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The **Gospel Magazine**

And Protestant Beacon:

WITH WHICH IS INCORPORATED

The British Protestant

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THE GOSPEL MAGAZINE

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

No. 1126
New Series

MAY, 1962

No. 2326
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.

"BEHOLD! THE LAMB OF GOD"

"Behold the Lamb of God, which taketh away the sin of the world."

—John 1: 29.

JOHN the Baptist was the forerunner of the Lord Jesus. He was sent to prepare the way, to announce the coming of Jesus. He gave his testimony that One was coming the latchet of Whose shoe he was not worthy to unloose. "He that cometh after me is preferred before me" (John 1: 15). The next day he saw Jesus coming to him, and he said "BEHOLD! THE LAMB OF GOD which taketh away the sin of the world" (John 1: 29). The next day after that, the Baptist fixed his gaze intently upon Jesus, and in the hearing of two of his disciples (Andrew and probably John) repeated his statement: "BEHOLD! THE LAMB OF GOD" (John 1: 35, 36).

We take the word "Behold!" as an interjection, not as an imperative. It draws attention to his characterisation of Jesus, and the definite article "*The* Lamb of God" points to one known. The reference might be to the record of Abraham in Genesis 22 (verse 8, "My son, God will provide Himself a lamb for a burnt offering"), or to the Paschal Lamb (Exodus 12), or to the daily sacrifices, or to the statement in Isaiah 53: 7: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." "BEHOLD! THE LAMB OF GOD!"

That was the text selected by C. H. Spurgeon when he wanted to try out his voice in the great Crystal Palace. Unknown to the great preacher a workman was working on the roof and was startled to

hear the announcement "BEHOLD! THE LAMB OF GOD!" The man could not forget it—he kept hearing it—and God the Holy Spirit so wrought in his heart that it became the means of his eternal salvation.

The message of Charles Wesley, who was a great preacher as well as a great hymn-writer, was the same:

His only righteousness I show
His saving truth proclaim;
'Tis all my business here below
To cry, "BEHOLD THE LAMB!"

Happy, if with my latest breath,
I may but gasp His Name;
Preach Him to all, and cry in death,
"BEHOLD, BEHOLD THE LAMB!"

Charles Wesley, 1749.

We invite our readers to survey with us from the Scriptures some of the aspects of the Lord Jesus as "THE LAMB OF GOD."

I.

THE PATIENT LAMB

First of all, we look at the reference in Isaiah 53:

"He was oppressed and he was afflicted,
Yet he opened not his mouth;
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth."—Isaiah 53: 7.

It is the season for lambs now. Everywhere in the country they can be seen in the fields. On farms an individual lamb is often brought into the home for care. How harmless it is. It does not struggle. It is patient, meek, innocent.

As we look at the earthly life of Christ, especially in its closing week, we see how the Saviour "opened not His mouth" on various trying occasions. When he was taken before Caiaphas and many false witnesses spoke against Him, the high priest said, "Answerest Thou nothing? What is it which these witness against Thee?" and we read "But Jesus held His peace" (Matthew 27: 62, 63). It was the same before the Roman governor, Pilate. Pilate said to Him, "Hearest Thou not how many things they witness against Thee?" We read: "And He answered him to never a word; inasmuch that the governor marvelled greatly" (Matthew 27: 13, 14). It was the same before Herod (Luke 23: 9: "He answered him nothing").

Peter described the Lord's attitude in the following words:

"Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously" (see 1 Peter 2: 18-25).

He did not struggle, but was silent to man. He did not complain of God. He accepted God's will in His suffering. "He opened not His mouth."

II.

THE SACRIFICED LAMB

But when Scripture speaks of Christ as the Lamb of God it is as of a lamb *slain*. It is evident that the meaning is that Christ was *a sacrifice for sin*. So Peter writes of God's people having been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1: 18, 19). So Philip the Evangelist, explaining Isaiah 53 to the man from Ethiopia, "began at the same Scripture, and preached unto him Jesus" (Acts 8: 35).

Hence Dr. Bonar wrote:

Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Christ is indeed the Lamb of God, "which taketh away the sin of the world." It is not that He bears our sin—He *takes it away*, He *removes* our guilt. This applies not only to Jews, but to Gentiles as well. He has redeemed His people by His blood out of every kindred and tongue and people and nation (Revelation 5: 9). The heart taught this saving truth will respond with William Cowper:

Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more.

Or, with Dr. Watts:

Believing, we rejoice
 To see the curse removed;
 We bless the Lamb with cheerful voice,
 And sing His bleeding love!

III.

THE REIGNING LAMB

There is one more way in which we behold the Lamb of God. There is the view especially given throughout in the Book of the Revelation. It is that of "the Lamb in the midst of the throne."

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" (Rev. 5: 6).

And the song throughout is:

"Worthy the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (5: 12).

This is one of the clear evidences of the Deity of the Lord Jesus Christ. See also Revelation 7: 9-17.

Behold the glories of the Lamb
 Amidst His Father's throne;
 Prepare new honours for His Name
 And songs before unknown.
 Let elders worship at His feet,
 The Church adore around,
 With vials full of odours sweet,
 And harps of sweeter sound.

Dr. Isaac Watts.

The Book of the Revelation goes on to speak of the Marriage Supper of the Lamb (Rev. 19: 7-9) and of "the bride, the Lamb's wife" (Rev. 21: 9). It also speaks solemnly of "the wrath of the Lamb" (Rev. 6: 16).

Lamb of God, Thou soon in glory,
 Wilt to this sad earth return;
 All Thy foes shall quake before Thee
 All that now despise Thee mourn;
 Then Thy saints shall rise to meet Thee,
 With Thee in Thy kingdom reign;
 Thine the praise, and Thine the glory,
 Lamb of God for sinners slain!

James George Deck, 1838.

W.D.S.

SERMONS & NOTES OF SERMONS

GREAT WORDS OF THE GOSPEL: PROPTIATION

"Whom God hath set forth to be a propitiation."—Romans 3:25.

A SERMON BY THE REV. H. M. CARSON
(Vicar of St. Paul's, Cambridge)

I WILL read verse 24 in order to set the context for this further statement in the 25th verse: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood."

On these Sunday mornings, we are considering together some of the basic themes of the gospel, and we have been looking at some of the significant words that the apostle Paul uses in his 3rd chapter of Romans, to describe that which God does when He brings men to Himself. We looked at "*justification*" as God's act whereby He declares the sinner righteous and accepts him freely for Christ's sake. We have considered together the term "*redemption*," and we have seen it as God's merciful act on our behalf whereby Christ has delivered us from bondage and from slavery. This morning, we are considering another of the great words of the gospel, the word "*propitiation*."

It is a difficult word, a word that sometimes causes controversy; and yet, I believe, it is a word that we have got to endeavour to understand if we are going to press in towards the heart of the gospel, and understand something of the significance of Calvary. It is vital for our own spiritual experience; and it is also, I believe, vital for our witness. We are committed, are we not, as Christians, to the task of spreading the gospel? Our constant concern is to reach out to men who are without Christ and without hope, and to bring them the knowledge of the gospel of salvation. If we are going to do that, it is absolutely essential that we should be clear in our own thinking; and so this morning we are going to consider this vitally important word, the word "*propitiation*."

ITS MEANING

Now what does it mean? You have doubtless been at a wedding reception, when the speaker at the reception produces the sort of cliché which is common on such an occasion, and he talks about "this *propitious* occasion." What he means is that he trusts it is a

happy occasion, a favourable occasion. And when God is propitious, it means that God is favourable towards us.

But we cannot but remember what Paul has said in Romans 1, and indeed in the first three chapters of this epistle. In Romans 1, Paul declared that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," and then as he develops his argument in chapters 1 to 3, he proceeds to indict men, both Jew and Gentile, and he brings all the world guilty before God. Well now, if this is the background, if Paul has spoken of sinful men as being under God's wrath and judgment, and Paul now speaks of God being propitious, "a propitiation" is quite clearly the connecting link. In other words, a propitiation is *that offering whereby God lays aside His wrath and shows Himself propitious or favourable to sinful men.*

The very moment one begins to talk about propitiation, that very same moment one invites the scornful, and indeed, sometimes the indignant objections of some who feel that, at this point, we are completely misrepresenting the gospel. Some of you are possibly reading theology, and you will also know, if you are doing that, that this is a point where you get more indignation expressed at evangelical presentation of truth, than possibly any other. Indeed, it is rather interesting, if you look at the New English Bible, that this word "propitiation" has been dropped from the translation, and for example in 1 John 2, a very inadequate paraphrase has been put in its place. Now let us endeavour to look at the objection; and let us endeavour to find the answer from Scripture. The objection goes rather along this line: "You speak to us of an offering to turn aside the wrath of God, but surely that is a completely pagan idea; that is the sort of primitive idea of the Deity which we have long since put aside. Do you mean to say that we accept a bad-tempered Deity who looks for a bribe, if He is not going to let loose His wrath upon us? Surely such a primitive idea is far removed from the gospel of the grace of God manifest in Jesus Christ?"

That is something of the line of approach of the objection, and by way of reply to it, we are going to turn back this morning to Scripture, and we are going to ask three questions about this matter of propitiation. Why is it required? By whom is it provided? How is it effected?

I.—WHY PROPITIATION IS REQUIRED

First of all, why is propitiation required? To give the answer is to invite further objection, because the answer which Paul has already given in this epistle is that propitiation is required *because*

of the fact of the wrath of God. Indeed, if you go back to Romans 1, you will remember that Paul glories in the gospel because it is the answer to this fact of God's wrath. "I am not ashamed," he says, "of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." For in the gospel, God's righteousness is set forth: "For," he says, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." For Paul, the glory of the gospel is that it takes into account all the truth which is revealed; it takes into account the fact of God's wrath, and it is against that background that the gospel speaks of a way of forgiveness, and a way of righteousness.

THE WRATH OF GOD

Now what does Paul mean by the wrath of God? Well, he does not mean that which He is sometimes misrepresented as meaning, a sort of bad tempered outburst by God. He does not mean that God is some sort of vindictive being, endeavouring to get his own back, as it were, upon those who have offended against Him. By the wrath of God, Paul means surely, God's steady opposition against sin; God's rooted opposition to all that is evil. The wrath of God is, if you like, *the expression of God's very character as a holy God*. It is because God is holy that He cannot tolerate sin. But God's refusal to tolerate sin is not something that is merely passive. God *acts*. "The wrath of God," Paul says, "is revealed from heaven against all ungodliness." God acts dynamically in this matter. God does not merely survey the situation; and God does not merely abhor sin. God acts against sin in judgment and condemnation. So to assert this truth of God's wrath is simply to say that God is not a spectator, looking on at the situation. God is not looking on rather hopelessly and deploring what is happening in the world. God is the sovereign Judge who deplores sin, yes, and loathes sin; but also acts in judgment against sin.

I think it is good that we should realise what is involved in denying the wrath of God; and may I say by way of digression, I find it is hard to understand how anyone who takes the language of the Prayer Book on their lips can deny this truth. To come to the Lord's Table and to use the confession of the service, and to speak of the way we provoke God's wrath and indignation against us; to cry "From Thy wrath and from everlasting damnation, good Lord deliver us"; and then to rise from our knees and deny this truth as something that has been introduced by a rather extreme way of preaching Scripture, is, to my mind, a very strange way of acting. Let us then realise what is involved in denying God's wrath.

Nowadays you sometimes hear the word a-moral being used. The word describes many people today who have no moral standards at all. They have even moved beyond the stage of being immoral. They are a-moral, they cease to care about moral standards. To deny God's wrath is to put God into that category of saying that God is a-moral; that He has not really got any moral standards. It is to say that God is prepared to countenance anything; that God is prepared to gloss over sin. A judge who ignores crime? Well, that is a contradiction in terms! A man who can read of lust and cruelty and be unmoved is not worthy of the name of a moral being. If sin is as vile as it is declared in Scripture, it would be utterly a-moral for God to ignore it, and for us to deny the wrath of God is simply to say that God is as pleased with murder as He is with pity, that God is as little concerned about sin as He is with diligence and hard work. But such a God is not the God of Scripture! At best he is a poor, weak, flabby deity, who is not even worthy of consideration; and at worst, such a deity is the creation of the imagination of men, who do not want their conscience stirred, and who want a deity who is comfortable to live with, and does not rebuke them for their sin. But it is not the God of the Bible! It is certainly not the God and Father of our Lord Jesus Christ.

The God who has revealed Himself in Scripture, is our Creator. To Him we owe everything—our life, our being. It is **He** who hath made us. It is **He** who hath sustained us. But if we are His creatures, as Paul would say, "clay in the hands of the potter," quite clearly the Creator has an absolute right to lay down the terms according to which He requires men to live. It is not for us to dictate to God how we shall live. It is for God to dictate to us; and God thus dictates in His law. He makes solemn requirements as to how men should live in conformity to His will. Now when men defy Him, and when men live according to their own pattern; when men refuse to accept His law, then God the Creator inevitably must act in judgment unless He is to abdicate His position; and He refuses to do that. So the wrath of God, this antagonism to sin and this activity of judgment, is inevitable because God is God, and because He is holy.

THE LORD JESUS

Certainly this was true in the thinking of the Lord Jesus Christ Himself. There was a tendency some years back to set the teaching of Paul over against the teaching of Jesus. There you have the simple teaching of the prophet of Nazareth, taken up primarily with the love of God and the kingdom of God on earth; and on the other side, you get Paul the theologian; and they would say that

when theologians get loose with the simple gospel, they always make it complicated. But is this really so? Is this conception of God's wrath something that Paul the apostle has produced? Is this the product of his Rabbinic background, or of his Greek upbringing? Not a bit of it! What Paul says is simply echoing what the Lord Jesus Christ said.

Let me, as it were, stand back this morning, and let me bring the Lord as witness. Let us listen to His testimony and to some of His own words, emphasising that they are not my words; they are not even the comment of an apostle; these are the words of the Lord Himself. How did He speak? "Fear not them," He says, "which kill the body but are not able to kill the soul, but rather fear Him which is able to destroy both body and soul in hell." You remember how He pictured the last day, the day of the great assize, when He the Son of God would be the Judge. Remember how He spoke to those who are on His left hand, "Depart from Me, ye accursed, into everlasting fire." Remember again, on another occasion, when there were those who pointed to what had happened to some people, a disaster that had occurred, and asked, "Were they special sinners?" He comes back and He says, "Except ye repent, ye shall all likewise perish." Listen to Him as He speaks to the cities that have heard His preaching; these cities which have been privileged beyond measure in that they have had none other than the Son of God in their midst. It has not simply been a prophet of the Lord; it has been God incarnate. They have seen Him; they have heard Him; they have watched Him perform His miracles. He says, "Thou Capernaum, which art exalted to heaven, shalt be thrust down to hell." When He looked into the eyes of the men who were bitterly opposed to Him; men whose opposition stemmed from their own self-righteousness; He says, "How shall ye escape the damnation of hell." Oh, this is not the formulation of some Victorian theologian; this is the word of the Son of God Himself.

What makes it all the more searching and solemn is that this is the Word of One who could weep at the tomb of Lazarus. This is the One who, in pity, could reach out His hand and touch the leper. This is the One who looked with compassion on the multitude because they were hungry, and fed them. This is the One who took the babes in His arms and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." If the all-merciful and pitiful Christ, if the One who could pray for forgiveness for His enemies even when they were hanging Him on Calvary, if He could speak in these solemn terms,

how dread must this truth really be. Christ does not use these terms as One who delights in judgment, as One who revels in condemnation. To Him, love and mercy are the supreme things. That was why He came, not to condemn the world but that the world through Him might be saved. But if men are to understand what it means to be saved, they must also see the dark shadow of judgment; they must also know what it means to be condemned. If they are to see the smile of God's favour, they must first know what it means to see the frown of God's disapproval. So the need for propitiation is rooted in this basic truth of God's righteousness, God's holiness and God's wrath.

II.—BY WHOM PROPITIATION IS PROVIDED

Our second question: By whom is it provided? The answer, which may seem to be obvious, is in actual fact, a tremendously important issue in this whole thing. *It is provided by God.* "Whom God hath set forth to be a propitiation." The offering to meet the wrath of God is provided by God Himself. You see, men argue in this way—"God is love" they say, "therefore He does not need something to appease His wrath. God is love, therefore He does not need a propitiation." The Bible's reply is, "God is love and therefore He provides a propitiation Himself"; and is not this the point where you see the complete difference between the pagan idea and the idea as it comes to us in God's truth? The Greek and the Roman world were familiar with this idea of propitiation. They thought of the necessity of placating the gods, and the word that they used suggested wiping the wrinkles and the frowns from the faces of the gods. It is the same thought, on the human level, that you see in the Old Testament, when Jacob is coming back. You remember how despicably he had behaved as far as Esau is concerned, and coming back he feels that he is liable to face the indignation of Esau (and indeed, one might say, the righteous indignation, because Jacob deserved, in a sense, what was coming to him), and you find him sending his offering in advance. It was, virtually, a bribe to meet Esau's indignation. That is the pagan idea of propitiation. Man offers a bribe; he offers an appeasement, a means of placating the wrath of the Deity. I am afraid that sometimes people object to this statement of propitiation in the Bible because they are confusing it with this very thing. I wish that some of our theologians who inveigh so indignantly against it, would see that we are not holding, and the apostle Paul is not holding, to this pagan idea of some bribe offered to the Almighty. It is utterly different! Poles apart from it!

The Biblical idea is that it is God who has provided the propitiation; it is God who has provided the means whereby His wrath may be laid aside and His mercy revealed to men. This is not a case of the one who has offended bringing his gift in order to placate the person against whom he has offended. This is the Person who has been offended, the One who has been injured, the One who has been affronted, who Himself provides a covering for the offender. So the offering to meet God's wrath, the propitiation, is not man's offering at all; it is God's. Is not this the consistent line that Scripture takes in regard to the cross? Think of that very familiar statement in John 3: 16: "God so loved the world that He gave His only begotten Son." Gave Him to what? He gave Him to the Cross; gave Him to the shame, the spitting, the brutal treatment, and the contempt; He gave Him to the death of Calvary. Or listen to the apostolic sermon in Acts, "Him, being delivered by the determinate counsel and foreknowledge of God, you have by wicked hands crucified and slain." Yes, you are guilty, he says, but it was by the determinate counsel of God that Christ was crucified. Listen to John the Baptist, "Behold the Lamb of God which taketh away the sin of the world." There is God's Lamb, he says, there is the One that God has provided. The Lord Jesus Christ is God's gift, given in mercy; and when Christ goes to Calvary, it is because of the love of God that He gives His Son to be the propitiation for our sins.

III.—HOW PROPITIATION WAS ACCOMPLISHED

Let us come to the final question: how was it accomplished? The necessity for it we have seen to be God's wrath, God's refusal to countenance sin, God's judgment upon sin. We have seen that it is God who has provided it, and now let us look at it being accomplished at Calvary.

One further word, though, about man's attempts to meet God's demand for righteousness. There is something instinctive in man's reaction, you know, at this point. Men may reject this idea of propitiation, but look at them! Look at them when they become religious, and you will find that deep down in their being, there is some awareness that they ought to make amends for their sin. See a man diligently trying to establish himself in God's favour. See him go to any extent in order to make himself fit for God; and what you are seeing is simply this—a deep seated instinct that man ought to do something to make amends for the way he has lived. Is not Paul's charge against the Jew just this? He says, "They have gone about to establish their own righteousness; they have not submitted

to the righteousness of God." Indeed, is not this Paul's indictment of his own past life? He looks back to what he was; proud of his ancestry; proud of his achievements; striving with all earnestness to fulfil God's law; but he came to the point of realising that all he was really trying to do was to establish his own righteousness. Paul had to learn, as Toplady put it so aptly in the hymn:

"Not the labours of my hands
Can fulfil Thy laws demands."

Man is unable to meet the demands of God's law, and man is unable to make amends for that which he owes to God because of his sin. It is over against man's poor pathetic attempt to propitiate God by his goodness, that God shows the perfect propitiation in the person of His Son whom He sent into the world to die for sinners.

THE GOSPEL

I believe there is another reason why men, at this point, fail to understand the truth of the gospel. You know the caricature that so often is presented by way of objection. We are asked, "Are you telling us that the innocent scapegoat there at Calvary was punished for us?" You get the caricature of an angry God and a poor innocent Son who stands in our place. Such an objection fails to do justice to the doctrine of the Trinity in Scripture. We believe in One God; but within the fulness of the Godhead, we believe in Father, Son and Holy Spirit. So that it was not God the Father in antagonism over against God the Son. God the Father loved the Son and gave Him; but God the Son loved the Father and willingly and freely went to the cross. Is not this what Paul means when he says, "God was in Christ reconciling the world unto Himself." The Judge, in wrath, pronounced sentence; and then, as it were, the Judge laid aside the insignia of His majesty and His glory and stepped into the arena, into the dock, and bore the penalty Himself, and took the sentence upon His own shoulders.

This is the gospel. The gospel does not ignore the wrath of God. The gospel does not try to gloss over sin. It emphasises God's holiness. It emphasises God's judgment; and it says that this judgment has been manifested at Calvary. God's wrath has flamed forth with awful solemnity. It flamed forth at Calvary and it fell upon the Lord Jesus Christ Himself. So when Paul talks about propitiation, he is simply saying that God is true to His nature; that God is holy, and God has indeed visited, with judgment, the sin of men. He judged sin at Calvary. He judged it in the Person of His own beloved Son. Surely that is what Paul means when he says, and what a tremendous statement it is when you think of it:

"God has made Him to be sin for us, He who knew no sin." Christ was treated as a malefactor. The very place in which He was crucified, between two thieves, was an indication of the fact that not just by the law of men, but by the law of God, He was being treated as a malefactor, as a sinner, for us. Christ was there in our room and stead, wounded for our transgressions and bruised for our iniquities. Why? As Isaiah says further on, "It pleased the Lord to bruise Him. He hath put Him to grief" for our sakes.

So "propitiation" declares that wrath is not the last word, but mercy is. Mercy delighteth in the face of wrath, and at Calvary you see the judgment of God falling upon sin; you see the wrath of God revealed from heaven against sin. As a result, at Calvary, you have the basis established for a full, free declaration to sinful men of the mercy of God. This is the gospel which we proclaim. It is not a call to reform, to turn over a new leaf or to amend our ways. The gospel is not some superficial word of uplift to men in times of testing. The gospel is supremely good news and is rooted in bad news; bad news about ourselves and our nature. So the gospel is frank, brutally frank. It speaks to us of the ugliness of sin. It speaks to us of God's attitude to sin. It tells us the wrath of God is a reality. It tells us that hell is not a figment of some theologian's imagination, but is solemn truth. It tells us that God, for Christ's sake, comes in mercy to sinners; that because the wrath of God has fallen upon the sin offering, because God's beloved Son has borne the judgment, God now speaks in terms of mercy, of love and of free forgiveness. So John says, "He is the propitiation for our sins."

CHRIST THE ONLY REFUGE

I would be utterly failing this morning were I merely to leave that with you, as it were, as a great theological truth of the gospel. I want to ask you very personally and directly, have *you* turned to this Lord Jesus Christ? Is He the One on whom *you* are relying? This is the point to which the apostle Paul had to come. He had to realise that he had been relying upon himself and upon his own righteousness, and it was only when he laid aside his own righteousness, and relied only upon Christ, that he found hope.

Christ, and Christ alone, is our refuge; and in that final day, only Christ will be the refuge for sinners. Men are afraid in these days; they talk of war clouds, and men's hearts fail them. The Bible would say, there is an even more solemn fact to be taken into account than the fact of war or the fact of death. "It is appointed unto men once to die, but after this the judgment," and in the book of Revelation you get the picture of men calling to the mountains

to fall on them, and to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. The wrath of the Lamb? It sounds almost incongruous at first, does it not? The Lamb, meek, gentle? "*The wrath of the Lamb*" says the apostle John, as he writes that book! Because the Lamb who died that men might experience the mercy of God, is the very same Lamb who, in that day, will be the Judge. In that day, the only refuge for sinners will certainly not be in their own righteousness; it will be seen then how tawdry that is. The only refuge for sinners, in that day, will be Jesus Christ, crucified and risen; the One who, by the grace of God, has been made for His people "the propitiation for our sins."

Cambridge, 1962.

HERBERT M. CARSON.

"AS THY DAYS"

"*As thy days, so shall thy strength be.*"—Deut. 33: 25.

Afflicted soul, to Jesus dear,
 Thy Saviour's gracious promise hear:
 His faithful word declares to thee
 That, *as thy days, thy strength shall be.*
 Let not thy heart despond and say
 "How shall I stand the trying day?"
 He has engaged by firm decree
 That, *as thy days, thy strength shall be.*
 Thy faith is weak, thy foes are strong,
 And, if the conflict should be long,
 Thy Lord will make the tempter flee,
 For, *as thy days, thy strength shall be.*
 Should persecutions rage and flame,
 Still trust in thy Redeemer's name;
 In fiery trials thou shalt see
 That, *as thy days, thy strength shall be.*
 When called to bear the weighty cross
 Of sore affliction, pain or loss,
 Or deep distress, or poverty—
 Still, *as thy days, thy strength shall be.*
 When ghostly death appears in view,
 Christ's presence shall thy fears subdue;
 He comes to set thy spirit free,
 And, *as thy days, thy strength shall be.*

Dr. John Fawcett (1782).

SPIRITUAL BIOGRAPHY

ONE OF ROMAINE'S FRIENDS:

THOMAS JONES OF SOUTHWARK

BI-CENTENARY OF HIS DEATH (June 6, 1762)

THE early part of the 18th century was a sad contrast to the same period of the preceding century. A generation of ministers had arisen in the beginning of the 18th century who, taken as a whole, did not reach the same spiritual stature as those who preceded them in times of much more difficulty and opposition—to wit, the times of the blessed Protestant Reformation and the ensuing Puritan period. There was not the same establishment in the truth, nor had those of the early 18th century the same depth of teaching and experience as their fathers had. Much of the profession of religion was attended with coldness, formality, and conformity to the world. But in such a time of declension it pleased the Lord to “give a little reviving” (Ezra 9: 8), by raising up a few powerful and evangelical preachers whose ministries were accompanied with remarkable outpourings of the Spirit in the conversion of souls from darkness unto light.

“For such a time as this” God in mercy raised up men for the reviving of His work—notable among whom were George Whitefield, John Berridge, Daniel Rowlands, Augustus M. Toplady, William Romaine, and John Newton. One, less known, raised up of the same living God of Israel, was THOMAS JONES.

DEFENCE OF THE GOSPEL

“This excellent man,” wrote Erasmus Middleton (one time editor of *The Gospel Magazine*), “was called to stand forth in support of the truths of the gospel at a period when those truths seemed to have but little impression among the members of the established church to which he belonged. At that time, a minister of the church of England who ventured to maintain her articles and homilies in doctrine, and who supported them in fact by a holy life and experience, was a kind of prodigy in the world, and (though awful it be to say it) met with nothing but censure, persecution, and hard names, from all ranks and sorts of men. . . . In this unhappy time, Mr. Jones, with a very few others, was called to stand forth in the defence of the gospel. He had great gifts and great grace. He needed both for the work to which Providence called him.”

Before the Lord was pleased to call him, he was walking according to the course of this world, like others who know not God, in the vanity of his mind, having his understanding darkened, and being alienated from the life of God through the ignorance that was in him, because of the blindness of his heart. Of this, however, God made him deeply sensible; and he was never ashamed to own it. His first awakening was by the gradual working of the law upon his conscience. It was not by outward means, such as hearing the word preached, or by some afflicting providence, sickness, trouble, or the like, but by the inward conviction of sin, wrought by the Spirit of God upon his conscience. He had his strongest convictions where he had not the benefit of any outward means. The views which he had hereby of his state and danger were very deep and distressing.

ROMAINE'S TESTIMONY

"While he was under this soul concern my acquaintance first began with him" (says W. Romaine), "and since that time, which is about eight years ago (i.e. in the year 1754), our great intimacy and friendship has given me a constant opportunity of being a witness of God's gracious dealings with his soul. He went mourning for a long time, bowed down under the sense of guilt and the power of unbelief. In this school of humiliation he learned self-knowledge. Here he was taught the sad effect of a ruined spoiled nature, of a soul depraved in all its faculties, estranged from the mind and will of God, and governed by its own corrupt and stubborn will, commanding the body to give up its members as instruments of unrighteousness unto sin. Here he was taught what sin is, namely, the transgression of the law, which is exceeding sinful, because the law is holy, just, and good, a perfect copy of the divine perfections. And here he was taught the damnable nature of heart-sin, which is the fountain from which all sin flows, and which, in the heart of the natural man, is ever flowing over.

"He learned these lessons with such a deep experience, that the impression lasted all his days; for when God shewed him great mercy, and he was enabled to believe in the Lord Jesus, still he found nothing of himself whereof to glory. Humble and low in his own eyes, he was ready to give the honour to whom alone honour was due. Yea, after he was greatly strengthened and established, so as to live by faith on the Son of God, still he knew that all was mercy, Mercy, free mercy, had from him all the praise; and this was so much the frame and abiding

temper of his mind, that it appeared on all occasions; his spiritual friends and acquaintances can witness that he was clothed with humility, and that he walked humbly with his God. A demonstration this, that he had found mercy, because he made it the end and aim of his life to show forth the praises of that free mercy, which he had so freely received; and as he lived, so he died, acknowledging himself an object of mercy."

HUMILITY OF HEART

By faith the Christian is engrafted, as a branch, into the true vine; so by faith Mr. Jones was a fruitful branch. He did not seek to bear fruit to make himself alive, but to testify his love and gratitude, to do good to men, and above all to fulfil what is written: "*Herein is my father glorified, that ye bear much fruit*" (John 15: 8)—that ye keep faith so constantly in act and exercise upon me, as to be always receiving out of my fulness grace for grace; for life, and the acts of life in every grace, are in me and from me; and the more you live by faith in me, the more will my Father be glorified. This is what Mr. Jones happily experienced in his heart and in his life.

A person who lives thus by faith will be humble in heart; every act of this faith declares his emptiness and want of all spiritual good, while it leads to Christ, for his promised supply. This was remarkably Mr. Jones' case; he was humble indeed. The witnesses are as many as knew him; but how much he was emptied of self, and enabled to live in a humble dependence upon the grace and strength of Christ, best appeared from his own life, in which through faith many precious fruits were produced. Love to precious souls was the great motive that directed his views to the work of the ministry; and was that which carried him through all the trials and difficulties he met with in prosecution of this design. His own flock in particular, to whom the Lord had made him an overseer, was much upon his heart. How frequent and how earnest in prayer for them! And, to the last, he did not forget them. In his sickness he would be often crying out, "Lord, feed thy sheep; Lord, feed thy sheep."

He was always studying and contriving something that might be useful to their best interest. There was an almshouse in St. Saviour's parish, and some small stipend for doing duty in it. Mr. Jones thought it not right to take the money unless he did the duty. Accordingly he began to pray and expound the scriptures in their chapel, and went on for some time. The congregation was large, and his endeavours were fruitful. Many souls were in this place

first awakened and led to walk in the faith and fear of God. But here he was stopped and refused the use of the chapel. After this he set up a weekly lecture in his church, but he had not preached it long before he was denied the use of the pulpit.

PATIENCE IN AFFLICTIONS

Mr. Jones, however, not discouraged by all this, went on giving away good books, some of which he carried in person to every house in the parish. He was afflicted for some years before his death with a disorder that kept him very low, and brought him often to the brink of Jordan, during which time his growth in grace was great and remarkable. The victory gained over the old man was never more manifest. Relying upon the promise, "Sin shall not have dominion over you," he proclaimed war against all inward lusts and risings of sin, and set upon them in the power and strength of the Lord. God's great love appeared in his great chastenings; for whom he loveth he chasteneth. He refines all his people in the furnace of afflictions—in it was Mr. Jones' refining for many years, and because he was "precious in the sight of the Lord," he was tried like gold, and purified seven times in the fire. In the wholesome school of adversity he had learned resignation to the will of God, and under his long weak state of health to kiss the rod and be thankful, and under the reigning power of grace to subdue impatience, with all those selfish tempers which want to have our will, and not God's, to be done. In this school he learned to live by faith in Christ, in all his offices; as a priest to bring him near to God by his atoning blood and righteousness, and as a king to keep him near to God, ruling in him and over him. This faith was tried, and it grew by trials. The more it was exercised the more did he find of the safety and happiness of living by faith on the Son of God. And hereby he learned what the patience of the saints is, namely, an act of faith under outward afflictions, looking up to God for grace to hold out as long as the afflictions last.

DEAD TO THE WORLD

He also grew dead to the world, and experienced what the apostle means when he says, "*the world is crucified to me, and I unto the world.*" Its pleasures, its riches, its honours, were nothing to him. He did not despise them because he could not get them, but he parted with them freely when he had them in his power. God had provided for him a comfortable maintenance, but he laid up nothing, except for the poor, to whom he gave liberally of what he had, and with a willing mind.

And this deadness to the world was of great use to him, when he

came to die. Then he had the comfort of it, as appeared from that sweet expression of his on his death bed: "It is not dying *out of* the world, but dying *in* the world, and parting with all its toys and trifles, and that not with sickness or pain." And being thus by faith dead to the world while in it, what should make him afraid to die out of it? In his behaviour, in his conversation, he showed that he had put on, as one of the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, long-suffering, ready to bear with others, and ready to forgive, as Christ had also freely forgiven him.

SUPPORT IN HIS LAST SICKNESS

His last sickness was indeed sweetened with divine love. His faith, his resignation, his comforts, failed him not. A gracious God showed how dear and precious he was to him, by removing everything that could render death in the least dreadful; and although his fever was violent for seven days, yet his soul was still and calm. At intervals he spoke much to the comfort of his attending friends; we hope also that it may be to the instruction of his surviving fellow mortals.

Humility of heart was the distinguishing part of his character. Hereby appeared the genuineness of his faith, whose every act declares our emptiness and want of all spiritual good, while it leads to Christ for the promised supply. When waiting therefore for his dissolution, he demonstrated to all how greatly the Lord had humbled him. Speaking about the state of his soul to one he declared "That as a dying man he had nothing to trust to but the Redeemer's righteousness, and that his faith in it had been so strengthened during his illness as now to take away all doubt and fear."

Now were brought into lively exercise the graces of the new and inward man; faith was vigorous, hope unclouded, and love undivided. These made the approach of death welcome, as he found in his last moments when he said, "An eternal life of glory for a life of misery! Who would not change misery for happiness! Hasten—O hasten, dear Lord." And in one of his weakest hours, "Blessed be God for that degree of faith which he hath given me; for though it has operated in so weak a manner, yet I have many blessed and comfortable marks in my soul of his love to me." Here was faith indeed. He could find nothing in himself to put the least trust in as to acceptance with God, and therefore his trust was stronger in Christ.

"What an unfelt, what an unthought of corruption," he cried at another time, "is here both in body and soul! *My flesh and my heart faileth, but God is the strength of my heart and portion for ever.*" His ground for this he declared was "a covenant of mercy, free grace in the Lord Jesus," in which, knowing that he had his share, he could say, "*Now, let thy servant depart in peace, for mine eyes have seen thy salvation.*" Now, Lord, I can lay me down in peace, and safely take my rest." In this happy frame he was praying, "Lord secure a soul thou hast died to save," when, after a pause, he cried, "He will, he will; I have part here, I shall have all soon."

On the Friday before he died God was pleased remarkably to visit him with a sight of his salvation: "I have had a glorious view," said he, "of the love of Christ to my soul this morning"; and this love shed abroad in his heart brought many sweet words out of his dying mouth, such as "For me to live is Christ, to die is gain."—"Come, Lord Jesus, come quickly, and give me an easy dismissal."—"Lord, give me an easy dismissal to a blessed eternity."—"Ere this time tomorrow, perhaps, I shall be where all sorrow is done away."—"I shall have a sabbath of trinity, before I thought of it, to worship a triune God."

To Mrs. Jones he said: "Don't be surprised at any alteration you may see in me, for death always makes strange alterations. When the Lord is pleased to give me my dismissal, rejoice over my corpse, and praise God for what we have suffered together here, and for what we shall enjoy together hereafter."

Towards his latter end he was much in prayer, and these were some of his expressions: "The silver cords of life are breaking; man goeth to his long home, and the mourners go about the streets.—Lord, guide me home in safety, and lead me through the shadow of death. This mortal shall soon put on immortality.—Though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. I go hence like a shadow that declineth; I wither away like grass; but the Lord is the portion of my soul, and my strong hope. I am so full of pain indeed that I can think but little; yet I know that Jesus is carrying on the interests of my poor soul notwithstanding." And one of his last sayings was, "I am of the church of the firstborn, who shall stand on Mount Sion; one chosen from among my brethren; a sinner saved, a sinner saved." And thus not only safely, but triumphantly, did Mr. Jones exchange this lower world of sin and sorrow for the pure unmixed joys of God's eternal kingdom above, on the 6th of June, 1762, in the thirty-third year of his age.

FRIENDSHIP WITH ROMAINE

G. R. Balleine, in his *History of the Evangelical Party*, says:

"During the earlier part of Romaine's ministry his only sympathisers among the London clergy were two quite young men." These were THOMAS JONES and HENRY VENN, then curate at Clapham. "Thomas Jones—the seraphic Mr. Jones' his admirers used to call him—was junior chaplain of St. Saviour's, Southwark (1753-62), and indeed, without his un-failing good temper he could not have stayed at the post. For nine years he had to endure a bitter persecution; his teaching was denounced, his sermons were caricatured, his personal character vilified in a never-ending stream of controversial tracts, and he died at the age of thirty-three worn out with the struggle."

What a contrast to the preceding century, up to the time of the 1662 ejection, when among the spiritually gifted pastors who occupied the London pulpits were Edmund Calamy, Thomas Doolittle, William Jenkyn, William Bates, Samuel Annesley, Joseph Caryl, Thomas Brooks, Thomas Case, Thomas Vincent, Thomas Jacomb, Matthew Pool, Thomas Manton, Thomas Gouge, and Thomas Watson!

ROMAINE'S SERMON

The gracious Mr. Romaine preached a sermon on the occasion of the death of Mr. Jones, from which we will quote the beginning and the ending.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116: 15).

"It is appointed unto all men once to die. They all die, because all have sinned: for the wages of sin is death. When sin entered into the world, death came in by sin, and death hath reigned so far as sin hath spread itself. The word is gone out of the Lord's mouth against all flesh, 'Dust thou art, and unto dust shalt thou return.' This is the immutable decree of heaven, and when it comes to be executed upon the natural man in his fallen unregenerate state, death is to him the king of terrors, because it finds sin upon him unpardoned. The sting of death being sin, and the strength of sin being the law, if the law charge sin upon the conscience, and stir up in it a sense of guilt, then will it arm death with a most dreadful sting. The soul will be terrified with the thoughts of meeting an offended God, and of standing at his awful bar to be tried for the breach of his holy and just law; for already conscience has ratified the

sentence which is to deliver the soul over to the tormentors to dwell with them in everlasting burnings. O death! how inexpressibly terrible is thine approach to such an unpardoned sinner! But to them who are in a regenerate state, and have lived by faith in the Lord Christ, and are now dying in him, death has no sting. As their life was precious, so is their death precious in the eyes of the Lord. With the tenderest love he appoints the time, the place, and all the circumstances of their dying. When he lays them on the bed of languishing, he gives them the consolation of the gospel, and lets them know how dear and precious they are to him. This produces a sweet resignation to his will, and calls forth the delightful exercise of patience to his sovereign appointment. And while the outward man decays, he continues his grace to the inward man. His strength is then indeed perfected in their weakness, when the divine life in the soul flourishes amidst the ruins of the animal frame; so that faith by his mighty operation is still working joy and peace in the dying breast, and ceases not till it has done its last kind office, and rendered the concluding act of life an act of faith, according to what is written of the saints of old, 'These all died in faith.'

"This was the happy case of our dear departed brother. He had sweet experience of the truth of the text, and found that his soul was bound in the bundle of life with the Lord his God. His last sickness was altogether sweetened with divine love. His faith, his resignation, his comforts failed him not. A gracious God showed how dear and precious he was to him by removing everything far from him which could render death in the least dreadful. He was not even suffered to have one doubt concerning his interest in Christ, but lived happily throughout his illness, and died rejoicing. To the glory of that rich grace which was so exceeding abundant towards him, I have been led to speak upon the occasion; not to exalt man, but God. Not for the honour of the deceased, but for the profit of the living, that when you hear what God has promised to do, and what he is daily doing for his people in their dying hours, you may be stirred up to desire that you may also die the death of the righteous, and that your latter end may be like his. . . .

"O thou God and Father of our Lord Jesus Christ, hear us for his sake, and give a blessing to the word now spoken. Make it the means of turning sinners from the error of their ways. Convince them, by thy word and Spirit, of the danger of

their being by nature children of wrath, and of their continuing in that state. Teach them, gracious God, the number of their days, that they may apply their hearts unto wisdom. And convince them of righteousness, that they may see a perfect righteousness in thy dear Son, and by faith trust in it, and live upon it, bringing forth abundantly the fruits of it in their hearts and lives. Be merciful, we beseech thee, O holy Father, to those among us, who are seeking thy face, and desiring to know thee as a reconciled God. Oh, give them that faith which worketh by love, and visit them with thy salvation. Let them see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance. And make thine inheritance more thankful. May the partakers of thy precious love in all things be giving of thanks. May all that is within them bless thy holy name for thy free mercy, and may all that they have, and all that they are, be showing forth the praise of the glory of thy grace. Keep them, O Lord our God, in an humble dependence upon thee. Carry them safely through the trials and difficulties of life, and give them power to hold on and persevere to the end, that they may die in faith, and having happily finished their course, may receive from thy free grace a never-fading crown of glory. Grant this, holy Father, for the sake of thy beloved Son and our Saviour Jesus Christ, to whom with thee and the eternal Spirit, three co-equal persons in one Jehovah, be endless praise. Amen."

F.C.

FOREIGN AID COMMITTEE

EXTRACTS FROM REPORT (1961)

FROM THE TREASURER'S REPORT

The Lord has graciously entrusted us with an increase of almost £30 over our previous year's receipts for the General Fund. Expenditure has been £150 10s. 0d. in grants to our Protestant brethren in Spain and Italy, and postage on parcels and books sent abroad, amounting to just over £100. The Orphans' Account also shows a small increase in receipts, as does the sum sent out.

The needs of our brethren are still great, and were our resources adequate, we could do more to meet these needs. Both the grants of money and the parcels of clothing sent are received very gratefully, as may be seen from letters quoted in the Leaflet.

February, 1962.

G. W. J. COLE.

THE CHAIRMAN'S LETTER

Much poverty in Italy is of a nature of which we know little in this country. To many of these people the used clothing sent by the Committee is as a gift from heaven (which as a matter of fact it is). Take, for instance, the case of the M family.

The father has T.B. and cannot work or at best only at the lightest kind; the mother is ill, but must needs care for the family, which numbers four, the eldest of whom is twelve. They live in a shed; large it certainly is, probably at one time a garage for lorries. The floor is of beaten earth, the large double doors are in grave danger of collapsing from age and rottenness. They do nothing to keep out the icy blasts of winter. At one end of the shed is a double bed and one bedstead minus mattress or bedding. There is no means of heating nor is there any water in the place. A few hooks do duty for a wardrobe.

Things took on no brighter hue as the day approached to welcome the arrival of No. 5. But now was the moment for the Foreign Aid Committee to come forward and show what the love of God can do. Could they produce clothing for an about-to-be-born baby? Yes, of course, not only that, but clothing for the whole family. What a welcome the writer received (on behalf of the Foreign Aid Committee) when he visited the home. Father fell on his neck and gave him a truly Italian embrace, mother was left speechless, unable to express her thanks, the family stood around open-eyed; as to the newly arrived baby, he lay in his cradle as clean, smart and happy as any prince.

Life is difficult for them. The Italian dole is neither very satisfying nor regular. For the M's it was not always easy to get. They happened to have come from elsewhere and must make way for the natives; besides, being a Protestant was no help. The parents and eldest girl work hard at making artificial flowers for which at the moment there is a rage in Italy, but the pay is miserable.

In spite of their poverty and hardship they know whom they have believed. Father busies himself proclaiming Jesus Christ to the neighbours both by word and deed, and distributes gospels in the town. These and many more Italians send their grateful thanks to all our contributors.

R. M. STEPHENS, Chairman.

EXTRACTS FROM LETTERS RECEIVED

"We are grateful to you for your parcel of clothing which enables us to help the most unfortunate of our brethren and proves also our Christian charity which unites to Christ. It is always with joy that we receive the clothing which you and the faithful send us."

"We duly received the parcel containing clothing for women and children, the same having already been distributed to the people who are in most need of it. A good part of it was given to brother C who is ill and who has a wife and children who badly need the clothing."

"The parcel of clothing has arrived, and I am enclosing the receipt for same. I assure you that everything sent us performs a great purpose here, being greatly utilised by the many needy brethren. In fact, the clothing is distributed almost as soon as it arrives, for we know exactly where it is most needed."

"I duly received your letter dated 7th ult. I also received by the same means as last year the amount of £10, being 1,683 pesetas. It is always a great and effective help, but in these times it is as a 'gentle breeze of love, fellowship and sympathy' so gratefully received in the homes of the poor."

"Many thanks for the two Bibles which I have received. They are indeed a blessing, and how very much we need them!"

"This letter is to let you know that I have received often from you New Testaments which have been of great help to me in the work of evangelisation, especially in one place, in which up to now there has been no witness of salvation. In this town, by the help of God, there is now a hall for meetings, although very much opposed by the Roman clergy. I must let you know that we are so grateful for your work of charity in sending us parcels of clothing."

"The orphans have lost their grandmother in whose house they were received when the mother died, but now they are in the care of three aunts in the same house."

PARCELS

Many lovely parcels of clothing have been received from anonymous friends; also anonymous donations have been received since the last Report was sent out.

Would friends please note the address for parcels: —

Mr. T. R. Payne,
49 Port Hall Road,
Brighton 5, Sussex.

The despatch of Scriptures for 1961 were: Bibles 73, New Testaments 546, Gospels 1,915. Once again our sincere thanks are due to the Trinitarian Bible Society for the supply of Scriptures.

Bales of clothing sent were 95.

Foreign Aid Committee,

8 York Villas,
Brighton.

OUR YOUNG FOLKS' PAGE

THE RED HYMN-BOOK

(A Reprint)

MRS. PARSONS, the Vicar's wife, made a habit of going once a week to the little school-house to give a Scripture lesson. It was really only a cottage where some of the villagers sent their children to learn reading and writing. For a few pence every week the mistress tried to teach the children all she knew herself; for nobody had heard at that time of State schools. One morning Mrs. Parsons was telling the children the story of Adam and Eve, and speaking of the sinfulness of our hearts. A stranger was present that day—a little girl about ten years old, more smartly dressed than the others, and sitting a little apart from the rest. Her eyes were fixed earnestly on the speaker. Suddenly she got up and came forward, her cheeks flushing with excitement. "You're quite wrong to call me a sinner," she said eagerly; "at home they all say I'm a good girl!" Then smoothing down her pretty white frock, the child added, "You don't know me!"

Everyone was startled by the unusual interruption; but Mrs. Parsons assured the little stranger that *God* knew her; it was He Who had said all our hearts were sinful. "Let us read what He says," went on Mrs. Parsons; "if you find Romans three twenty-three, you may read what is said there."

The verse was found, and read out by the little girl, prompted by another child, for she could scarcely read herself: "*All have sinned, and come short of the glory of God.*" No sooner were the words read than the child turned pale, and began to cry softly. Mrs. Parsons put her arm round her, and told her of another verse which says, "*The blood of Jesus Christ His Son cleanseth us from all sin.*" "Learn that verse," said Mrs. Parsons, "and next week you can say it to me."

After school Mrs. Parsons enquired about the new girl. She found that her name was Martha, and that she had come on a visit to an aunt, a woman Mrs. Parsons did not know. It was because she was so spoilt and tiresome that her aunt had sent the child to school, out of her way.

The following week, Mrs. Parsons was interested to see that Martha was in the class again, and rather to her surprise she found

her eager to repeat the verse that she had given her. The little girl listened attentively to the lesson, and her face lit up with pleasure afterwards when Mrs. Parsons asked her to come to Sunday-school. Then a look of doubt shadowed her face, and she begged Mrs. Parsons to speak to her aunt about it.

Somewhat surprised, Mrs. Parsons agreed, and made a point of calling at the house. "You're very kind, ma'am," said the woman, "but Martha won't be here long—it's not worth her starting Sunday-school. Besides, while she's in my care, I don't want her mixing with the village children." "How would it do if I call for her? I have to pass your house. And then she could sit beside me," said the visitor. To this the aunt agreed. The next Sunday found Martha waiting at the time arranged. She proved an attentive scholar, though usually a silent one.

One Sunday she asked Mrs. Parsons on the way to school if she could have a hymn-book like the one Mrs. Parsons was carrying. The binding was red, and Mrs. Parsons thought the colour was the attraction. "You can't read properly yet, Martha," she said; "the hymn-book would be no use to you." But Martha said, "I can spell out a verse, and I've got money to pay for a book. Please let me have one, and I'll learn a hymn to say to you next Sunday." So the child went home happily, carrying her red hymn-book.

Sure enough, Martha had two verses of a hymn to repeat on the following Sunday. To Mrs. Parsons' surprise, it was that hymn of Isaac Watts' beginning 'Not all the blood of beasts.' "Your aunt chose this hymn, did she?" said Mrs. Parsons. "No!" said Martha. "Or the servant, perhaps?" "No, I chose it myself," said the little girl; "nobody else knew anything about it." "What made you choose this one, Martha?" said Mrs. Parsons gently. "I like it because it speaks of the blood of Jesus," replied Martha. "But why do you like to hear of the blood of Jesus?" said Mrs. Parsons. "Because I want it," answered Martha; "I haven't forgotten what you taught me in the day-school, that *the blood of Jesus takes away sin*. You said Jesus was called a Lamb that had been slain, and the hymn says 'the Heavenly Lamb can take away my sin.' That's why I like it," finished Martha.

Mrs. Parsons remembered the first time she saw Martha, only a few weeks ago, the conceited little girl who refused to be called a sinner. Surely this wonderful change must be the work of the Holy Spirit! Greatly encouraged and full of thanksgiving, Mrs. Parsons began to pray regularly for little Martha day by day, that the Lord would complete the work begun in her.

Soon afterwards, there came a Sunday when Martha was not waiting as usual for her kind friend. "Oh, she's gone home for a while," said the aunt; "It's the races here next week, and her parents thinks she's best away." "But she is coming back, is she?" said Mrs. Parsons; "perhaps you would let me know when she returns." "Yes, indeed I will, ma'am," said the woman pleasantly, "and you may be sure Martha will soon be at school again, for she takes such a pleasure in it. It's done her good, too; she's a different girl, ma'am—so thoughtful and obedient, far less trouble than she was."

Mrs. Parsons waited two more Sundays. The races only lasted one week, but still Martha did not appear. Her friend again called at the house. She found the aunt in great trouble—Martha was dead! Greatly shocked, Mrs. Parsons wept with the other woman. The aunt was eager to tell all she knew. She said that when Martha went home, the little sister Lucy, whose bed she was to share, was not quite well. That one night the children slept together, but next day Lucy was very ill with scarlet fever, and had to be taken away from her brothers and sisters. In three days she died. Martha sickened soon afterwards. The little girl realised how ill she was, and to her nurse and her parents and her friends around she spoke of the Lord Jesus, and of His power to cleanse from sin. With peaceful trust, little Martha passed into the presence of the Lord Who had taught her to know and love Him.

Some weeks later Mrs. Parsons had a letter from the sorrowing father and mother. They sent warm thanks for the teaching Martha had received at the Sunday-school; and they asked Mrs. Parsons to obtain for them six more copies of the red hymn-book, so that all their other little ones might have for their own the hymn so dear to Martha!

How far the Lord's ways are from ours! There was little Martha growing up a spoilt, vain child; He took her to her aunt's house, and the little girl's wilful ways caused her to be sent to day-school. At school she was suddenly convicted of her sinful state by the words of the Lord's servant, who had never seen Martha before. Under her teaching at Sunday-school, Martha learnt what it was to be cleansed by the precious blood of Christ. And then the little girl was taken back to her own family, and placed there for a week of two only, to proclaim the power of the Lord Jesus to father and mother, brothers and sisters. Her ministry over, the Lord took little Martha away from earth to be with Him for ever.

DAMARIS.

SCRIPTURE ENIGMA No. 99

The whole: The man who wakened Jonah in the ship.

1. The Lord Jesus sat in one to teach.
2. Moses was told to stretch out his this over the sea, and divide it.
3. Isaiah says that the Lord takes up these "as a very little thing."
4. Brought to Solomon by the navy of Tarshish.
5. The disciples could not draw the net for the this.
6. Whilst the others sailed here, Paul walked.
7. Here the Christians of Tyre kneeled in farewell prayer with Paul.
8. This of cedar and this of fir were floated from Hiram to Solomon.
9. "A tempestuous wind."
10. Here Pharaoh's "chosen captains" were drowned.

SOLUTION OF No. 98

The whole: Pilgrimage (Gen. 47: 9).

1. Parchments (2 Tim. 4: 13).
2. Israel (Gen. 32: 28).
3. Labourers (Matt. 9: 37).
4. Gold (1 Kings 10: 2).
5. Rock (Matt. 7: 24).
6. Imlah (1 Kings 22: 8).
7. Ministration (Acts 6: 1).
8. Abel (Gen. 4: 2).
9. Good works (Acts 9: 36).
10. Elkanah (1 Sam. 1: 8).

EDITOR'S NOTE

In the article "*A Sea of Troubles*" (Young Folks' Page) in the April issue of the Magazine the two closing sentences were accidentally omitted. They should have been: "What tender forbearance the Lord had shown him, first in bringing him to repentance and reconciliation through the blood of the Lord Jesus, and then dealing with all his difficulties so that there was not one of them left! It was a lesson that Richard never forgot."

In this issue a reprint of a Story is given, our kind contributor, DAMARIS, having sustained a fractured wrist and being unable to write. We are glad to say that the wrist is healing well.

WELLSPRINGS

KEEPING THE FEAST

"Christ our Passover is sacrificed for us: therefore let us keep the feast."—1 Corinthians 5: 7.

"When I see the blood, I will pass over you."—Exodus 12: 13.

"Behold the Lamb of God, which taketh away the sin of the world."
—John 1: 29.

WHAT a feast of good things we enjoy in considering the Lord Jesus Christ in His sacrificial death on the Cross. "Christ died for our sins according to the Scriptures" (1 Corinthians 15: 3). He died for us that we may now "rejoice in the Lord" and "rejoice evermore." It must have been a wonderful revelation to John the Baptist that, when he saw Jesus, he was led to cry *"Behold the Lamb of God."*

THE PASSOVER LAMB

The Passover Lamb is one of the great types of the Lord Jesus Christ in His atoning work on the Cross. In Exodus 12 we read how the children of Israel were instructed to take a lamb, one for each family. This lamb, which had to be *"without blemish,"* was slain and the blood sprinkled on the lintel and two side posts of the door. Each member of the family was safe and secure inside the house from the judgment that was to fall on Egypt and the Egyptians that night when the Lord smote all the first-born. "The blood shall be to you for a token," Jehovah had said; "And when I see the blood I will pass over you" (Exodus 12: 13).

REDEMPTION

Are not these things "written aforetime for our learning"? We are told, "Now all these things happened unto them (the Israelites) for ensamples (margin, as types)" (1 Corinthians 10: 11). A clear picture, easy to be understood, is thus given in God's Word of what is meant by redemption. "Redeemed . . . with the precious blood of Christ as of a lamb without blemish and without spot" (1 Peter 1: 18, 19). The redeemed are "delivered from the wrath to come" by the death of Christ. "There is, therefore, now no condemnation to them which are in Christ Jesus" (Romans 8: 1).

As the Israelites were made safe from judgment under cover of the shed-blood of the Passover Lamb, so is the child of God under the shelter of the Blood of Christ Jesus. "Having made peace through the blood of His cross (Colossians 1: 20). And you . . . hath He reconciled" (Colossians 1: 21).

Paschal Lamb, by God appointed,
 All our sins on Thee were laid;
 By Almighty love anointed,
 Thou hast full atonement made.
 All Thy people are forgiven,
 Through the virtue of Thy Blood;
 Opened is the gate of Heaven,
 Peace is made 'tween man and God.

A. M. Toplady, 1776.

O Lamb of God, still keep me
 Close to Thy piercé side;
 'Tis only there in safety
 And peace I can abide.

J. G. Deck.

COMPLETE ATONEMENT

"Complete atonement He has made" we can sing, and we can "keep the feast" (holy day) in thankfulness of heart, because "Blessed is he whose transgression is forgiven, and whose sin is covered" (Pssalm 32: 1).

Not only is sin covered by the death of our Lord and Saviour Jesus Christ, but our sins are entirely removed, put away for ever, never to be brought up against us. "Their sins and iniquities *will I remember no more,*" saith the Lord (Hebrews 10: 17), for "Christ . . . His own self bare our sins in His own Body on the tree" (1 Peter 2: 24).

According to the Law we are all under the sentence of death. "The soul that sinneth it shall die" (Ezekiel 18: 4). But Christ died on the Cross in our stead. He suffered there as our Substitute. He identified Himself with the sinner. He paid the penalty due to us for sin. He was the Sin-bearer. "For He (God) hath made Him (Christ) to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5: 21). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed" (Isaiah 53: 5). He (God, the Father) spared not His own Son (Romans 8: 32). No, God did not pass over nor exempt His own beloved Son, Who willingly "hath once suffered for sins, the Just (One) for the unjust" (1 Peter 3: 18).

Oh, what love and grace was shewn to guilty sinners!

PROPITIATION

Further, we read in Romans 3: 21, "But now the righteousness of God without the law is manifested." He is just, and His justice is

satisfied as well as His love and mercy. The sinner "being justified freely by His grace, through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission (or passing over and forgiveness) of sins that are past through the forbearance of God (Romans 3: 24, 25).

"And He (Jesus Christ, the Righteous) is the propitiation (a propitiatory Sacrifice) for our sins" (1 John 2: 2). The word for propitiation is also translated the Mercy Seat (the place of propitiation). The Mercy Seat in the Tabernacle was sprinkled with the atoning blood on the Day of Atonement (Leviticus 16: 14).

In the parable of the Pharisee and Publican our Lord used a similar word in the cry of the Publican, who was so clearly convicted of sin, "God be merciful to me a sinner" (i.e. God be propitiated by means of the sacrifice) (Luke 18: 13).

Apart from the sacrifice and shedding of Blood there could be no just forgiveness. We are definitely told that this act of propitiation on the part of the Lord Jesus Christ is "to declare at this time His (God's) righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Romans 3: 26).

"Shall not the Judge of all the earth do right?" said Abraham when pleading for Sodom (Genesis 18: 23). But God did not spare (pass over or exempt) the place; there was no sacrifice offered up for the wicked therein, and they suffered a just punishment for their evil deeds.

Oh, with what wonder, praise and thanksgiving the children of God are enabled "to keep the feast," since One "greater than Abraham" is their "Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins" (John 2: 12).

KEEPING THE FEAST

So what does it mean to us as Christians (belonging to Christ) to "keep the feast"?

To the Israelites it was "a night to be much observed unto the Lord (Jehovah) for bringing them out from the land of Egypt" (Exodus 12: 42). It was not a feast for themselves, for their own pleasure and enjoyment, but "*unto the Lord,*" and the keeping of the Feast of the Passover "for a memorial," and "a holy convocation."

Egypt was to them "the house of bondage," and now, after the Passover night, they are delivered to be free to worship Jehovah and serve Him. Is not this typical of our own deliverance from the bondage of sin and the world? Now, like them, we are free to keep

"a holy convocation" (a calling upon or with the Lord), and "to keep the feast."

The lamb roast with fire speaks of the sufferings of Christ. The roasted lamb had to be eaten with unleavened bread (leaven is a type of sin), typifying His sinless perfection.

Thus we keep the feast when by faith we feed on the Bread of Life, Christ Himself, Who said "I am the Bread of Life" (John 6: 35). We are fed, nourished and sustained by "the Word of Life" as He is revealed to our hearts by the Holy Spirit in the Word of God. The Lord Jesus Christ tells us in John 6: 51, "The bread that I will give is My flesh, which I will give for the life of the world." The Lord said, "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4: 4).

The Israelites were given manna in the wilderness that they might learn this (see Deuteronomy 8: 3), and manna is also for us a type of Christ. Speaking of manna to the Jews the Lord Jesus Christ said, "But My Father giveth you the true Bread from heaven" (John 6: 32).

As "grace before meals" we were once taught to say:

"We thank Thee Lord, for this our food,
But more because of Jesus' Blood;
Let manna to our souls be given,
The Bread of Life sent down from heaven."

Then let us each one by daily reading, meditation and study of God's Word, gather and feed on the "manna," as the children of Israel "gathered, some more, some less" and "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating" (Exodus 16: 17, 18).

In this way alone we shall go "from strength to strength" by the grace of God and by the guidance of His Holy Spirit. Thus we shall "grow in grace" and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3: 18). Have we not cause to "rejoice evermore"? And we can say as David did, "My soul shall be joyful in the Lord; it shall rejoice in His salvation" (Psalm 35: 9).

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A Victim led, Thy blood was shed,
Now there's no load for me."

Mrs. A. R. Cousin, 1876.

PILGRIM PAPERS

WALKS AND TALKS WITH JESUS

"How can I, a Sinner, come near to Jesus?"

By the Rev. Dr. D. A. DOUDNEY

"The life of the flesh is in the blood."—Lev. 17: 11.

"Without shedding of blood, there is no remission."—Heb. 9: 22.

PERHAPS the reader will say, "I have read with interest what you have written, and there is no denying that the facts you have brought forward are encouraging; but still withal I have a weight upon my conscience and deep sorrow of heart. *Sin* lies like a heavy burden there. I cannot be at ease whilst yet I am in ignorance that my sins are forgiven. If they *were* pardoned, should I not ere this have felt relief? Oh, that the Lord would say to me as He did to the poor woman of whom you have spoken, '*Thy sins are forgiven thee!*' Then—then—I could be happy, but not before!"

Well, now, dear reader, I am glad indeed to hear you express yourself in these terms; and most thankful shall I be, if the Lord is pleased, through any poor instrumentality of mine, to lead you to obtain that relief, and to experience that peace, which you so earnestly crave.

If you turn to the 12th chapter of Exodus, you will find, that upon the eventful night in which the Israelites were to leave Egypt, the head of each family was to kill a lamb, and to sprinkle its blood upon the lintel and upon the two side-posts of the door of the house where they dwelt. And the Lord declared, that, when the destroying angel passed through the land to smite the first-born of the Egyptians, both man and beast, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood (He said) I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Moreover, the Lord added:

"And ye shall observe this thing for an ordinance to thee and to thy sons for ever. . . . And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."

Now, this paschal-lamb, as it was called, was a type of the Lamb slain from the foundation of the world (Rev. 13:8). And, as the slaying of the lamb in the house of the Israelites would not have sufficed to have saved the first-born, unless its blood was sprinkled upon the lintel and the two sides of the doors of their dwellings, so in like manner, the blood of Jesus (the anti-typical Lamb slain from the foundation of the world) must be sprinkled upon each of our hearts and consciences, if so be those consciences are to be purged from all iniquity. The Lord says *now* as emphatically as He did, in days of old, "When I see the blood I will pass over you, and the plague shall not be upon you to destroy you."

Now, as in accordance with the passage I quoted at the head of this chapter, *all real spiritual life centres in the blood!* I wish to be most particular here in seeking to fix this all-important thought upon you.

I am the more anxious, dear reader, because, in these days, it is a subject sought to be set aside, or reasoned away. This, however, by no means alters the fact. All true peace, all solid joy, all true scriptural and saving hope, is *based upon the blood!* Whatever men may say to the contrary, such is the fact; and it is borne out and supported by the word of God, the only true standard. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

Now, in the 9th and 10th chapters of the epistle to the Hebrews, the apostle dwells at large, and most emphatically, upon the offerings made under the law, or under the Jewish dispensation, as typifying and pointing directly to the Great Sacrifice which, in the fulness of time, was made by Christ Himself, who "*by His one offering perfected for ever them that are sanctified*" (Heb. 10:14).

He declares that under the former dispensation, "the high-priest had *daily* to offer up sacrifices, first for his own sins and then for the people's; but Christ" (the anti-typical High-priest) he says: "this He did once, when He offered up Himself" (Heb. 7:27).

Again, in the 9th chapter, and 6th and following verses, the apostle says: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, *not without blood*, which he offered for himself, and for the errors of the people." Then, after showing that this was all figurative and typical, and by no means perfect or conclusive, he adds: "But Christ, having come an High-priest of good things to come, by a greater and more perfect tabernacle, not made with

hands, that is to say, not of this building; neither by the blood of goats and calves, *but by His own blood*, He entered in once into the holy place, *having obtained eternal redemption for us.*" "For (says the apostle) if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." In other words, if this service, appointed as it was by God, to answer for the time being the great object of pointing like a finger-post to that ALMIGHTY ONE who was to come; then when He really had come, and once and for all presented Himself a sacrifice: then "How much more shall *the blood of Christ*, who through the eternal Spirit OFFERED HIMSELF without spot (or fault) to God, purge your conscience from dead works (or sins) to serve the living God?"

Then, in the 10th chapter, the apostle having shown that, under the former or shadowy dispensation, "in those sacrifices there was a remembrance of sin every year": (it was only typically—not really done away) he speaks of Christ, as the Surety and Substitute of His church and people; "But this man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God; from henceforth expecting till His enemies be made His footstool. *For by one offering He hath perfected for ever them that are sanctified.*"

And all this, dear reader, was in precise fulfilment of what had been foreshown of the person and work of Christ, upwards of seven hundred years before He came to serve and to suffer, in the room and stead of every poor sinner who is brought to feel his condition as such, and to realise the great fact, that "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2: 24).

Reader, if you would have pardon of sin and peace of conscience, mark it is only by the doing and dying of the Lord Jesus Christ.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name,
And richer blood than they.

“My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

“Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love!”

Bedminster, Bristol, 1876.

D. A. DOUDNEY.

Obituary

THE LATE MRS. LILIAN FLORENCE CORDLE

The Hill Farm, Chelmondiston, near Ipswich

LILIAN FLORENCE CORDLE (née Freeman) was the daughter of Mr. and Mrs. George Freeman, and was born on May 18th, 1881, at High House, Otley, Suffolk. Mr. Freeman was a farm bailiff, and found the times both hard and trying. Having lost his first wife, he eventually married a Miss Service, who became the mother of Lilian, one other daughter, and two sons. Mrs. G. Freeman was a well-taught woman in the things of God, blessed with gracious wisdom, and after a painful illness left this earth for Glory. Lilian left school and went to service for a few years, but owing to the illness and death of her mother she had to go home and keep house for her father. Mr. Freeman eventually moved to Henley and worked for his brother, Mr. Joseph Freeman; at that time he was attending Mr. James Dearing's ministry at the Crowfield Strict Baptist Chapel, Suffolk. When Lilian was in service at Ipswich she attended the late Mr. William Kern's ministry at Bethesda Strict Baptist Chapel, she was baptised and joined the church somewhere about the year 1899. While living at Henley she fell in love with a young man named Stanley Cordle, a farmer's son living at Freston. They were married at Blakenham Strict Baptist Chapel on October 28th, 1909, by Mr. Harsant, the late minister of Otley.

AT HILL FARM

Mr. and Mrs. Cordle moved to Hill Farm, in the parish of Chelmondiston, in October, 1912. Afterwards, Mr. G. Freeman

came to live with them, where he enjoyed a few years comfortable retirement. He was a godly man, and, although he had a rough exterior and could be austere, yet was very sound in the truth of God, and loved the doctrines of free and sovereign grace. He very much appreciated the ministry of the late Mr. John Cordle, who was then pastor of the chapel at Chelmondiston. The writer once heard Mr. John Cordle say that he never remembered Mr. G. Freeman praying in the Prayer Meeting unless he thanked the Lord for bringing him to Chelmondiston. In the year 1915 he had a stroke, and on November 14th, at the age of 73, departed this life and entered Heaven. Mr. and Mrs. Cordle at that time had three little boys, the youngest being two years old; eventually their family grew to four sons and five daughters.

Mrs. Cordle worked exceptionally hard all her life in bringing up a large family, and attending to all the duties connected with a farmhouse. During the childhood days of the writer, he can remember seeing her, late in the afternoon, at the washtuub where she had been more or less all day doing it by hand. Wash day was on Monday. Tuesday was market day, when she would often go in the horse and trap with her husband, taking a babe in her arms, which she left at her sister-in-law's in Ipswich while she did her shopping. Wednesday was often house-tidying day, and at certain times of the year Thursday was churning day, when she made up to forty or fifty pounds of butter. Friday was baking day, when the faggots were brought in to heat the brick oven; twenty or thirty loaves of bread were usually baked every week, besides cakes, tarts, and the week-end joint. Saturday was spent in clearing up and preparing for the Sabbath. Sunday was a day of rest, when she attended the two services at the chapel, and took her children even when they were babies. She was also a marvellous mender, and would often sit up until the early hours of the morning, patching and mending for her husband and large family.

As the years went by, the continual hard work and family concerns began to leave their mark. In the year 1938 her husband's health gave way and he developed angina, which resulted in his being an invalid more or less for the rest of his life; she readily adjusted herself to the new situation, and spent much of her time in looking after him in his weakness, with exceptional love and devotion.

On December 10th, 1940 she was involved in a serious car accident and was taken to hospital by ambulance, where it was found that she had broken her hip joint. She remained in hospital for some weeks, after having an operation to pin the joint. On return-

ing home, although confined to bed for several months, she was eventually able to walk again, albeit always slightly lame. After some years her thigh shrunk so that she had to have a club shoe made.

The final collapse of her health came in 1951. The doctor informed her daughter that her mother had heart trouble, and it was soon evident that she was in a weaker state than her husband; she became very susceptible to catching colds, which often developed to fluid on the lungs. Her patience and submission was very beautiful to behold, and at the beginning the Lord gave her this word, "This sickness is not unto death, but for the glory of God" (John 11: 4). Owing to the blessing of God on the means used, she was brought through, so that she was able to come downstairs and get about the house, but she was a partial invalid for the rest of life. During the summer months she could take a ride in the car, and spent many happy hours visiting her friends and was taken on several outings to the seaside with her husband. In addition she very much appreciated being able to get to chapel on Sunday afternoons when the weather was suitable. However, she was really very frail, and needed the constant attention of her two devoted daughters. The Lord was very good to her, and often she would speak of His mercy and kindness, for, although she had a very real sense of her sinfulness and unworthiness, yet she was favoured at times with a good hope and measure of assurance of her interest in Jesus Christ.

GIFT FOR LETTER WRITING

Mrs. Cordle took a keen interest in all the affairs of her nine children, and those that had moved away from the old home used to look forward to her letters, which were often seasoned with wise counsel. There is no doubt that she was blessed with a gift for letter writing, and many besides her own family have appreciated a letter from her, especially when they have been in trouble. Her long life with all its troubles and difficulties, some of which were exceeding trying, had been blessed of God, so making her counsel and gracious common-sense a help to many.

As time went on it was clearly manifest that her strength was gradually failing, for she did not walk upstairs, but was carried up on a chair. She often had to spend weeks in bed, and for months was confined to her room. In all her years of affliction she still maintained her loving unselfish care for, and devotion to her dear husband, and it was such a joy to them both that they were able to spend their latter days in each other's company. Her weakness was of such a character that she could not have many visitors, talk-

ing was so exhausting to her frail frame; but when she felt able she enjoyed the company of kind friends, and loved her children and grandchildren to visit her. Often when the writer has been in to see her, she has had the Bible on her bed, and has testified of the Lord's loving care and goodness. She was blessed with the grace of humility, a most unselfish spirit, godly judgment, and Christian charity; yea, it could be truthfully said that she manifested the Spirit of Christ.

It was a great joy to her family that, in spite of her weakness, she was able to come downstairs and join a small party to celebrate her Golden Wedding anniversary in October, 1959; undoubtedly the Lord gave her special help and strength for this occasion, she rejoiced to give Him all the praise.

CLOSING DAYS

During the summer of 1960 it was evident that she was becoming weaker, but occasionally she improved and recovered enough to get dressed and come downstairs, then she would have to remain in her room again for some weeks. On December 1st she felt that she was able to come down once more, and desired to attend the weekly prayer meeting (this had been held in their home at the Hill Farm for years, so that she and her husband could attend when able). When the meeting was over, her son and grandson took her up once again in the chair, not knowing that it would be for the last time. The next day she did not seem so well, and said that she was disappointed at not having slept so well as she had expected, and from that time she gradually got weaker and weaker till life faded out, and her redeemed spirit entered Heaven.

The week before she died she was very ill, and on the Thursday morning she asked to see her eldest son. When he went upstairs, she said, "This is the end, I cannot go on as I was last night." He told her that her times were in the Lord's hands, and that He could spare her if it was His will. She then said that she felt that the Lord had left her, and that she did not feel resigned to go; she also asked after her dear husband. Her son assured her that his father was being well cared for, and also told her that the Lord would give her dying grace in a dying hour, and not before. He tried to impress upon her that the Lord had not left her and never would, quoting Nahum 1: 7: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." To this she replied, "I see." He then tried to engage in prayer she so-reverently bowed her dear head while the Lord's help, blessing, and support was sought through the precious name of Jesus. She

then enjoyed blessed communion with her Saviour, and it seems, without doubt, this was the anointing for the burial, for she never lost the sweet assurance of this visitation.

On the following Monday morning, which was the day before she died, she was so ill and weak that she could not say much. As the day passed she brightened up and was able to talk. Towards the evening she began to speak about the end, and her daughters could see that she would not live long. Some of the last sayings of this gracious woman were as follows: To her daughters, "I have never wanted my religion to be a sentimental one, that won't take me to Heaven"; "There must be an end, we shall meet again, asleep in Jesus"; "The Lord is extremely good, very much more than I deserve." She asked her daughters to sing the hymn, "How firm a foundation, ye saints of the Lord." After this she said, "How wonderful to go Home hearing your children singing, how wonderful to die like this, I have no pains, no aches, so unlike the death of Jesus Christ and the martyrs."

During the evening her eldest son went over with his wife to see her; he found her perfectly conscious, and her mind was beautifully clear. When he went up to the bed, she said, "Is this death? The Lord is good. It is wonderful, it's wonderful. I feel no pain, my legs are not stiff, I can move them. Is this death?" She also said, "I have laid on the bed and thought of my iniquities." He replied, "Now they are all gone." To this she assented. She then said that she had been thinking of what the Lord Jesus suffered (but the rest of the sentence was not quite clear). Her son felt that she was trying to say that her pain had no comparison with His. Her son then tried to engage in prayer and to commit her into the hands of her loving Saviour; after this he and his wife kissed her for the last time. As they left the bedroom she called out across the room so clearly, "Goodbye." Her son came away feeling that he had seen death in its best form, for there was no sting in it, Christ had taken it away.

She continued in this blessed frame of mind for some hours, and during the night she said: "I have thought of my backslidings; where I have been wrong is, I've thought too much of the things of the earth instead of Heavenly things." On being reminded of all sin being forgiven, she smiled and said, "All forgiven, all forgiven." The doctor came and gave her an injection and told her to try and get some sleep; she replied, "But you see, doctor, sleep is given by God." This was her last remark. In the early hours of the morning she lapsed into unconsciousness and lay breathing very heavily, and at 6.55 a.m. on January 3rd, 1961, in the presence of her eldest

daughter-in-law, her precious soul, being redeemed and justified through the Person and Work of the Lord Jesus Christ, left this sin-stricken world for Heaven.

The funeral took place on Friday, January 6th, at the Strict Baptist Chapel, Chelmondiston. The service was conducted by Mr. H. Moss of Ipswich in the presence of her mourning family, and several friends, after which her mortal remains were interred in the chapel graveyard. Her beloved husband, the chief mourner, was unable to attend owing to his weak condition of health.

A WOMAN OF FIRM PRINCIPLE

Mrs. L. F. Cordle was a woman of very firm principle, she maintained a mind of her own, and was blessed with wisdom to handle the many problems with which she was confronted. She was an excellent mother, and sought to train her children in the right way, for she realised that the salvation of the soul is the only thing that really matters. She was well aware of the fact that she could not give them grace, but she believed in using the means, and when necessary, was not afraid to speak her mind concerning the things of God. Her love and devotion as a wife were very real and sincere, which she maintained right up to the end. The Lord blessed her with the grace of humility, and the older she became, the more it was manifest. It can be truthfully said that she was a praying woman who felt she could take the smallest matters to the Throne of Grace, and the Lord was often graciously pleased to hear and answer her petitions. Her love, help, kindness and advice in the church of God in this village was made a blessing to those who knew her. In fact she was highly esteemed both by those that feared God and also by those that made no profession of Christianity.

"Let me die the death of the righteous, and let my last end be like his!" (Numbers 23: 10). And as the wise man says in Proverbs 31: 28: "Her children arise up and call her blessed"; when her husband was alive, the rest of the verse was also applicable, "Her husband also, and he praiseth her."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7: 14-17).

K.J.C.

BIBLE EXPOSITION

"REDEEMED WITH THE PRECIOUS BLOOD OF CHRIST"

By the Rev. WILLIAM PARKES, B.A., Manchester

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter 1: 18-20.

IN reading the Scriptures I make it an invariable practice, both in my private meditation and in my public teaching, of getting to know *who the parties are* to whom the particular words under notice are addressed; and by this means I learn whether I myself have any interest in the matter, and I am enabled to help my hearers in the inquiry whether they are interested in it.

I conceive it to be a vain and delusive practice to put the Scriptures into a person's hands and say (though I know nothing of this person's spiritual condition), "This is what God says of you, this is what God says to you"; for, though as far as the description of the ruin of man is concerned, or the fate of unconverted man, it would be true, yet there are many things stated in the Scriptures which are not true of every one bearing the name of Christian. For instance, such a promise as that we had under consideration last Sunday but one, "Fear not; I am thy God," or such a promise as, "I am with thee," "I will never leave thee, nor forsake thee," is not for every one, but only for the spiritual seed of Abraham.

And again, the statement of our text cannot be true of every one, for it is addressed to a particular party minutely described in the context. By not observing this rule, Christendom is overrun with soul-deluding error; but this I can tell you (many of you have found it out for yourselves), no quickened soul will ever be satisfied with vague generalities. The pronouns "we," "you," "us," or their singulars, will never induce a living soul to conclude that it is included. No, such a soul must have some satisfactory proof of its interest in the glorious things that are announced in the Scriptures, or it will not be pacified.

It may be objected, "Oh, this is to be sceptical or unbelieving!" Nay, I reply, this is to be earnest and sincere. There is a vast difference between faith and credulous ignorance, between scepticism and a hesitation to believe without experimental knowledge.

Depend upon it, professors in general are taking the thing too easily.

I. Let us now see who the parties are to whom our text is addressed.

II. What is implied in the term "redeemed"?

III. Meditate upon the price of redemption, and how long it had been fixed.

I—THE PARTIES ADDRESSED

Who are the parties addressed?—The context infallibly informs us:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1: 1-5).

Some think that "the elect strangers" were *elect Jews* who were dispersed throughout the several parts here indicated; but I do not think that this epistle was addressed to Jews exclusively, and I'll tell you why. Look into chap. 2: 9, 10. Now, this is manifestly in allusion to Gentiles who before the promulgation of the Gospel in its fulness were excluded from the privileges of the Jewish nation.

But be this as it may, the "strangers" were elect strangers (ver. 2); and it strikes me the reason Peter called those parties "strangers" was because they were regarded as strangers, or a peculiar, eccentric people by the world, and hence he addresses them in chap. 2: 11. Here, then, we have the first glimmering of light upon our question, "Who are the parties?" They were people scattered abroad in different countries, "elect according to the foreknowledge of God," etc., and regarded as strangers by the masses amongst whom they were dispersed. I think this fact is very striking. Independent of the term "elect" at all, does not the doctrine of election shine out through the very words "strangers scattered throughout," etc.? For why should they be called "strangers" unless there was something peculiar about them, something isolating or separating? And, then, "scattered." Does not this intimate that those parties were very few, very thinly dispersed in those countries? And oh, how like

things are in the present day! Are not God's people few? Are they not literally "strangers" to the world around them? "Men wondered at."

But look again at the words, "through sanctification of the Spirit unto obedience," etc., i.e., through the appointment of the Spirit to the acknowledgment of the word, and interest in the blood of sprinkling. This meaning we get through chap. 2: 8; they that stumbled at the word are the disobedient of the verse, consequently they who do not stumble at the word are the obedient.

Now, who amongst us can answer to this description—strangers and pilgrims in the world, and obedient to the word, i.e., glad receivers of the word of the Gospel? Then we are amongst the parties addressed by the apostle. Oh, what a lift is this to my poor soul when everything else fails me! I am a stranger in the world, yet I receive the Gospel with all my heart.

This were enough for an answer to our question, but we have abundance of more matter to the point. I will not avail myself of all, but just of one or two portions. Look into chap. 1: 3, 23. There is the new birth distinctly predicated of the parties to whom the apostle addressed himself.

Look again into chap. 2: 9. There you have the question answered. By transferring the tests to ourselves we can truly and exactly say whether or not we are amongst the parties spoken of in our text. Never mind your frames or feelings just now, but seek for these evidences—ay, or any one of them; and, if you are successful, believe me you are amongst the privileged parties addressed.

II.—MEANING OF "REDEEMED"

What is implied in the term "*redeemed*?"—You all know that the word is of frequent occurrence in the Scriptures. We read of redemption from physical bondage—redemption from pecuniary difficulty—redemption from providential darkness—and redemption from iniquity, transgression, and sin—redemption of soul. By consulting Cruden's Concordance you will readily find in how many cases the word redemption is used; but in all you will perceive that the work alluded to under the term was *a real, actual and effective work*. By which I mean, you will never find the word "redeem" or "redemption" employed by the sacred writers to describe a work in which a part was left for the performance or execution of the person or persons interested.

(1) For instance, when it is said, "God redeemed Israel out of Egypt," it is meant that God, with a mighty hand, brought them out. He left none of this redemption to be done by Israel.

(2) When it is said, "The Lord hath redeemed us from our enemies," it is meant that He really delivered those people from their enemies. The thing was done. They were no longer under their enemies.

(3) When it is said, "His kin shall come to redeem it; he shall redeem that which his brother sold," it is meant that it was a *bona fide* transaction, and the kinsman actually paid down the money, and the possession was actually restored to the original seller.

All this is clear. When redemption of any kind was effected, *it was a real actual redemption*, not a thing of offer or suggestion or arrangement, leaving the party to be redeemed to accept or reject it. I insist upon it that this, and this only, is the sense of the word redeemed in our text, and of redeem or redemption wherever the soul or sin or iniquity is concerned. There is an actual redemption by Christ in each and every such particular.

But I know how the subtle free-willer will try to evade all this. It is thus: "I grant you," he says, "that such was an actual redemption, but it was only for the time being. The parties redeemed might again get themselves into difficulty; what then?" I answer candidly, Why, of course, they would have to be redeemed again. The same thing that had been done before for them would have to be done over again. But, then, redemption by Christ differs essentially from all other cases, for it is *eternal*; it was *once for all—never to be repeated*. So that follows, either that the persons redeemed by Christ, when they get into fresh sin or difficulty, must for ever lose the benefits of His redemption, or the work must be of that peculiar efficacy as never to lose its efficacy. Which is the most likely? Surely the latter. For, independent of the waywardness, weakness, and infirmity of poor human nature, even in the regenerate, which is continually getting them into fresh difficulty and sin, and which must issue in the complete ruin and loss of the souls Christ has redeemed, if He has not so done His work as never to lose its efficacy, we have Scripture warrant for asserting that the thing is impossible. Those whom Christ has redeemed He has secured for ever and ever. "The pleasure of the Lord shall prosper in His hand," and "this is the pleasure or the will of God, that of all that He hath given Him He should lose none." Oh, depend upon it that redemption by Christ is something more than a temporary release from difficulty! It is *ETERNAL* release.

Another objector will say, "Oh, but the text conveys no more than that Christ has redeemed the parties from 'vain conversation.'"

This does not imply that they were redeemed from death and sin." To this I reply, This is quibbling.

First, the word rendered "conversation" here means conduct, deportment, views, feelings, convictions, and manifestly includes the soul, whence all such things emanate. The result is here (as often in Scripture) put for the originating cause.

Secondly, the price paid for this redemption is of too great value to have been spent upon such a result as mere external propriety. It was the precious blood of Christ.

Thirdly, the whole context proves that a wondrous change, worthy of the work of Christ's redemption, was effected in the minds and persons of the parties alluded to. They were manifestly redeemed from their iniquity, transgression, and sin, and this showed itself in their deportment and conversation.

Now, do we all perceive and understand (1) Who the parties are that are spoken of in our text; and (2) What is meant by redemption work? Oh, my brethren in the Lord Jesus, never abate one jot or tittle of the meaning of the word and work of redemption; never suffer yourselves to be defrauded out of a particle of its preciousness; never consent to its being diluted down to the Arminian, Evangelical, or Popish sense, for, as assuredly as you do, away goes all your comfort and all your strength: and away goes all the honour, the might, and majesty of your Lord. If the world be redeemed, the world must be saved; but, as the Scripture declares that the world will not be saved, it must follow that it is because it has not been redeemed. But, if you and I have been redeemed with the precious blood of Christ, our salvation is as sure as if we were now in heaven!

III.—THE PRICE OF THIS REDEMPTION

This brings me to the price of this redemption, and to the date of its appointment. Oh, what a mystery! Mystery of mysteries! The blood of Christ, the blood of God, buying back that which was lost! Sprinkling that which was polluted, and purifying it, so that an all-holy God could take it to Himself, and see not a spot or stain upon it! Brethren, this blood is precious, because—

First, it is the blood of the beloved Son of God.

Secondly, it is precious, because its shedding accomplished that which Jehovah took pleasure in from all eternity. And what was that? The redemption of His Church.

Thirdly, it is precious, because it covers over for ever the sins and iniquities of the redeemed from God's sight.

Fourthly, it is precious, because it needs no repetition, no addi-

tion, no admixture. It is of such efficacy, of such infallible virtue, of such talismanic power as at once and for ever to heal the sin wounds to which it is applied.

Fifthly, it is precious, because it gives peace and liberty to the conscience. It is as fresh now as when it streamed forth from the wounded side of Jesus upon the cross; and those who are called today, as well as those who were called half a century ago, can overcome by it as certainly as ever.

Lastly, look at the date of this wondrous work. You must not limit your view to Calvary, or to Sinai, or even to paradise. No, no. You must go far, far beyond those. See ver. 20. Try and get to the great Fountain Head, the ever-lasting covenant purpose of Jehovah. Redemption was no after-thought. It was purposed by God—Father, Son, and Holy Ghost—before the world was. It is no general thing, no universal thing, no vague thing, no uncertain thing; but “ordered in all things, and sure” to each and every individual interested in it.

May the Lord, if it be His will, enable you to know that you have been redeemed by the precious blood of the Lord Jesus Christ! I have tried to help you for His sake.

Notes of Sermons, 1868.

WILLIAM PARKS.

PRAISE HIM Tune: *Praise my soul.*

Come, ye children of the Saviour,

Praise the Rock whence ye are hewn;

Sing unto the God of Jacob,

Let your spirit be in tune;

He has saved you,

Praise Him for salvation's boon.

We have now been re-created

By our Saviour's pardoning grace,

He upon the Cross has suffered,

Dying in the sinner's place;

We will praise Him,

We are safe in His embrace.

In the way of Christ's commandments

Every day we now will run

Till our earthly strife is ended

And in Heaven the crown is won;

Then for ever

We shall praise what Christ has done.

Rodden Rectory, Frome.

T. Pittaway.