

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.

THE BREAD OF LIFE

*"Then said they unto Him,
—Lord, evermore give us this bread.*

And Jesus said unto them :

I am the bread of life :

He that cometh to Me shall never hunger,

And he that believeth on Me shall never thirst."

—John 6 : 34, 35.

This is one of the many texts in the Gospel of John which direct our attention to the *Person* of the Lord Jesus Christ. Seven times in this Gospel the Lord made statements of a similar kind :

"I am the Bread of Life" (6 : 35, 48, 51).

"I am the Light of the World" (8 : 12),

"I am the Door of the sheep" (10 : 7, 9).

"I am the Good Shepherd" (10 : 11, 14).

"I am the Resurrection and the Life" (11 : 25).

"I am the Way, the Truth, and the Life" (14 : 6).

"I am the True Vine" (15 : 1, 5).

Not only did He describe Himself as the Living Bread for the needy soul; He also described Himself as the Living Water for the thirsting soul (John 4: 13, 14; 7: 37), "If any man thirst, let him come unto Me and drink." May the Holy Spirit guide us as we think of our Lord as the Bread of Life.

It is well to remind ourself at the outset of the stated purpose of the Gospel of John. It was to give, not a so-called "Life of Jesus," but a selection of some seven "signs" which revealed the *Person* and *Work* of the Lord Jesus Christ. Near the end of the Gospel it is recorded: "And many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John 20: 30, 31). This Gospel was thus specially intended to reveal the *Office* of the Lord Jesus as Christ or Messiah, God's anointed One, and to proclaim His *Divine Nature* as the Son of God. It was further intended that in this revelation of the Person of Christ the readers, believing, should have *life* through His Name. Their all is centred in the Lord Jesus Christ, in and through Whom they have, by the power of the Holy Spirit, their spiritual life, their support, their sustenance, their comfort, their preservation. In this connection we have an outstanding instance in the miracle of the Feeding of the 5,000 and in the wonderful Teaching on the Lord Jesus Christ as the Bread of Life.

I.—THE THREE QUESTIONS PUT TO JESUS

The teaching arose out of the three questions put to the Lord Jesus by the multitude—the "wrong-headed multitude" (as Dr. Plummer described them)—on the day after the miraculous feeding. Not finding Jesus on the eastern side of the lake, where the miracle was performed, they took shipping and came to the western side, to Capernaum, "seeking for Jesus." When they found Him they asked three questions.

First, they asked, "*Rabbi, when camest Thou hither?*" (verse 25). It amazed them how He had got across to the western side. Having seen the miracle they had said, "This is of a truth that Prophet that should come into the world." Jesus had perceived that they would come and take Him by force to make Him a king; so He had departed into a mountain alone. They had suspected in His crossing the lake something of a miraculous nature; but He did not gratify their curiosity. Instead, as the Searcher of all hearts, He revealed that He knew their motive in seeking Him—material interest and greed: "Ye seek me . . . because ye did eat of the loaves and were filled." "Labour not," He said, "for the meat which perisheth, but for that meat which endureth unto everlasting life." This spiritual food was to be found in the Son of Man, in Christ

Himself; for Him God the Father had appointed, sent, authorised, and authenticated.

Secondly, they asked Him, "*What shall we do, that we might work the works of God?*" (verse 28). They, as Jews, were seeking righteousness by the works of the law. They asked what other works they could do to obtain eternal life. "Jesus answered, and said unto them, This is the work of God, that ye believe on Him Whom He hath sent." This was God's gift, the faith of the operation of God; and the Lord Jesus Christ, as the Sent One of the Father, was the object of faith.

Thirdly, they asked, "*What sign shewest THOU then, that we may see, and believe Thee? What dost Thou work?*" They referred to Moses, as having given the people daily manna for forty years, and quoted Psalm 78 : 24, 25 (or Nehemiah 9 : 15), "He gave them bread from heaven to eat." They had seen various signs and miracles; but they were always seeking more and more signs, especially coveting a free daily provision of food for themselves. Jesus denied that it was Moses who gave them bread from heaven, but the Lord, adding "My Father giveth you the true bread from heaven." He then pointed to Himself: "For the bread of God is He which cometh down from heaven, and giveth life unto the world."

They said at once to Jesus, "*Lord, evermore give us this bread*" (verse 34). They had the bread the previous day; they wanted it "evermore," always, a repeated constant supply, so greedy and self-seeking they were. Possibly they spoke ironically—there was no such bread as He spoke of.

Then the Lord Jesus gave that wonderful statement: "*I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.*"

II.—"I AM THE BREAD OF LIFE"

The personal pronoun "*I*" is very emphatic here. Jesus no longer spoke in the third person; He identified Himself by the use of the first person, and emphasised it.

He described Himself as "*the Bread of Life,*" because He *gives life* to those dead in trespasses and sins; this He does by the Spirit through the Word. He is also called "*The Bread of Life,*" because He *supports the spiritual life* which He has given. He Himself is the spiritual food of the new-born soul. The believer lives upon Christ.

If we follow out the thought of "*bread,*" we know that it is the support of our life. If the price of bread goes up, everyone notices it immediately. Bread is daily food. It is nourishing and supporting. We cannot get along without it. It is essential to us. It suits all our needs.

The believer, knowing his own need and dependence, feels the same with respect to His Divine Lord and Saviour. Christ is "all in all" to him. He is the sole support of his spiritual life. He is his hourly, daily need. He is essential. Without Him he can do nothing. Nothing but Christ can satisfy him. He is hungry for Christ.

And Christ is able to supply all his need. Paul preached "the unsearchable riches of Christ." This was exemplified in nature in the miraculous feeding of the five thousand. It is exemplified over and over again in the living experience of the child of God. Out of His fulness He supplies abundantly the necessities of their soul. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." "There is no condemnation to those who are in Christ Jesus." In Him "we have our redemption, even the forgiveness of sins."

III.—THE LORD'S ASSURANCES TO HIS PEOPLE

The Lord Jesus gave an all-embracing assurance to those who come to Him and rest upon Him :

"He that cometh to Me shall never hunger :

And he that believeth on Me shall never thirst."

The "coming" is a movement of the soul to the Saviour, as "drawn" (verses 44, 45) by the Father. The "believing," if it is to be distinguished from the "coming," is a resting upon the Saviour, trusting alone in His merit for acceptance and righteousness with God, relying on Him alone for keeping and preservation.

Such shall "never hunger," "never thirst." They shall "never perish" : no one shall pluck them out of the Saviour's hand or out of the Father's hand. It does not mean that they shall never hunger spiritually—there will often be spiritual hungerings and thirstings after Christ. But they shall never perish; they will never be forsaken; they shall be satisfied in Christ, and they will want no other food for their soul.

In Christ I've all my soul's desire;
His Spirit does my heart inspire
With boundless wishes large and high,
And Christ will all my wants supply.

Christ is my Hope, my Strength, and Guide;
For me He bled, and groaned, and died :
He is my Sun, to give me light;
He is my soul's supreme delight.

Christ is the source of all my bliss,
My Wisdom and my Righteousness;
My Saviour, Brother and my Friend,
On Him alone I now depend.

Christ is my King, to rule and bless,
And all my troubles to redress;
He's my salvation and my all,
Whate'er on earth shall me befall.

Christ is my strength and portion too;
My soul in Him can all things do;
Through Him I'll triumph o'er the grave,
And Satan, death, and hell outbrave!

W. G. (Bristol) 1790 and John Dobell, 1806.

W.D.S.

“COME YE YOURSELVES APART”

“Come ye yourselves apart into desert place, and rest awhile.” These disciples had been much engaged in the instruction of others; they were wearied; and the Lord, at that time, taught them, as He teaches every minister in his pulpit, and every Christian in his calling, whatever it may be, that there are times when he must remember that he must minister to *himself*. The Christian, the most active Christian, especially he who is most busy in doing the Lord's work, has most need to “shut his door,” and to ask that supplies may be sent to his own soul out of the fulness and all-sufficiency of the Lord Jesus. We are apt to think that it is all well when we are busy in the Lord's service. It is sometimes a most dangerous thing to be put into a position of great usefulness. There is such a thing as not keeping one's “own vineyard,” whilst one is engaged in keeping “the vineyards” of others.

—The Rev. W. H. Krause (Dublin).

It is well known that Mr. Spurgeon greatly delighted in the doctrine of the Atonement. The doctrine of the substitutionary sacrifice of the Lord Jesus Christ was the great theme of his preaching. And we all know how much God honoured His servant, and how much blessing attended his ministry in consequence. All ministers of the Gospel cannot expect the same amount of blessing to attend their ministry, as did that of the late Mr. Spurgeon; but we must feel, that if any blessing at all is to attend the work of any minister of the Gospel, it must be because the atoning sacrifice of the Lord Jesus Christ is prominent in his teaching. No other subject is of greater importance. It is the central truth of the Gospel! It is the foundation of the hopes of God's people; and, if we are robbed of the Atonement, we have nothing to stand upon.

—The Rev. Thomas Houghton, 1900.

Pilgrim Papers

CHRIST ON THE THRONE

(Psalm 110)

“THE Lord said unto my Lord” (Jehovah spake unto the Son). “David in Spirit calls Him Lord” (Matt. 22 : 43). “For David himself said by the Holy Ghost” (Mark 12 : 36), “Sit Thou at My right hand, until I make Thine enemies Thy footstool.”

How the great Jehovah speaks of those things which are not, as though they were! Many things were accomplished in the infinite mind of God a thousand years before they came to pass! So that Jesus was spoken of as “the Lamb slain before the foundation of the world”—“although the works were finished from the foundation of the world” (Heb. 4 : 3). “When He had by Himself purged our sins, sat down on the right hand of the Majesty on high” (Heb. 1 : 3).

What a mighty King and Prince is the Son of God! His enemies made His footstool! The rod of His strength to rule them! His people made willing in the day of His power! What a mercy is this! all the enmity slain! made willing, yea eager, to be saved by His appointed ways and means!

But how terrible His wrath! “The Lord at Thy right hand shall strike through kings in the day of His wrath” (verse 5). But shout with joy and gladness, my soul! “The Lord (Jehovah) hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek.”

But first He had to “drink of the brook in the way” (verse 7)—that brook Kedron, into which the filth of all the sacrifices was cast, the brook over which the Son of God, or Son of Man, passed over into the garden of Gethsemane, there to have all the sins of His church from Adam to the end of time charged upon Him. If thou, my soul, dost want to know something of how dreadful a thing sin is in the sight of a holy God, go to this garden, and view Him sweating great drops of blood, enduring untold agony! The wrath of God poured out upon His sacred head, which would have sunk all worlds to death, was upon Him, who did no sin, neither was guile found in His mouth. The Holy, Spotless Lamb of God, “made sin for us”!

“Dwell on the sight, my stony heart,

Till every pulse within,

With holy contrite sorrow start,

And loathe the sight of sin.”

Dying on the cross of Calvary, “the just for the unjust, to bring us to God.”

But, He rose! He lives! "Sat down on the right hand of the Majesty on high!" "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom" (Heb. 1 : 8). Christ, the great High Priest, has entered into heaven itself, the holy place not made with hands, "having obtained eternal redemption for us." "This man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God," from henceforth "expecting till his enemies be made his footstool" (Heb. 10 : 12-13). The very words of Psalm 110, Jehovah "*shall make*"—Christ cannot "expect" in vain. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt 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 hands" (Isa. 53 : 10).

How beautifully Peter expresses it, each person of the God-head engaged: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1 : 2).

His precious blood is sprinkled there
 Before and on the throne,
 And His own wounds and blood declare
 Ten thousand sins forgiven.

With cries and tears He offered up
 His humble suit below,
 But with authority He asks,
 Enthroned in glory now.

For all that come to God by Him
 Salvation He demands,
 Points to their names upon His breast,
 And spreads His wounded hands.

A. M. Toplady.

Sprinkled now with blood the throne,
 Why beneath thy burden groan?
 On My piercèd body laid,
 Justice owns the ransom paid;
 Bow the knee, and kiss the Son,
 Come and welcome, sinner come.

Haweis.

"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Amen.

March 27th, 1956.

F.P.

See Aaron, God's anointed priest,
 Within the veil appear.
 In robes of mystic meaning drest,
 Presenting Israel's prayer.
 Through Him the eye of faith espies
 A greater Priest than he;
 Thus Jesus pleads above the skies,
 For all whom grace makes free.
 He bears the names of all His saints
 Deep on His heart engrav'd;
 Attentive to the state and wants
 Of all His love has sav'd.
 In Him a holiness complete,
 And bright perfection shine;
 And wisdom, grace, and glory meet,
 A Saviour all Divine!
 The blood which as a Priest He bears
 For sinners was His own;
 The incense of His prayers and tears
 Perfumes the heavenly throne.

Newton.

The atoning work is done,
 The victim's blood is shed;
 And Jesus now is gone
 His people's cause to plead:
 He stands in heaven the great High Priest,
 And bears their names upon His breast.
 He sprinkled with His blood
 The mercy-seat above;
 For justice had withstood
 The purposes of love;
 But justice now objects no more,
 And mercy yields a boundless store.
 No temple made with hands
 His place of service is;
 In heaven itself He stands,
 And heavenly priesthood His;
 In Him the shadows of the law
 Are all fulfilled, and now withdraw.
 Yet though awhile He be
 Hid from the eyes of men,
 His people look to see
 Their great High Priest again:
 In brightest glory He will come,
 And take His waiting people home.

T. Kelly.

“PRAISE THE LORD”

I WAS feeling rather at the end of most things, when it came into my heart “*Praise the Lord.*” How lamentably short I come in that.

So I turned up Isaiah 12, and read the lovely confession there : “O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid : for the Lord Jehovah is my strength and my song; He also is become my salvation.” Then, in the possession of so gracious an uplifting, he calls for praise and prayer, declaring God’s doings and the excellent things of His greatness (verses 4-6).

Isaiah said that God had been “angry” with him. Would he describe as “anger” the feeling of cloud that seems to be in one’s heart so prevalent? I think it must be conviction of sin that creates such a sort of fear and separation. But there will come a day, “that day,” when the veil will be taken away. Salvation in the Lord Jesus, known and realised, will then remove all sense of distance. In Christ and by the operation of the blessed Spirit, it will be as Isaiah says, “Sing unto the Lord,” though without Miriam’s timbrels or the high-sounding cymbals of the temple worship.

In a letter I had the other day, a dear friend says : “I don’t think I’ve ever been so impressed with the holiness of the Lord Jesus and the awfulness of sin as this last week, when I have been taking the story of Jesus’ trial and death with the children. To have had the power to deliver Himself, and yet to choose Himself to be treated as He was at the hands of wicked men, is quite beyond our comprehension. His complete submission to the will of His Father—and to be made sin for our sakes; how unspeakable for Him, but how wonderful for us. One just kneels in silence; nothing can be said; our utter sinfulness—His willingness to save to the uttermost; one longs for a heart full of gratitude.”

I turned out a letter of “R’s,” dated August 4th, 1915 : “I had one of the sweetest moments last evening in journeying home. The Man Christ Jesus opened out His very heart and love to me, and so intense and real was the moment that, like the Church, I held Him and would not let Him go. And then, as I remembered my changeful heart and these transient moments, begged Him to keep that sweet moment for me. There—though passing—we are renewed, helped, strengthened; and these visits are harbingers of Himself.”

“Praise waiteth for Him in Zion.”

FOLLOWER-ON.

A LETTER BY WILLIAM ROMAINE

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed you with so many blessings already, and who, having begun, will not cease to bless you in life and death, and for evermore!

It rejoices my very heart to see Him displaying the glories of His grace far and wide. From London through Europe, from Europe to America, yea, as far as the sun travels, His fame is spread.

And does He not deserve it? O, my friend, what have we to tell of but the loving-kindness of Jesus? and what to praise but His wonders in saving such as we are, and in saving so many of us? Blessings for ever on the Lamb! May we glorify Him by resting upon Him for righteousness and strength, and by living wholly upon Him for grace and glory. Then all goes well, when

On all besides His precious blood,
On all besides the Son of God,
We trample boldly, and disclaim
All other saviours but the Lamb.

As to what you write about, I know not what to say. It is in the best hands. He knows what to do. Let Him alone. Remember He is the Head of the Church, and He will look after His own matters, and well too.

At present I see not my way clearly from London. Here my Master fixes me, and here I must stay till He call me to some other place. When He would have me to move, He will let me know His will.

Besides, what am I? What does it signify where I am? A poor dumb dog, the vilest, the basest of all the servants of my Lord. If you could see what is passing for any one hour in my heart, you would not think anything of me: you would only admire and extol the riches of Jesus' love. Wonderful it is that He should set His heart upon such a very incarnate devil, and humble me so as to make me willing to be saved by His sovereign grace; and that He should send such a one to preach His gospel, and bless it too to many, many souls (while every sermon covers me with shame and confusion). O this is wonderful, wonderful, eternally to be admired grace! What cannot He do, who can form a preacher out of such a dry rotten stick, fit for nothing but the fire of hell? Glory, glory be to Him alone, and for ever, and for evermore!

All the tongues in heaven and in earth, men and angels, throughout eternity, cannot praise Him enough for what He has already done for my soul; and therefore I am, and I am content to be,

a poor broken bankrupt debtor for ever. Hereby I shall be enabled for ever to exalt Him, and to put the crown upon His head, and that is all I want. It will be heaven enough to join that blessed company, who are crying, "Worthy is the Lamb (but none else) to receive blessing and glory." Nothing is mentioned among them but Jesus' goodness, and He does not leave Himself without witness among us poor sinners. I am yours in Jesus,
May 14th, 1763.

WILLIAM ROMAINE.

ENMITY

"AND I (God) will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3 : 15). Christ, the seed of the woman, has bruised the serpent's head, rescued the fallen seed from Satan's captivity. He was anointed to bring deliverance to the captives, and does still deliver those who through fear of death were all their lifetime *subject to bondage* (not *in bondage*).

"Bruised," "chained," "reserved in everlasting chains under darkness unto the judgment of the great day" (June 6). These chains do not hinder him from accusing, tempting, and annoying the royal seed; but there is a "thus far shalt thou go," thank God!

This "enmity" showed itself in the first family. Abel's offering found acceptance, the "blood" spoke pardon! "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11 : 4). This aroused the enmity, and Cain slew his brother. "And wherefore slew he him? Because his own works were evil and his brother's righteous." "But as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now" (Gal. 4 : 29).

Now we are all "enemies" to God by wicked works; we "go astray from the womb speaking lies." "Because the carnal mind is 'enmity' against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8 : 7).

How well I remember, as a boy, when the the Bible *had* to be read morning and evening, a time set apart each day which could not be shirked. How eagerly we went away to anything else when the irksome duty was over! and how less and less it was read when away from home influence.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2 : 13). "For He is our

peace"—"enmity abolished"—"reconciled to God by the cross, having slain the enmity thereby." What an undescribable change is here! A change which none but God could accomplish; enmity changed to friendship; no longer a friend of the world, for friendship of the world is enmity against God.

But what a Friend is found! One that loveth at all times, and sticketh closer than a brother, a never-failing, unchangeable Friend, never afar off—always close at hand—watching over night and day; all power His in heaven and earth! "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him," the eyes of your understanding enlightened—know the hope of His calling—the riches of the glory of His inheritance in the saints—the exceeding greatness of His power to usward who believe according to the working of His mighty power (Eph. 1 : 17 to the end of the chapter).

See how the Apostle gives thanks to God for the faith of these people, extols the wondrous power and wisdom of Him who made them into believers, giving hope and revealing the power, might, and dominion of Him who was raised from the dead, making secure the safety of His body the church, the fulness Him that filleth all in all. Who dares to ascribe failure, or disappointment, to this Friend of sinners, Emmanuel, God with us!

F.P.

Salvation! how precious the sound
 To sinners who see themselves lost;
 To Jesus their praises redound,
 In Jesus they triumph and boast.

Salvation is finished and done,
 Salvation is sov'reign and free;
 Salvation by God's equal Son
 Our joy and rejoicing shall be.

Salvation is only of God,
 To Him all the praises are due :
 Ye saints, spread His honours abroad
 Who finished salvation for you.

Soon shall we behold Him above,
 For ever to sound His dear name,
 To sing the sweet song of His love,
 Salvation to God and the Lamb.

Our Young Folks' Page.

"PARTS OF HIS WAYS"

Priscilla Barlow was a girl of nineteen, belonging to a family with plenty of money. They lived in a country house about two miles outside a city. The girl, with her brothers and sisters, was surrounded by affection and comfort. She was her father's special pet, and he would do anything for her. But recently things had become difficult, because Priscilla had become a Christian. How it came about we are not told, but the girl had been led to see the emptiness of her life, and the tremendous value of her soul compared with worldly things around her. Restless and dissatisfied with the burden of her sins, she had been brought to see the Lord Jesus Christ as her Saviour, the One who bore her sin. Through Him she had found peace with God.

But there was no love for the Lord in Priscilla's home, and only an empty show of religion on Sundays. She found nobody in the family to sympathise with her, her father especially being thoroughly annoyed. He told her plainly that nothing could have displeased him more than this change. Poor Priscilla found her position painful ; but she was a girl not easily daunted. One great help she had ; her own maid was herself a child of God, always eager to be of use to her young mistress.

You will have guessed already that Priscilla did not live in 1956. The time of which I am speaking was about a hundred and seventy years ago, when there were well-to-do families, with numerous servants. At the same time, there were cases of terrible poverty. Since Priscilla had come to know the Lord, she had begun to seek out His children among the very poor, using her plentiful allowance to supply some of their needs. This gave her far more pleasure than frittering it away on herself, as she had done in the past.

One winter night, Priscilla went early to her own room. It had been a cold dark day, the rain pouring down unceasingly. But as evening drew on, the storm increased. Torrents of rain were falling, and the wind was howling round the chimney-stacks. In her cosy room Priscilla could hear the storm raging. That was distracting, but it did not account for the girl's disturbed state of mind. She could settle to nothing, and whatever she tried to do, she found her mind returning to one subject. She could not understand herself. Why should she feel this strange anxiety about Ellen King ? Priscilla had often visited this poor bedridden widow, one whom the Lord had taught in the school of affliction for many

years. The girl had no reason for supposing that anything unusual had happened to the invalid ; but she could not rid herself of a sense of foreboding.

At last Priscilla, after moving about restlessly, gave the bell-pull a tug to call her maid. Mary soon appeared, her pleasant cheerful manner bringing comfort with it. "Oh, Mary!" said Priscilla eagerly, "I'm so worried about Ellen King. I can't think why, but I can't rest for thinking she is in some trouble. Do you think anything can have gone wrong? If it wasn't such a dreadful night, I would ask you to go and see; but you couldn't go out in this weather!"

Mary's sympathy was at once aroused. "I don't mind the weather at all, Miss Priscilla," she replied cheerfully; "if it will ease your mind, I'll go at once."

Priscilla was full of gratitude. She eagerly helped the maid to pack a basket with nice eatables and grocery stores. Then Mary wrapped herself up in a big cloak, lighted her lantern, and set off to battle through the storm.

The country road was of course unlighted, but even in the town there were no street-lamps. Mary had often been with Priscilla when she had visited Ellen in her room, but never after dark. However, at last she found the narrow lane in one of the poorest parts of the city where the house was, and called out cheerfully as she opened the door.

Ellen's voice sounded dreadfully feeble as she replied. It was all quite dark, but as Mary raised her lantern she saw the invalid as usual in the bed in the corner. She looked so collapsed and ill that Mary hastily opened the little cupboard which held Ellen's food and provisions. As the widow was helpless and quite alone, the cupboard door was placed within her easy reach. But now the cupboard was completely bare. The cup of water was empty, and there was not a crumb of food. In no time Mary prepared food and a hot drink from the basket she had brought. How gratefully poor Ellen received it! In a few minutes she revived enough to talk. Nobody had been near her at all since the early morning of the day before. As a rule neighbours took it in turns to come in to place food within her reach, but, through some mistake, Ellen had been left completely alone.

But Ellen made no sort of complaint. She was overflowing with thankfulness to her Heavenly Father for sending Mary now. She said the time had seemed long, "but then," she said, "I knew I was in His hands, and if it were His pleasure to take me to Himself in that way, then I knew it was the best way for me. But up to now He has always supplied my needs in the end, and I thought He would now."

As Mary told of Priscilla's restlessness and anxiety, the two women wondered and rejoiced together at the way in which the Lord had been working. After she had made Ellen comfortable, and left plentiful provision for her needs within easy reach, Mary sped back to her young mistress with her tale. Priscilla had not been a Christian for long, and she had little experience of the ways of the Almighty. It was amazing for her to see how the Lord had been pleased to make use of her, for the relief of another of His children. He it was who had filled her mind with such strange foreboding, and compelled her to take action. The girl's faith had been greatly tried by her father's unkindness, and by opposition from the rest of the family, and sometimes a little doubt had crept into her mind about her own position before God. But now He had sent this token to confirm that He was indeed her God, and her faith was wonderfully strengthened.

Priscilla lived to see the conversion of her father, and then to have a few years of happy married life. Then her husband was taken from her; but her children grew up in the ways of the Lord, and she lived for many years rejoicing in the faithfulness of God.

DAMARIS.

Scripture Enigma No. 28.

The whole : On this day all the disciples were filled with the Holy Ghost.

1. In this island John was given the Revelation.
2. In this village the Lord sat down to an evening meal.
3. A city founded by Asshur.
4. The city whose king was "ever a lover of David."
5. Beside this river Jeremiah was told to hide his girdle.
6. From this island came Barnabas.
7. The mountain from which the Ascension took place.
8. The mountain where God gave Moses the Law.
9. Beside this lake the risen Lord asked Peter if he loved Him.

Solution of No. 27.

The whole : Captivity (Ps. 68 : 18).

1. Charger (Mark 6 : 25).
2. Amram (I Chron. 6 : 3).
3. Prudent (Acts 13 : 7).
4. Thousand (Dan. 5 : 1).
5. Iscariot (Matt. 10 : 4).
6. Venison (Genesis 27 : 5).
7. Impotent (John 5 : 3).
8. Twilight (II Kings 7 : 5).
9. Younger (I Tim. 5 : 1).

Protestant Beacon.

TWO BLIND MARTYRS

(I) THOMAS DROWRY, OF GLOUCESTER

(II) JOAN WASTE, OF DERBY

It is well to recall that there were those of humble station in this life who, four hundred years ago, sealed their testimony to God's Truth with their life-blood.

THOMAS DROWRY

Thomas Drowry was a blind youth, who, before the martyrdom of that valuable servant of Christ, John Hooper, suffered imprisonment for the truth's sake, but being at liberty when that excellent bishop was taken to Gloucester to suffer, Drowry made earnest supplication to the guard to be introduced to Hooper; which, after great entreaty, was granted, and the worthy bishop spoke much to his comfort and encouragement.

The prospect of death could not suppress Drowry from his open profession of Scriptural truth, which brought him into imprisonment again, but how long he was in confinement is not recorded. Under the authority of the Popish bishop who had supplanted Hooper, Drowry was led before the Chancellor of the Diocese, Dr. Williams, for examination, wherein are conspicuously displayed the duplicity of Popery and the integrity of the poor lad.

The subject upon which he was examined being the sacrament of the Lord's Supper, he was first asked if he believed the elements were changed into the body and blood of Christ. The boy answered that he did not so believe. For this sentiment the Chancellor told him that he must be burned, but enquired who taught him that belief. This question gave the youth a fair opportunity to expose and explode the conduct of his examiner, in the bold reply he made, by answering: "You taught it me yourself" (pointing to the pulpit), "in that very place"; even naming the precise time, and repeating the very words the Doctor had used in defence of what he then called heresy, which were, "That the sacrament was to be received spiritually, by faith, and not carnally, and really, as the Papists had taught."

Such an appeal as this must have confounded any but a Papist; yet this man fled to a subterfuge, suited only to a hypocrite, for he advised his examinant to follow his example and, by recanting his principles, escape death. Drowry expressed a noble disdain upon so

contemptible a conduct, and said, "Though you can so easily dispense with the truth yourself, and mock with God, the world and your conscience, yet I will not do so." This occasioned a threat of the sentence of condemnation being immediately pronounced, which produced a Christian answer in the sufferer, "God's will be done!" Although the Registrar was ashamed of the transaction and advised the Doctor to transfer passing the sentence to another hand, yet the Chancellor would himself condemn him to suffer by fire, which sentence was executed upon him, along with Thomas Croker, a bricklayer, on the 5th of May, 1556.

From the foregoing it is again to be observed that there were those, as the Chancellor, who could, in Edward's reign pose as Protestants, and when persecution arose in Mary's reign, equally subscribe to Popery. How different is the character of our youthful martyr, who clearly had "the root of the matter" (Job 19. 28) found in him, and evinced "the faith of God's elect" (Titus 1 : 1).

JOAN WASTE

Our second named blind martyr, Joan Waste, was the daughter of one William Waste, an honest poor man. She was born blind, and continued with her father and mother during their lives. After their death she lived with Roger Waste, her brother, and in the time of Edward VI of blessed memory, daily went to the church to hear the service read in the vulgar tongue. And thus, by hearing homilies and sermons, she became attached to Scriptural truth.

I.—A NEW TESTAMENT IS PURCHASED AND READ TO HER

At length, having by diligent labours saved sufficient money to purchase a New Testament, one was purchased for her. And, although she herself was quite unlearned and by reason of her blindness unable to read, yet for the great desire she had to learn and have imprinted in her memory the sayings of the Holy Scriptures, she acquainted herself chiefly with one named John Hurt, then a prisoner in the common hall of Derby for debts. John Hurt being a sober grave man of the age of seventy years, by her earnest entreaty and being a prisoner and many times unoccupied and without company, read to her for daily exercise some chapter of the New Testament.

And, if at any time he were otherwise occupied or prevented through sickness, she would repair to one John Pemerton, clerk of the parish church of All Saints, Derby, or to some other person who could read, and sometimes she would give a penny or two to such persons as would not freely read to her, appointing to them beforehand how many chapters of the New Testament they should read, or how often they would repeat one chapter for a price.

By which means she so profited that she was able not only to recite many chapters of the New Testament without book, but could also aptly reprove, by various places of Scripture, such sins and abuses as were evident to her.

II.—THE PROTESTANT PRINCIPLE OF THE RIGHT OF PRIVATE JUDGMENT

Not long after, through the death of King Edward, followed the Popish reaction in the reign of Mary. In which reaction, notwithstanding the general backsliding of the greater number into the old superstition, yet this poor blind woman continued in a constant conscience, being zealous in that she had learned, and also refusing to communicate with those who taught that which was contrary thereto. For this she was called before the bishop, and Doctor Draicot, who brought against her the usual articles.

Joan answered that she believed so much as the Holy Scriptures taught her, and according to what she had heard preached by many godly men, of whom some suffered imprisonment and some suffered death for the same doctrine, and she asked of them if they would do so for their doctrine; which, if they would not, she desired them for God's sake not to trouble her, being a blind, poor, and unlearned woman, saying, that by God's assistance she was ready to yield up her life in that same faith. And yet, notwithstanding, being pressed by the bishop and Doctor Draicot, with many arguments of Christ's omnipotency, and many times being threatened with grievous imprisonments, torments, and death, the poor woman, desirous to prolong her life, offered to the bishop that if he would, before that company, take it upon his conscience that that doctrine which he would have her to believe concerning the sacrament was true, and that he would at the dreadful day of judgment answer for her therein, she would then further answer them. This poor woman judged rightly that, if the church or hierarchy denied to the people the right of private judgment, they were bound to take the responsibility of the people on their own shoulders, and answer for them at the bar of God. There can be no personal accountability if we do not possess the right, and are not subject to the duty of examining and determining for ourselves. And this consideration ought to settle the whole controversy. In the things of God there can be no proxy.

After the bishop and Draicot, his chancellor, had caused Joan Waste to be apprehended in the town of Derby, accusing her of "the way which they call heresy" (Acts 24:14), she was privily examined, as well in prison as out of prison. The bishop had answered that he would answer for her at the dreadful day of judgment, but Draicot, his chancellor, bearing that, said, "My Lord, you know not what you do; you may in no case answer for

an heretic." And immediately he asked the poor young woman if she would recant or not, and said she should answer for herself. The poor woman perceiving this, answered again that, if they refused to take on their conscience that it was true they would have her to believe, she would answer no further, but desired them to do their pleasure; and so, after certain persuasions, they pronounced sentence against her, and delivered her to the bailiffs of Derby. After they had kept her about four or five weeks, they were required by the bishop to bring her to the parish church of All Saints, at a day appointed, where Draicot should preach a sermon.

III.—CONDEMNED FOR DENYING THE REAL PRESENCE IN THE MASS

When the day and time came for this innocent martyr to suffer, Draicot first came to the church, accompanied by several others. This done, and all things now in readiness, at last the poor blind servant of the Living God was brought and set before the pulpit, where the doctor having commenced his diatribe and there inveighing against many matters which he called heresies, declared to the people that that woman was condemned for denying the sacrament of the altar to be the very body and blood of Christ, really and substantially, and was thereby cut off from the body of the catholic church; and said that she was not only blind of her bodily eyes, but also blind in the eyes of her soul. And he said that, as her body should be presently consumed with material fire, so her soul should be burned in hell with everlasting fire, as soon as it shall be separated from the body, and there remain world without end, and said it was not lawful for the people to pray for her; and so with many threats he made an end of his sermon and commanded the bailiffs to see her executed.

And the sermon thus ended, the blessed servant of God was carried away from the church to a place called the Windmill Pit, near the town, and holding Roger Waste, her brother, by the hand she prepared herself and desired the people to pray with her, and said such prayers as she had learned and cried upon Christ to have mercy upon her as long as life lasted. In the mean season, Doctor Draicot went to his inn, and there rested and slept during all the time of her execution, which took place on the 1st day of August. John Foxe gives the year of martyrdom as 1556, but research made recently, and confirmed by the dates the bailiffs served, suggests the correct year of martyrdom as being 1555.

It seems, to the present writer, a pity that some memorial has not been erected in the most appropriate place, All Saints' Church, Derby. This should have been possible prior to a quarter of a

century ago, when the patronage was in the hands of Simeon's Trustees. This is not so now, All Saints being the Cathedral Church.

A memorial has, however, been erected in the church porch of Birchover, near Matlock, Derby, to mark the fourth centenary of Joan's martyrdom. The inscription is as follows :

TO THE NOBLE JOAN WASTE

She was poor, yet made many rich;
Ignorant, yet a match for the scholars of the day;
Born blind, yet she had a clear vision of God's truth;
Young, twenty-two, yet wiser than the aged;
Homeless, but with a place in heaven.

Steadfast, unmoveable faith in God, that was her Light;
The Word which can never pass away, that was her strength;
And prayer, prayer even in the flames to the very end, that was
her glorious courage.

She died for freedom, under the law passed in 1401, in the fire, at
the Windmill Pit, Derby, 1st August, 1555.

F.C.

“THE REFORMATION LINK”

WE have received a copy of the first issue of *The Reformation Link*, just issued by the English Consultative Committee of “The International Council of Christian Churches.”

As some of our readers will know, the I.C.C.C. seeks to preserve the heritage of the Reformation of the sixteenth century by bearing its witness against the ecumenical movement known as “The World Council of Churches.”

The Chairman of the English Consultative Committee is Bishop D. A. Thompson, of Felpham, who is also Editor of *The Reformation Link*. The Secretary is Mr. Geo. H. Fromow, 9 Milnthorpe Road, Chiswick, London, W.4, from whom the new occasional magazine may be obtained. The first issue is free, but help is sought to enable the paper to be published two or three times a year.

The first issue of sixteen pages is very informative on the witness of the I.C.C.C. and of its English Consultative Committee. It contains a report of the Scandinavian conference of 1955, including the address of Dr. Carl McIntire, president of the I.C.C.C.

Sermons and Notes of Sermons.

ACCEPTANCE WITH GOD

THE CASE OF CORNELIUS

By The Rev. WILLIAM PARKS, 1868, Sermon 55.

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no Respector of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.”
Acts 10 : 34, 35.

It is perfectly astonishing with what tenacity people cling to the idea of salvation by works. It is a fact that notwithstanding the continuous, laborious, and elaborate teaching of the truth-advocating minister, the hearers, for the most part, are still unimpressed upon the subject of salvation by free grace. Reiterated again and again as it is in the ears of hearers, “By the deeds of the law shall no flesh living be justified”; “By grace are ye saved through faith : it is the gift of God, not of works, lest any man should boast”; “He hath saved us, not by works of righteousness that we have done, but according to His own purpose and grace”; yet men will cling to it that salvation may be effected by works!

I say it is perfectly astonishing with what tenacity men cling to this idea. It can only be accounted for by the innate ignorance, pride, and unbelief of the human heart. Men do not believe that they are as fallen as they are; they do not believe that God is as pure and holy as He is represented; they do not believe that Christ is as powerful as the Holy Ghost describes Him; they do not believe that sin is so awful and accursed a thing as God has pronounced it. And, what is more extraordinary than all this is, that many of the very parties who hold this idea of the possibility of salvation by works do the fewest works that even by their own showing could be acceptable to God, and commit the most glaring sins without fear or compunction. Surely blindness has happened to these people.

I will tell you of another strange fact connected with this subject. There are many persons, who, though they profess to believe in the Gospel plan of salvation, think that there is another plan as well, and that whilst it is true that by grace are men saved, it is also true that by working righteousness men may be saved too! The case of Cornelius is a great favourite with both parties, as illustrative of their peculiar views; so we will now, under God, examine it, and shall see how utterly fallacious and delusive the reasoning and suppositions of those parties are.

I.

You are all, of course, familiar with Cornelius' case. He was a Roman officer, having the command of a company of soldiers at Caesarea—a Gentile, who is described as being a religious man, very charitable, and much given to prayer, one that feared God, and did good works, and whose works and prayers went up as a memorial before God.

"Now," argue the parties I have alluded to, "now here is a case wherein it is plain that a man may be saved without a knowledge of Christ, and by works of righteousness he has done; and so we argue, that, if a man acts up to the light that is in him, and lives a religious and consistent life, he will be saved." Such is the argument of thousands.

But here, as in countless other cases, there is bold assertion without proof, and a jumping to conclusions from false premises. It is *not* plain from this, or any other case, that a man may be saved without a knowledge of Christ, or by works of righteousness that he has done. For in the first place it is not said in the narrative that Cornelius knew not Christ; secondly, it is not said in the narrative that Cornelius was saved by his works; thirdly, it is positively and plainly stated in other Scriptures that by works of righteousness no man can be saved; and, "there is none other name given under heaven among men whereby we must be saved but Christ Jesus." Nothing can be clearer from Scripture than this, namely, that by deeds or works of any kind no flesh shall be justified. So that Cornelius' *cannot* be an exceptional case.

But let us minutely examine it.

First, see Acts 10 : 2. Cornelius was a devout man, i.e., a godly man. Now we argue, if Cornelius was a godly man, then he must have been a justified man, a man justified by faith; for all who are justified are, till the moment of their justification, ungodly (Rom. 4 : 5). Here, then, we have a full proof that Cornelius was a justified believer.

Secondly, Cornelius feared God; i.e., Jehovah the God of Israel. Now, it is the character of the unregenerate that there is no fear of God before their eyes. So that, as Cornelius feared God, he must have been a regenerate man, a man into whose heart God put His fear according to His own promise (Jer. 32 : 40).

Thirdly, Cornelius gave much alms to the people, i.e., through his fear and reverence of God; and we perceive a little lower down (verse 4) that this service was accepted of God, proving that it was good in His sight. But no work is recognised in Scripture as good and acceptable to God, except it proceeds from faith. "Without faith it is impossible to please God." Again, we argue, as Cornelius' good works were accepted by God, it is plain that they proceeded

from faith; and if Cornelius had faith, he was already a converted man, and saved by grace.

Fourthly, Cornelius prayed to God alway—i.e., to the true God—the God of Israel. Now, men may worship an unknown God or a god of their own imagination, but they cannot pray to the true God without believing in Him as He has revealed Himself to man. To do this a man must have faith and light from the Holy Spirit. If Cornelius had faith and light thus, he must have been a regenerated man; and a regenerated man knows that he cannot be saved by works of righteousness.

Fifthly, Cornelius' prayers and alms came up for a memorial before God (see verse 4). Now, we ask, did the prayers or alms of an unbeliever ever go up as a memorial before God? Surely not. The sacrifice of the wicked is an abomination in God's sight. Here again we have clear proof that Cornelius worshipped God in the faith of the promised Mediator: "for no man can come unto God except through Him." But listen again, if Cornelius' alms or prayers were accepted by God without faith in the Messiah, then it would follow that, "being ignorant of God's righteousness, and going about to establish his own righteousness he had attained to righteousness by the works of the law and not by faith," in direct opposition to all the apostle Paul has so clearly established.

Sixthly, Cornelius' prayer is heard (Acts 10:31). Now what could this prayer have been about? Evidently concerning Christ. He wanted to have more explicit information about the Messiah. This is demonstrated; for how otherwise could his vision have been an answer to his prayer? The direction to send for Peter to make known to him the actual appearance of Messiah is stated as the answer to that prayer. But it could not have been an answer to it unless it had concerned Messiah's coming.

Lastly, Peter addresses Cornelius as one who was already acquainted with the word which God sent to the children of Israel (see Acts 10:37, etc.).

From all this it is abundantly evident that Cornelius was godly, i.e., a man justified by faith—one wrought upon by God's Holy Spirit—one saved by the righteousness of the Messiah—before he ever saw Peter. And Peter's mission to Cornelius had a twofold design: (1) as an answer to Cornelius' prayers and (2) to let Peter see that there were others besides Jews interested in the work of Christ.

II.

I will now briefly explain the words of my text, and conclude with a few reflections.

As I have already hinted, this passage is constantly quoted by legalists and Arminians to disprove the doctrine of election and of

salvation by free grace. Such say, "You see, here it is plainly asserted that God has no regard for one more than for another; and that men of all kinds will be accepted by Him if they work righteousness." Nothing can be more erroneous or in opposition to the positive teaching of Scripture than these views. That God has a people whom He has elected to eternal honour is a fact that no sane or unprejudiced man can deny, and that no man can be saved by his works is a truth that stands out through all the economy of grace. These things may be demonstrated as any proposition of mathematics, notwithstanding the continual opposition they meet with.

First, the meaning of Peter in our text, as is manifest from the entire context, is, that *the believing Gentile was as great a favourite with God as the believing Jew*. Peter had hard work to learn this lesson. He had supposed that God was the God of the Jews only, and not the God of the Gentiles; but now he is convinced that there is no such respect of persons with God, but that in every nation under heaven, whether he be Greek or Scythian, Jew or Gentile, he that feareth God and worketh righteousness is accepted with Him. God has nowhere said, "Because you are not a Jew, you cannot be saved, or because you have not as great privileges as others you cannot be saved"; but, "In whomsoever my fear is manifested, or works of righteousness brought forth, I take delight, be he from what clime or kindred or tongue in all the earth he may." So far for the plain and obvious meaning of the first sentence.

Secondly, now for the meaning of the second. Pray mark well that *the sentence is not "Shall be accepted with Him," but "Is accepted with Him,"* i.e., "I perceive that such a person is already accepted with Him." But this by no means insinuates that it was the person's fearing God or working righteousness which were the causes of God's acceptance of him. Take care of such an error; it is fearfully common, I can tell you. No; "But where I perceive this fear of God," says Peter, "and where I perceive these works of righteousness, I may be certain that the person in whom they are exhibited is in favour with God." And what could have brought him into favour with God? Not his fear or his works, for this would be to contradict free grace (Rom. 11 : 6), but God's sovereign will, which chose out the man, and put His fear into his heart, and created him anew in Christ unto good works, which God had fore-ordained that he should walk in. The fear and the works here are not causes, but evidences, of acceptance with God.

III.

And now, my dear readers, can you or I trace out any resemblance between ourselves and Cornelius?

1. Are we *godly*, i.e., justified by faith? Have we renounced, once and for ever, all idea of ever justifying ourselves by our works, and are we depending solely upon Messiah's work?
2. Do we *fear God*, i.e., with a reverential fear? Do we fear God as He has revealed Himself to man?
3. Do we *perform any works in consequence* of that fear? If we have it not in our power to give much alms to the people, do we do what we are disposed to do through reverence for God, and not for our own glory?
4. Do we *pray* to the God of Israel, the true God, the sovereign God, the God of the Scriptures? and is the subject of our prayers that Messiah may be more clearly revealed to us, and may dwell in our hearts by faith?
5. Do we pray *in faith*, nothing wavering, not halting between two opinions, either as to our own lost estate, our deserts, or God's sovereignty?

If so, we may be certain that we are accepted with God, not because we do these things, but because our doing them is a proof that God has wrought in us "to will and to do of His good pleasure."

GRACE IN ITS MANIFESTATION

THE WORK OF GOD THE SON

By the late JOHN E. HAZELTON (London)

The Person of the Lord Jesus Christ must be considered before we speak of His work. That true Doctor of Divinity, Joseph Hart, writes :

"O could we but with clearer eyes
His excellencies trace;
Could we His Person learn to prize,
We more should prize His grace."

The Second Person of the ever-blessed Trinity, co-equal and co-eternal with the Father and the Holy Ghost. Apprehended by Divine teaching, the Godhead and the eternal Sonship of our blessed Redeemer shine with infinite glory. He who was the Son from all eternity, in His Divine nature stooped to take into union with Himself a pure human nature, "as the children are partakers of flesh and blood," and in that nature He perfectly fulfilled His

covenant engagements in the salvation of His people. Our glorious Lord-God the Son, "manifest in the flesh," is the Divine centre of the operations of God the Holy Ghost.

Let slip these truths as to His Person and you are like a vessel broken from its moorings, carried without rudder or compass over a wild watery waste, to shipwreck, if God prevent not. The more fully we realise the truth of His Person, the more fully shall we know the grace of His work. This is to be held in the power of the Holy Ghost, maintained at the expense of all beside and confessed under all circumstances. O the manifestation of grace, when "He also Himself likewise took part of the same" (Heb. 2: 14).

When Great-heart and the pilgrims came to the place where Christian's burden fell off his back, they made a pause and Great-heart discoursed of pardon by deed, and he said of our Lord, "He has two natures in one Person, plain to be distinguished, impossible to be divided," and then he speaks of the righteousness by which sinners are justified. "'Twas the belief of this that cut those strings that could not be cut by other means." I urge upon all our friends the importance of reading again and again this part of the allegory, it is of fundamental import today.

Next we come to *the covenant of grace*, "ordered in all things and sure," the Divine, eternal counsel between Father, Son and Holy Ghost. The Father appointing, the Son undertaking, as Head and Mediator, the redemption of the Church as given to Him, and the Holy Ghost engaging to make all effectual in the souls of the members of that "multitude that no man can number," viewed as sunk and ruined in the Adam fall. John Kent, the poet of the covenant, sings:

"The sinner's peace, the Daysman He,
Whose blood should set His people free;
On them His fond affections ran
Before He drew creation's plan."

Then let us look at grace in *our Lord's work*—"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17: 4). It was a prescribed and complete work, there was nothing haphazard therein. He took charge of the elect of God; He undertook to espouse, wash, clothe, feed, supply and intercede for them, and finally "to present you faultless before the presence of His glory with exceeding joy." For them He "suffered being tempted," so that "He is able to succour them that are tempted"; for them He lived his law-fulfilling life; for them He died His sin-

atoning death; for them He paid their twofold debt of obedience and penalty, whence comes the judicial sentence of full acquittal.

O wonder of love unutterable, "God manifest in the flesh," agonising in Gethsemane, enduring penal darkness on Calvary! Do not we know somewhat of Joseph Hart's words, "I often cried out in transports of blissful astonishment, 'Lord, 'tis too much, 'tis too much; surely my soul was not worth so great a price.'"

Whilst engaging in covenant on the one hand, His sufferings were perfectly *voluntary* on the other. "Bind the sacrifice with cords, even unto the horns of the altar" (Psa. 118 : 27); the cords of His everlasting love to poor sinners; the cords of His holy undertaking in eternity; the cords which bound Him as God-Man Mediator to pour out His precious blood, "having obtained eternal redemption for us." As Ralph Erskine somewhere says, "By one great draught of love, He drank hell dry," not entering into it as a place but enduring as a state, that which we deserved. There was no seed of mortality in His sacred frame; He assumed a body capable of dying, but forget not His word, "I have power to lay down My life, and I have power to take it again."

O what grace is here, in His imputed righteousness, in His perfect, vicarious, meritorious obedience, in His blessed High-Priestly work in heaven; all of which are fundamental truths.

Had time permitted I would also have spoken a little upon the grace of God the Son in the Old Testament Dispensation, to the Lord's people in that age, one with us as the body—the Church—of which He is the Head. Dr. Hawker used to say that the Divine manifestations to Abraham, Joshua, Gideon, and others were tokens of the Eternal Son's "rejoicing in the habitable part of His earth." The rock, the manna, the cloud—the types all set forth our Lord.

O what a mercy to have a religion that will take us to heaven! A daily sight and sense of sin, so that we may prize the Person and work of Christ, revealed by the Holy Ghost and apprehended by faith. This will mean life, savour, power. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8 : 9).

Grace sovereign, invincible, changeless, free. May we

"View Him now in heaven sitting,

Interceding for us there;

Not a moment intermitting

His compassion and His care."

Hart.

("GRACE," Sovereign Grace Union Conference, 1916).

Reviews

MARTIN LUTHER AND THE REFORMATION

A fourpenny booklet on "*Martin Luther and the Reformation*" has been re-issued by the Protestant Truth Society. It is by the Rev. Frank V. Mildred, Minister of Wellington Square Baptist Church, Hastings. It first surveys the life of Luther, and then describes the Reformation and the Reformation Heritage. Readers will find it helpful and informing, especially in its stress upon the Bible.

Of Luther's first call Mr. Mildred writes: "Already as a monk, through reading a Latin Bible, he had been troubled by the thought of the righteousness of God, and he turned with eagerness to the study of the Epistle to the Romans. To quote his own words, 'I sought day and night to make out the meaning of Paul, and at last I came to apprehend it thus: Through the Gospel is revealed the righteousness which availeth with God—a righteousness by which God in His mercy and compassion justifieth us; as it is written, The just shall live by faith. Straightaway I felt as if I were born anew.'"

Its price is 5½d. post free; Protestant Truth Society (Mr. J. A. Kensit), 184 Fleet Street, London, E.C.4.

THE LATE MR. FAREL V. C. SERJEANT

By THE EDITOR

Mr. F. V. C. Serjeant used to write to me occasionally from Beacon Hill, Victoria, British Columbia, Canada. He would recall that, when he did some temporary work as a Master at the Sheffield Royal Grammar School, I was a boy in his class. Though, alas, I cannot remember Mr. Serjeant (he was at the School for only a very short time), he wrote that he remembered me quite well as a member of a class he had in the autumn of 1903.

He would write about "the B.C.M.S.—always a favourite society with me from its inception." He was very interested in Canon John Turner, and was delighted when Mrs. Turner sent him the Canon's photograph (which he had enlarged and hung up in his sitting-room).

He would write of his joy in reading *The English Churchman* and also *The Banner of the Truth in Ireland*. In September, 1952, he wrote: "I have read *The Banner of Truth* with great interest, and send a small contribution (£2-10-0) to the funds of the Society."

With the kind help of Dr. C. Sydney Carter he issued "*The Lantern and its Light*," a booklet of thirty pages, copies of which he loved to circulate. It reproduced from *The Gospel Magazine* an account of the life of his uncle, the Rev. Robert Walker, Fellow and Tutor of Trinity College, Cambridge, and Vicar of Wymeswold, Leicestershire. This also included the remarkable story of John Morris, an apparently hardened reprobate who, by Divine grace, was awakened and called of God at the age of ninety-one and who lived some four years more, a new man in Christ.

He wrote in July, 1955, that the years had left him rather crippled with arthritis in the left leg, but he "managed to get about somehow with the aid of two sticks."

Mr. Serjeant's last letter to me was written on October 20th, 1955 (he passed forward on January 7th, 1956). He wrote:

"I have just been looking over the letter you sent me in June, and find it stirs up many memories of days long gone by.

I was glad that an excerpt from the little book, 'The Lantern and its Light,' found its way into *The Gospel Magazine*. I remember when the saintly James Ormiston was editor. I used to know him years ago.

I wonder whether the wonderful lectern which used to be in St. Mary-le-Port escaped the ruin of the bombs.

I was only at the Sheffield Royal Grammar School for one term (1903), but I remember the names you mention. I did not know Bishop Kirk was there.

The two brother Canons you mention were great men. The one I knew about was Canon John Turner. He was killed as the result of an accident.

I keep well except for rheumatism and arthritis in the left leg. I am hoping that some new treatment will perhaps help.

Ever yours very sincerely,

FAREL V. C. SERJEANT."

Mr. Serjeant was a lover of the Doctrines of Grace and a warm friend of the Protestant and Evangelical cause. He was a true "Barnabas," an encourager and supporter of those who knew the grace of God in truth.

TWO SPANISH SAILORS

To the Editor of *The Gospel Magazine*

Sir,—With reference to the two young Spanish sailors who would not kneel at the elevation of the “Host” on parade, and were consequently sentenced to two years in prison, we have received the following letter :—

“Dear brother in Christ,

Many thanks for your kind letter of the 13th March, which reached me on the very day when I was going to visit our two dear brothers in the Naval Prison. It was then a pleasure to tell them what you have been doing for them before the Throne of Grace, and what you also propose to do in the same way until you get news of the liberation of these faithful prisoners for Christ and His Gospel.

At the moment it seems that considering the good conduct of both, they will be released next September, God willing, But let us carry on praying that it be earlier than that I must tell that it is necessary not to publish their names, etc., in order not to cause any harm to the new recruits, or to the work at

Pray for the new recruits that are from time to time starting their military training and wish to be faithful against idolatry. Pray that the Lord might help and bless us in the Holy Week services at, and in many other places in Spain. Let us hope that the Lord will save many souls; also that we His own children be more faithful and useful.

The two sailors send many thanks and greetings of love in Christ to you, and to all those who are praying for them.

Yours in Christ,

————— —————.”

From the other end of Spain comes news this morning of “some sad things” concerning those who refuse to kneel during Mass. We anxiously await details. The Lord strengthen such as do stand!

May we ask your readers, those who know the power of prayer, and have tasted its sweetness, to remember these dear lads who, far away from home and friends, yet are “not ashamed of the Gospel of Christ.”

ALBERT T. TASKER.

AGED PILGRIMS

NEED OF INCREASING SUPPORT

The Annual Report (1956) of the work of the Society contains these words: "An increasing income is felt to be definitely necessary if the Committee's plans for extension of the work are to be realised." At a recent meeting the Committee decided that the completion of the new Home at Evington—a project launched after much prayerful consideration—could not at present be proceeded with, but was a matter which must be held in abeyance for the time being. This decision, it need hardly be said, was only arrived at after much earnest and anxious discussion.

It may be asked by some: "Have the Committee lost faith in an all-sufficient God? Do they need reminding of the word and promise of the Lord spoken by the prophet Haggai, "The silver is mine, and the gold is mine, saith the Lord of hosts?" Do they need something of the same gentle reproof that the prophet was commissioned to give: "This people say, The time is not come, the time that the Lord's house should be built"?

The Committee would not shrink from these searching questions—indeed, they would in all humility ask them of themselves, and would desire grace to "consider their ways" in this matter. But it must be remembered that the faith that can remove mountains and make great obstructions small is not something that can be produced at will; it is a grace which must be given by the Lord Himself, otherwise it may be nothing better than presumption.

What is needed therefore? What the Committee feel to be needful, and what they desire and pray for, is that the Lord would do what He did in the days of the prophet Haggai, which proved so effectual to the end the Lord had in view. What was that? We read: "And the Lord . . . stirred up the spirit of the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." It was the Lord's work to stir up the spirit of His people, and it must be so now. It was so in the inception of this Society; it was the Lord who stirred up the spirit of that little "remnant of His people" who were constrained thereby to begin to build in faith; and it has been the Lord's work all through the long history of the Society in every aspect of its God-honouring work.

Let but the Lord stir up the spirit of His people, let Him but give them to feel that it is an honour and a privilege to be even a "hewer of wood and a drawer of water" in His service, and there would be a fulfilling of that word in the 36th chapter of Exodus: "And they came, every one whose heart stirred him up, and

every one whom his spirit made willing, both men and women . . . brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work."

Friends may like to note the following dates :

Camberwell Home : Sale of Work, 3 p.m., June 14th.
Hornsey Rise Home : Sale of Work, 3 p.m.; Sermon, 6.30 p.m.;
on July 6th.

Friends of the cause will be extremely sorry to learn of the sudden death, on March 13th, of Mr. Arthur Miles, who had been appointed to be the General Secretary of the Aged Pilgrims' Friend Society from April 1st, and their Christian sympathy will go out to the widow and family in their loss.

THE GOSPEL MAGAZINE FUND

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

Mr. G. M. Chaplin 2/6; Mr. J. M. Wright 6/-; Mrs. D. M. Wright 10/-; Mr. J. S. Green £1-1-0; Mr. E. H. Creasey £1-17-6; Mr. N. Porter 2/6; Miss R. Casey £1-10-0; Mrs. A. S. Day 2/6; Mr. E. T. O. Downard £1; Mr. A. M. Fraser 5/-; Mrs. E. Broad 2/6; Mr. T. L. Evans £1-4-6; Mr. O. D. Evans 9/6; Mrs. R. Beaton £2-15-8; Mr. A. E. Bennett 12/6; Mr. and Mrs. W. N. Spidler £1-0-3; Rev. R. Williams 12/6; Wing-Commander A. S. Knowles 2/6.

SPAIN SEIZES BIBLES

From Our Own Correspondent

MADRID, Tuesday.

The British Embassy in Madrid today confirmed that about 30,000 Bibles and devotional literature belonging to the British and Foreign Bible Society were confiscated at the Society's premises in Madrid and removed to the Ministry of Information. The Embassy is unaware of the reason for this.

A spokesman of the British and Foreign Bible Society said in London yesterday that nothing was yet known of the confiscations.

—*Daily Telegraph*, April 25th, 1956.