are Christ's own sheep; but I rejoice with many more from personal experience to say that many of the “sheep of that other fold” in this city have been called out of darkness by the faithful preaching of Dr. Graham, a Spirit-filled man who preaches total depravity, the need for repentance, and redemption through the blood of Christ to all who believe.

Only this morning I had a conversation with a man whom the Lord met at Harringay two months ago. He described himself as a churchgoer who had no peace with God and who for thirty years had been trying to overcome the sin of blasphemy, without effect. “All the religious observances counted for nothing,” he said, “for I now realise that I had only a head-religion. But that night I was convicted in my heart, and since then I have been conscious of a complete change, the Lord is with me, and what is more, the desire for blasphemy has completely gone.”

Since God is so wonderfully blessing His servant by signs following, who are we to condemn if methods or phraseology are different from the pattern to which we are accustomed?

May the Lord continue to bless you in your ministry by word and pen.

Yours sincerely,

LYDIA W. KELK.

Walthamstow, E.17.

10th May, 1954.

Sir,—I have been a reader of *The Gospel Magazine* for more than 20 years, and have received much blessing therefrom, being a lover of the Doctrines of Grace.

Referring to the article on page 149 of the May issue, I would praise the dear Lord that, at the Greater London Crusade meetings, it is greatly emphasised that a soul cannot come to God except the Spirit draw him. Also the total depravity of man is emphatically proclaimed. John 3 : 3 is possibly quoted more than any other text, and it is with praise and thankfulness to Him that people whom we know have been born again there.

Praying that you may be greatly blessed in all your work for Him.

Yours sincerely,

E. A. TURNER.

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The Trustees of "The Gospel Magazine" gratefully acknowledge the receipt of the following donations to the Fund: Mr. T. J. Way 2/6; Mrs. A. Beaton 5/-; Mr. J. H. B. Woods 13/6; Mrs. M. McBeath 2/6; Mr. E. Althorpe 7/6.

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