

# THE GOSPEL MAGAZINE

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

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## The Family Portion :

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

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

"ONE THING IS NEEDFUL."

"*But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*"—LUKE x. 42.

THESE words of our LORD JESUS CHRIST were spoken to one of His Own people. Our LORD had "entered into a certain village: and a certain woman named Martha received Him into her house." The village was no doubt Bethany which was about two miles from Jerusalem (John xi. 1, 18). Martha had a sister called Mary, but Martha was evidently the head of the house. They had a brother named Lazarus. We are not told how they came in contact with the LORD JESUS, but when JESUS was received into Martha's house it is evident that both Martha and Mary were numbered amongst the LORD'S people. Martha called Him "LORD" and Mary sat at His feet, and heard His word. Later on we learn that "JESUS loved Martha, and her sister, and Lazarus" (John xi. 5). They were the objects of His love, and no doubt they could have said "We love Him because He first loved us."

They believed in His miraculous powers. When Lazarus died both sisters said to JESUS, "LORD, if Thou hadst been here, my brother had not died" (John xi. 21, 32). Even though Lazarus was dead, it is evident that Martha believed that JESUS could raise him from the dead; for she said, "But I know that even now, whatsoever Thou wilt ask of GOD, GOD will give it Thee."

Martha believed further that JESUS was the CHRIST; "the Son of God, which should come into the world."

Hence she called Him "The MASTER" (John xi. 22, 27, 28).

Thus she believed in His divinity, and in His Messiahship. Mary's devotion to, and love for, her LORD is specially seen in her act in anointing His feet with very costly ointment and wiping them with the hair of her head. Unlike many modern women Mary had long hair. No doubt Martha felt it a great privilege to receive the LORD JESUS into her house, and to extend to Him hospitality. Being of an anxious temperament she was "cumbered about much serving." She was full of anxious care and concern to provide for our LORD's bodily comfort—so much so that she could not bear to sit still for a moment.

Mary was of a calmer temperament, and we find her sitting at the feet of JESUS and hearing His Word. No doubt she, too, did her full share in the work of the house, and in planning for our LORD's bodily comfort. But she was free from the worry and anxiety which characterized her sister. We can imagine that in an orderly and methodical way she helped in the special household duties which were called for by the presence of our LORD, but she also found there was time for leisure, and this she thankfully and calmly used to hear the gracious words which would proceed out of our LORD's mouth.

This seems to have irritated Martha, and she came to JESUS, and said, "LORD, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Probably, not fully realizing the force of her words, Martha not only rebuked Mary for seizing the opportunity of listening to JESUS, but rebuked the LORD Himself for encouraging her. Our LORD's answer showed that Martha's rebuke was uncalled for. If Mary had really selfishly and unkindly left Martha to do work in which Mary herself ought to have shared, we may be sure that the LORD would not have encouraged her in her sin, but the LORD's answer was a rebuke to Martha for her over anxiety and a commendation of Mary for combining due attention to household duties with the right use of spiritual opportunities. One thing was needful for Martha. She needed to beware of allowing the right things of this life to exclude the more important things of a spiritual character.

Mary, on the other hand, without neglecting household duties, and the duty of helping in the entertainment of a remarkable Guest, secured time and leisure calmly to sit at the GUEST's feet and hear His Words of infallible truth. Mary had chosen this good part and the LORD was pleased with her choice, and said it "shall not be taken away from her."

What Martha needed all others of GOD's people need. We need to secure time to hear CHRIST's Word. Let us try to enlarge on this need.

1. *First, it is needful to hear CHRIST's Word with the natural ear.*

It may be said that the whole Bible is CHRIST's word. It was the SPIRIT of CHRIST which was in the Old Testament prophets, which " testified beforehand the sufferings of Christ, and the glory that should follow " (I Peter i. 10-12). The testimony of the Old Testament prophets was therefore CHRIST's Own prophetic Word. The same may be said of the New Testament prophets who wrote the New Testament books.

Now it is highly needful to hear all CHRIST's written Word. Our salvation is dependent on hearing and receiving the Word. The Apostle Paul says, " whosoever shall call upon the name of the LORD shall be saved," but he goes on to say, " How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? " It pleases GOD through the foolishness of preaching the Gospel to save them that believe. It follows that it is highly needful to go to hear the Gospel Word which faithful preachers make known. Here is one thing which is greatly needful. Yet one of the sad things of the time is the general indifference to the Gospel Word.

This indifference is manifest in the empty places of worship and the large neglect of reading the Bible. Many people do not possess a Bible, and many who possess one never read it. They will read novels, and the newspapers, and they will hear the wireless, but as for hearing or reading the Word which is able to make them wise unto salvation that is a thing which they totally neglect. If it be too dark in their estimation to come to an evening service in the winter they persist in the fixed habit of being absent from a morning service in order to prepare the Sunday dinner. There are those who have a nice dinner on the LORD's day even though they lock up their houses on the Sabbath morning to be present in the assemblies of GOD's people. A little forethought and preparation on the Saturday enables them to do this, but the vast majority deliberately refuse to take pains to keep holy the Sabbath day. Thus one thing that is needful is totally neglected.

2. *Secondly, it is needful to hear CHRIST's Word with the inward ear of the heart.*

Hearing with the natural ear is not enough. Our LORD's parable

of the Sower shows that something more is necessary. "The seed is the Word of GOD." Wayside hearers hear the Word, and "then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved." Rocky ground hearers hear the Word, and at first receive it with joy, but the Word does not take root, and hence such hearers in time of temptation fall away.

Thorny ground hearers hear the Word, but their minds are pre-occupied "with cares and riches and pleasures of this life and bring no fruit to perfection." How sad is their case. How it grieves the hearts of the godly to see them. Some of them have often heard the Word, but their hearts are wholly occupied with worldly pleasure and worldly ways. Typical cases are those of young women who walk about in trousers or without stockings. Their lips and finger nails are painted and they attend whist-drives and dances, and cinemas, and indulge in smoking cigarettes. Instinctively you feel and know that such persons do not sit at the feet of JESUS and hear His Word. Such persons, though they have heard the Word in times past hear it no longer. They prefer to walk in the broad way with the world rather than in the narrow way in company with the true people of GOD.

Comparatively few are represented by the good ground hearers. The heart represented by the good ground has been ploughed up by the SPIRIT of GOD. The Word has reached such a heart not by means of the Sower only, but by the preparatory, regenerating, and quickening work of the HOLY GHOST. Such a heart welcomes the Word of the Gospel, holds it fast, and brings forth fruit with patience. Not with the natural ear only but with the inward ear of the heart is it needful to hear CHRIST'S Word. Oh, the mercy if we have thus heard the Word. We cannot thank GOD enough and too often if the Gospel Word has come to us as the Power of GOD unto our salvation.

3. *Thirdly, it is needful to hear CHRIST'S Word for our spiritual nourishment and growth.*

The apostle Peter says, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby" (I Peter ii. 2). Much is being made just now of the need of supplying a sufficiency of milk for the nourishment of children, and there are plans on foot to supply all children attending elementary schools with a nourishing mid-day meal. The need of nourishing food for the growth and development of the body is strongly felt. The danger is that the authorities may

go too far in relieving parents of their own personal responsibility to feed and nourish their own children. In regard to spiritual growth and development there is little concern. Yet that is by far the most important. Through failure to give heed to the Word of GOD a low natural birth-rate has set in and very little concern is evinced about the need of spiritual birth. Yet no one can enter the Kingdom of GOD except he is born again. But if the new birth does take place, the milk of the word is absolutely necessary for spiritual growth, and when a believer becomes older he needs the strong meat of the Word.

Mary sat at the feet of JESUS to hear His nourishing and sustaining Word, and His people need it constantly to-day. Yet how much this spiritual nourishment is neglected. There is something wrong with our spiritual state if we give only little attention to the nourishing food of GOD'S Word. Of the godly man it is written, "His delight is in the law of the LORD; and in His law doth he meditate day and night." Of such a man it is said, "Whatsoever he doeth shall prosper." (Ps. i. 2, 3).

The nourishing of our souls with the sincere milk of the Word should have the first place in our thoughts when we rise in the morning. If we have the wireless and the morning newspaper they should always take the second place, and even with them there is need for great restraint lest all the nourishment for the mind be derived from those sources. But if we are to grow spiritually we need to become mighty in the Scriptures. How ignorant even GOD'S people are of large tracts of the inspired Word. They may have favourite chapters of favourite psalms and yet be wholly ignorant of many parts of Scripture, especially the prophetic parts. Yet "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). All Scripture is inspired and all Scripture is profitable. It is by prayerfully reading the Scripture that the man of GOD is "thoroughly furnished unto all good works" (see 2 Tim. iii. 16, 17). It is because so many Christians have such an elementary knowledge of Scripture that they are easily led away by erroneous teaching, and are unready to receive with meekness some of the great truths that GOD has revealed for their spiritual nourishment and growth. For example, no one can deny that the doctrine of election is prominent in the Word of GOD. The Psalmist loved the Word of GOD, and thus became wiser than his enemies. GOD'S Word was sweeter than honey to His mouth (see Ps. cxix.

97, 98, 103). How much we all need to sit at CHRIST'S feet and hear His Word.

4. *Fourthly, it is needful to hear CHRIST'S Word however busy we are.*

Joshua was the Commander in Chief of the people of Israel, but he was Divinely bidden to find time, busy though he was, to hear CHRIST'S Word. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua i. 8).

Sitting at CHRIST'S feet to hear His Word requires time and the seizing of time to this end requires management. The Christian man's life should be orderly. He should retire sufficiently early to be able to rise early enough to sit at CHRIST'S feet ere he commences the business of the day. Late meetings should as far as possible be avoided, so that the home may be reached in good time, and time may be possible for sitting at CHRIST'S feet ere retiring. Christian leaders would do well to close their evening meetings sufficiently early to allow of private meditation on the Word of GOD in the home and in the family.

Even occupation in Christian work should not crowd out time for unhurried and calm sitting at the feet of JESUS.

Martha needed to sit at the feet of JESUS as well as Mary, but she allowed herself to be unduly careful, anxious and troubled about domestic duties. A little management on her part would have allowed her to devote due attention to household matters as well as seizing the opportunity to sit at the feet of JESUS to hear His Word.

On the LORD'S day especially we should sit at the feet of JESUS to hear His Word. Here, too, a little management in preparing food on Saturday would enable the family to have enjoyable meals on the LORD'S day and also to have two meals at public worship, locking the house up morning and evening to that end. Never mind thinking of thieves coming into your house, but commit the care of your house to the LORD and then calmly seek to hear with profit what GOD the LORD has to say to you out of His Word, which may be brought to your notice by some godly and faithful minister. How beautiful if the LORD can say of His people what He said of Mary, "They have chosen that good part, which shall not be taken away from them."

O dear Christian friends let us have done with everything which hinders us from sitting at the feet of our LORD and MASTER to hear the gracious words which proceed out of His mouth. Beware of the world, the flesh, and the devil. They are all enemies to CHRIST and His Word.

“ Father of mercies, in Thy Word  
What endless glory shines !  
For ever be Thy name adored  
For these celestial lines,

“ Here the Redeemer's welcome voice  
Spreads heavenly peace around,  
And life, and everlasting joys,  
Attend the blissful sound.

“ O may these heavenly pages be  
My ever dear delight ;  
And still new beauties may I see,  
And still increasing light.

“ Divine INSTRUCTOR, gracious LORD,  
Be Thou for ever near :  
Teach me to love Thy sacred Word,  
And view my SAVIOUR there ! ”

(Anne Steele).

Whittington Vicarage,  
Stoke Ferry, King's Lynn.

THE EDITOR  
(Thomas Houghton).

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### THE HEROIC GOVERNOR OF MALTA.

AND finally the man who leads and inspires this wonderful army of people—the Governor, Gen. Sir William Dobbie, round whose personality the whole spirit of the island is welded. He is a man of over sixty, a teetotaler and very religious, but he is no remote or austere figure. He is to be seen time and again toiling in the streets helping to rescue humble islanders from the ruins of their homes and encouraging the civil as well as the military defence. He is a family man who loves his home and all that we are fighting for. His wife and daughter are still out there with him.

Yes, Gen. Dobbie is a big man—big physically—big professionally—big morally. A man with a dignity befitting the representative of the King combined with the simplicity of the soldier.

*He has the reputation of fighting with the sword in one hand and a Bible in the other* [italics ours]. No wonder he has been an inspiration to the garrison and people of Malta.—Commander Kimmins, R.N., in the “Daily Telegraph,” April 6th, 1942.

## Wayside Notes.

### GODLY COMPANIONSHIPS.

*"I am a companion of all them that fear Thee, and of them that keep Thy precepts."*—PSALM CXIX. 63.

OUR attention was first specially drawn to these words of the psalmist in the month of February, 1906. We were on a visit to a godly Harley Street Physician. For seventeen years we had occasionally corresponded with him. We got to know him through reading a book on the Lord's Coming by the late Dr. S. P. Tregelles. The Physician had issued a new edition of it with notes of his own. The portrait of this Physician (Dr. C. Y. Biss) is given on page 145 of the GOSPEL MAGAZINE for the year 1912. He had been called Home at the age of 66 on the 20th of January in that year, and Mr. Ormiston bore warm testimony to his brilliant attainments as a medical man, to his humility as a Christian, and to his "encouraging maintenance of the distinctive doctrines and principles of the free and sovereign grace of God" which "always adorned his testimony." At the time we visited him he had retired from his practice through a stroke of paralysis. On the table in front of him were his Bible, a copy of the Olney hymns, and a well-used copy of a little text book entitled *Words of Comfort and Consolation*. He asked me to read an Olney hymn to him, and also a portion of Scripture. I did so, and also prayed with him. When I was leaving he asked his wife to show me his picture gallery. This consisted of a number of photographs arranged on the wall in front of him, and on a table near the wall. The central photograph was that of his wife, and amongst the others were the photographs of the late Earl of Lichfield, the late George Müller, and the late James Wright of the Ashley Down Orphanages, Bristol. Other photographs were those of Pastor Stephens of Highgate Road Chapel, and David Baron, the Director of the Hebrew Christian Testimony to Israel. While Mrs. Biss was showing me the photographs, Dr. Biss said he would like to have the text written over them, "*I am a companion of all them that fear Thee*" (Ps. cxix. 63).

The LORD Himself was precious to his heart; and the LORD'S true people were those with whom he loved to have fellowship. In this respect he was like the inspired Psalmist. Those who feared the LORD were the people in whose company he loved to be. The godly



were the kind of company he kept. So it should be with God's saints at all times. While they are in the world they necessarily come in contact with worldly people, and they are bidden to honour all men, to love even their enemies, but they are specially to love the Christian brotherhood. The household of faith are to be the special objects of their affection. By their love to the Lord's people they are to demonstrate that they are Christ's disciples. Such love draws them together and causes godly companionship. They that fear the LORD naturally love to draw near to one another, to assemble together, to enjoy each other's fellowship. They are all walking in the same path. They are redeemed by the one Saviour, quickened by the one Spirit; members of the one Body, believers in the one faith and members of the one family of God.

There is something spiritually wrong if they do not love each other's company. A truly godly man walks not in the counsel of the ungodly, stands not in the way of sinners, and sits not in the seat of the scornful. He comes out from the world and is separate. He walks with God in the narrow way and is glad to have as his companions others who are pilgrims to the heavenly Zion.

Yet there are Christians who are not out and out on the Lord's side. They fail to walk in full and complete separation from the world. They do not fully deny ungodliness and worldly lusts. They do not fully live soberly, righteously and godly, looking for that blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ. The example of the Psalmist should stimulate them to go forth fully unto Christ; without the camp of the world, bearing his reproach. We all need to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. xi. 25, 26).

The language of every believer's heart should be, "I am a companion of all them that fear Thee, and of them that keep Thy precepts."

1. *Let us specially think of the description of those whom the Psalmist had as companions.*

a. *They were persons who feared the LORD.*

This is a characteristic of all God's true people. God has quickened them and put His fear in their hearts. He has opened their eyes to see what sinners they are, and He has also opened their eyes to see what a mighty Saviour Christ is, and He has led them into the enjoyment of the blessings of redemption. They now reverence

His name, they reverence His Word and they reverence His day. They honour GOD in their homes by reading His Word and by family prayer. His day is kept sacred. Late rising, unnecessary cooking, newspaper reading on the Lord's day cannot by them be consistently indulged in. On that sacred day they love to assemble with others who fear the LORD for public worship.

See what is said of the Apostolic Christians. They walked "in the fear of the LORD, and in the comfort of the Holy Ghost" (Acts ix. 31).

Of the world it is written, "There is no fear of God before their eyes" (Rom. iii. 18).

*b. They were holy persons.*

They kept the divine precepts, They walked in the Lord's way, and sought, by His grace, to do those things that were pleasing to Him. Their reverence for God caused them to reverence His commands, and it was their delight to walk according to His will. The fruits of His salvation abounded in their hearts and lives.

These were the people whom the Godly psalmist had as his companions. They shunned worldly pleasures, worldly company, worldly books and worldly music. They sought to walk worthy of the Lord unto all pleasing.

Are we numbered amongst the godly? If so, we should be companions of them that fear the Lord, and who walk in His ways. We may test our spiritual state by these words of the Psalmist.

*2. Secondly, we do well to think of the blessings and privileges of such companions.*

They who fear the LORD are a people to whom He has given exceeding great and precious promises. The ungodly around them, finding their temporary happiness in worldly pleasures, imagine that the godly have little or no joys, nothing to make them bright, happy, and joyful. They make a great mistake. Those who fear the LORD are the only people who are truly happy. They walk in the ways of wisdom whose ways "are ways of pleasantness, and all her paths are peace" (Prov. iii. 17).

*a. Those who fear God are blessed with Divine teaching and guidance.* "What man is he that feareth the LORD? Him shall He teach in the way that he shall choose" (Ps. xxv. 12). The LORD is his Teacher. He guides him in the path which he needs to choose. He leads him forth by the right way. What a blessing to be rightly guided.

*b. Those who fear the LORD are numbered amongst His friends.*

Our LORD said to His disciples "I have called you friends; for all things that I have heard of My Father I have made known unto you" (John xv. 15). We tell our friends things that we withhold from mere acquaintances. The LORD treated Abraham as a friend when he said, "shall I hide from Abraham that thing which I do?" (Gen. xviii. 17).

So we read, "The secret of the LORD is with them that fear Him; and He will shew them His covenant" (Ps. xxv. 14). Thus the LORD takes them that fear Him into His confidence. He reveals to them truths of which the world knows nothing.

*c. Those who fear the LORD are blessed with prosperity.*

"Blessed is every one that feareth the LORD; that walketh in His ways." Such shall eat the labour of their hands. They shall be happy, and it shall be well with them (see Ps. cxxxviii. 1, 2).

"O how great is Thy goodness which Thou hast laid up for them that fear Thee" (Ps. xxxi. 19). Think of that, ye who fear Him. Great goodness is laid up for you, and is dispensed according to your need.

*d. Those who fear the LORD are blessed with Divine care and protection.*

"The eye of the LORD is upon them that fear Him, upon them that hope in His mercy." Why? "To deliver their soul from death, and to keep them alive in famine" (Ps. xxxi. 18, 19).

An Evangelist in Paris during the Great War wrote "I used to sleep comfortably on Proverbs xiv. 26, and although quite close to us bombs fell, we escaped." If you look up this passage you will find it says, "In the fear of the LORD is strong confidence: and His children shall have a place of refuge."

Again think of Psalm xxxiv. 7. "The Angel of the LORD encampeth round about them that fear Him, and delivereth them." Read on and you find "There is no want to them that fear Him." No want, even when prices are high and food and clothing are rationed. Yes, no want at any time, whether a time of war or peace.

There are times when you will desire blessings not already in possession. What then? "He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them" (Ps. cxlv. 19).

e. Those who fear the LORD are *blessed with Divine mercy and pity.*

Great mercy is their portion. "As the heaven is high above the earth, so *great* is His mercy toward them that fear Him."

Divine pity is their portion. "Like as a father pitieth his children, so the LORD pitieth them that fear Him."

*Eternal* mercy is their portion. "The mercy of the LORD is from everlasting to everlasting upon them that fear Him" (Ps. ciii. 11, 13, 17).

Is it not abundantly evident that great privileges and blessings are the portion of those who fear the LORD? The Psalmist was one of their number and they were the people to whom the psalmist was a companion. He was their companion and they were his companions.

3. Lastly, *think of the variety of the psalmist's companions.*

Those who fear the LORD differ in age, in earthly position and in manifold ways. Some are young, some old. Some are rich, some poor. Some are well educated, others have little earthly knowledge. Some are in high social positions, others in lower social positions. But all who feared the LORD were kindred spirits with the psalmist. He loved all the LORD's people and found pleasure in their companionship. If the psalmist were living to-day he would find delight in the companionship of all those who feared the LORD, even though they belonged to different denominations. All believers belong to the one Body. They are "all one in Christ Jesus" (Gal. iii. 28). In proportion as they walk in love, they manifest the unity of the Spirit in the bond of peace. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth and He was extolled with my tongue . . . Verily God hath heard me; He hath attended to the voice of my prayer" (Ps. lxxvi. 16, 17, 19).

In Malachi's days, "They that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name" (Mal. iii. 16). Those saints loved each other's company, and the LORD hearkened to their conversation. They were the objects of His notice and of His love.

\* Who are our companions? Do we love those who love the LORD? Do we walk in holy separation from the company of the world?

Are we companions of them that fear the LORD? The fear of the LORD is a mark of a true saint, and such saints love the company of those who fear Him.

“ Fear Him, ye saints ; and you will then  
Have nothing else to fear :  
Make you His service your delight,  
Your wants shall be His care.”

THE EDITOR.

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### CROMWELL'S ARMY AND OTHER ARMIES.

LORD MACAULAY'S *History of England* gives the following testimony to the character of Cromwell's army :—

“ That which chiefly distinguished the army of Cromwell from other armies was the austere morality and the fear of God which pervaded all ranks. It is acknowledged by the most zealous Royalists that, in that singular camp, no oath was heard, no drunkenness or gambling was seen, and that, during the long dominion of the soldiery, the property of the peaceable citizen and the honour of woman were held sacred. If outrages were committed, they were outrages of a very different kind from those of which a victorious army is generally guilty. No servant girl complained of the rough gallantry of the redcoats. Not an ounce of plate was taken from the shops of the goldsmiths. But a Pelagian sermon, or a window on which the Virgin and Child were painted, produced in the Puritan ranks an excitement which it required the utmost exertions of the officers to quell. One of Cromwell's chief difficulties was to restrain his musqueteers and dragoons from invading by main force the pulpits of ministers whose discourses, to use the language of that time, were not savoury ; and too many of our cathedrals still bear the marks of the hatred with which those stern spirits regarded every vestige of popery.”

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DID not Christ show Himself to be a God of judgment here? He sat watching in heaven for this season, to turn Paul with the greatest advantage. His wisdom answers many ends at once, and killed so many birds with one stone. He struck dead at one blow Paul's sin, His people's fears, the high priest's expectations, and the devil's hopes. He triumphs over His enemies, secures His friends, saves Paul's soul and promotes His interest by him ; He disappoints the devil of his expectations, and hell of her longing.—*Stephen Charnock.*

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As long as we live shut up in this prison of the body, the remains of sin dwell in us.—*Calvin.*

## Pilgrim Papers.

### WELLSPRINGS.

*"He hath made everything beautiful in His time."*—

ECCLESIASTES iii. 11.

THAT includes the humble little flower which forms the subject of our present meditation. If the wise man and writer "spake three thousand proverbs: and his songs were a thousand and five, and he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall" (1 Kings iv. 32), may we not in dependence upon the same Divine Author and Giver of Wisdom seek to have our thoughts directed to this somewhat unusual subject? Let me briefly explain what has led up to it. A beloved correspondent, whose saintly mother's sweet poems often appeared in the pages of THE GOSPEL MAGAZINE in earlier years under the signature of "Aunt Lucy," and who was a niece of the late beloved Dr. D. A. Doudney, sent me the following sweet narrative since she has been bombed out of her dear home at Horndean—a home of hallowed associations, and where she and her dear mother laboured for upwards of sixty years in that village, founding a Sunday School and place of congregational worship, and seeing many "born again" of the Holy Spirit, and children's children arising to call them blessed.

Respecting the subjoined, Miss L. Storer writes: "It is a very feeble effort to try and make known the tenderness and nearness and knowledge of God, but it is my desire to say, 'I will mention the lovingkindnesses of the Lord'" (Isa. lxiii). I am sure our readers will see how the desire of this aged servant's heart has been "to abundantly utter the memory of His great goodness" to His glory.

### "HAREBELLS.

"A tiny wild flower, but a messenger of our heavenly Father's love. Having lived more than sixty years in a country village, one of the great joys of my life was to walk on the down and gather harebells.

"But last year, through having reached my three score and ten years, I was no longer able to walk as far as the downs. In July, when the time for harebells came, my thoughts were rather sad, fearing that never again would they be on my table to cheer and brighten me.

"One morning a knock came at my door. On opening it, to my great surprise, a dear little 'Joy' of five years stood there with a large bunch of harebells, which she handed to me saying 'For you.' My tears nearly came as I took them from the

little hand, and told her what joy they gave me, and I felt God had sent them. Then Joy's mother, who from her earliest childhood had come to our Sunday School, came forward, saying, 'all my life I have connected you with harebells. As we were on the downs this morning it came into my mind to gather some for you.'

"How wonderful! a thought carried out in loving action. Surely it was a God-given thought. 'I am poor and needy, yet the Lord thinketh upon me,' goes on thinking. Another rendering is, 'Carries me on His heart.'

"All through last summer that dear mother and her little girl brought me large bunches of harebells—far more than I could have ever gathered. Sometimes they were arranged in three of my rooms, so wherever I went there were harebells to look at and made me realize: 'Thy lovingkindness is before mine eyes' (Ps. xxvi. 3).

"Last April an air-raid came to the village and homes were destroyed, and I had to leave everything and come away, which was rather a trial; but my dearest sister received me, and has tenderly cared for me ever since. And again, all this summer, harebells have been brought to my room. My sister gathered the first three found on the downs, and after that, nearly every day, large bunches were brought either by my sister or niece until they were no longer to be found.

"So for two years such a tender token of God's love and care has been granted, that it made me wish to make known how flowers can often be God's messengers, and whisper to the heart, 'He careth for you.'

"'Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord' (Ps. cvii. 43)."

BETH.

How fully could "R" enter into the joy of her dear correspondent, who also had such love for this little lonely spring flower with its tender stalk and graceful bell flower of blue. It has long been associated with my happy visits to Tunbridge Wells, now in the long and sacred past. With my beloved and gracious hostess we were wont to spend hours on the lovely common where in some secluded seat we could read and converse on Divine truths. On one occasion I left her (the late Mrs. D. L. Johnson) to wander about a little amidst the wild beauties of the spot, and returned to her presently with a little bunch of harebells. It was with evident joy she received them, and at once aptly repeated several verses of poetry she had learned of this flower in her girlhood.

On my return home, and having sent some rootlets from my own garden, it was a joy annually to get a reference to the many

plants and their welcome flowers which had sprung up in friends' gardens from these original roots. And it is not a little acceptable that a beloved sister of the late beloved Mrs. Johnson wrote recently of this same little flower, "How wondrous are the works of God! Immensely great, immensely small."—The details of His care in the little things of life give fresh courage to face overwhelming, world-wide calamities. I remember at Grindewald, when feeling the awe of the overshadowing mountain, on looking down, I noticed a solitary harebell growing by the wayside. It spoke to me of home and familiar things, bringing unforgettable comfort.

My beloved correspondent's remarks remind me of a passage in Krummacher's *Suffering Saviour*, where he is referring to our precious Redeemer's care and filial tenderness for Mary, and that in the midst of His dying agonies. "The Divine Sufferer all at once directs His eyes to the little faithful group below; and we read there a sympathy and a degree of consoling, cheering, and encouraging love, such as the world till then had never beheld. However much He may have to think of and attend to, He never loses sight of His children for a moment from the sphere of His superintending love and care. However great and boundless may be the objects of His supervision and vigilance in His government, yet there will never be a moment when the eye of His love will not rest upon every individual the Father hath given Him. They are His primary care, although in number and outward appearance, in comparison with what He has otherwise to superintend and provide for, they may be as drops in the wide rolling ocean, and as flowers in the immense and gloomy forest. He discovers the scattered solitary flowers in the wood, in order that He may tend, bedew, and adorn His bosom with them. The Lord first fixes His eyes upon Mary, and in sublime tranquility, self-possession, and serenity, referring to the disciple upon whom His mother was leaning, 'Woman, behold thy son,' and then to John, 'Behold thy mother. And from that hour that disciple took her to his own home' (John xix. 26, 27)."

The immortal Watts wrote amongst his many sweet and sublime hymns, "I sing the Almighty power of God," and I ask my readers to turn to it, as space here forbids its full quotation. It is full of praise to the Divine Author of every good and perfect gift. He says:—

"There's not a plant or flower below  
But makes Thy glories known."

and he brings home the precious truth that how much more to His Heart is His new creature in Christ Jesus.

"His hand is my perpetual guard;  
He keeps me with His eye;  
Why should I then forget the Lord  
Who is for ever nigh."

R.



## Sermons and Notes of Sermons.

### SOME THOUGHTS ON THE OLD TESTAMENT SCRIPTURES.

A SERMON FOR THE YOUNG PREACHED BY THE REV. JAMES  
ORMISTON, AT ST. MARY-LE-PORT CHURCH, BRISTOL.

#### PART II.

*“ And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me.”—LUKE xxiv. 44.*

Now these blessed Scriptures of the Old Testament on which the Christ placed His Sovereign and Divine imprimatur are the Breath of God—the *Breath of God*, nothing less. We turn for proof to that memorable passage in the Second Epistle of the Apostle Paul to Timothy, the third chapter and the sixteenth verse. We will read, however, the previous verse. The Apostle writing to Timothy, a young believer in the Lord Jesus Christ, says, “ From a child thou hast known the Holy Scriptures.” Now these were the Old Testament Scriptures, and his knowledge of them was ascribed to a godly mother and to a godly grandmother; we have their names given to us, as you know, in the first chapter of this Second Epistle, knowledge of the Old Testament Scriptures beginning with Genesis, onward through Moses, and the Prophets and the Psalms. How blessed it is when the young are thus grounded in a knowledge of the Word of God. “ From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.” And when once the blessed Apostle got upon the subject of the Holy Scriptures the Holy Ghost, Who filled him with Himself, gave him this wonderful declaration to pen down for all after time so that it has come down in God’s loving Providence to us to-night, namely, “ All Scripture is given by inspiration of God,” this in the original is “ God breathed,” “ All Scripture is God-breathed ”; it is the Breath of God and not of man. “ Holy men of God spake,” yes, but how? And under what control? They “ spake as they were moved by the Holy Ghost.” He moved them by a Divine impulse what to think, what to say, what not to say. Yes, we believe in the silence, the inspired silence, of Scripture as well as the inspired utterance of Scripture, and it becomes us as students of these Holy Writings to be silent when the Word is silent and not to be filling up in our own way what God has not been pleased to reveal. “ Secret things

belong unto the Lord our God," but all that He has revealed of Himself in His written Word it is our privilege to search diligently that we may know His blessed mind and do His blessed will. "All Scripture," then, "is God-breathed." And then we are told what it is profitable for, for God has written His Word with a purpose that His people should be profited thereby. "All Scripture is God-breathed and is profitable." You have heard me say already that there are some parts of the Word of which we wonder how and where the profit comes in, how—in regard to some of the genealogies, a whole chapter of names, Hebrew names perhaps which we are incompetent to explain, interpret, and translate, but still "the meek will He guide in judgment, and the meek will He teach His way," and every word God has written He has written with some determinate purpose of His Own counsel and will, and God will justify and vindicate every chapter, every verse, every word. It might be said, That which I *write*, and thou knowest not now, thou shalt know hereafter.

Now first, then, the Holy Scriptures of the Old Testament, which Timothy was taught in his childhood, which he grew up to love, and from which he always preached the Gospel in common with his leader, the Apostle Paul, these, remember, are said to be profitable, first, "*for doctrine,*" for doctrine—because they reveal and they confirm the truth of God. The truth of God is to be found nowhere else save in these Scriptures which are Scriptures of truth. Commentaries and the writings of pious men, the productions of sanctified scholars, these things are to be valued—but relatively. They are to be received with thankfulness as among the good things God has been pleased to provide for those who love His Word, but we must never, dear friends, place the writings of the holiest uninspired men on a level with these inspired writings of God. We must get our doctrine then from the Word written, and if men propose doctrines to us for our acceptance we must try them by the test of the written Word. We must prove them by the Scriptures of truth, and if they are found to be agreeable to the Scriptures then we accept them *because they are agreeable to the Scriptures*, mark you. That is the teaching of our Thirty-nine Articles. I cannot be too thankful, nor can you as members of the Reformed Protestant Church of England, that the Sixth Article of our Church is so emphatic upon this matter. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." "Prove all things." My dear young friends, you and I are living in perilous times, prove all things and hold fast only that which is good, the good doctrine, the good old doctrine. The good old doctrine is the Word of God, let us hold fast to it. "Search the Scriptures . . . they are

they which testify of Me." Then again the Scriptures inspired of God are said to be profitable "*for reproof,*" yes, for the convincing of sin in the conscience, and the convicting of our consciences that we are guilty sinners. This is an important branch of the work of the Scriptures as ministered by the Holy Ghost.

We were hearing, observing, this morning in regard to that poor afflicted woman, who came to the Lord Jesus Christ, who crept up behind Him in the crowd if so be she might touch with the finger of her faith but the hem of His garment and be made whole, *that she had heard of Jesus.* Yes, she had heard of Jesus, that is why she came to Him. Of whom she heard of Jesus we know not, some witnesses bore testimony and the Lord put honour upon what they taught this poor woman. We know not, but the Day will declare it, who was the instrument in the Lord's hands to bring that poor afflicted woman unto Jesus to hear from His lips those words of grace: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." Yes, she had heard of Jesus and faith came by hearing. When she heard of His grace and of His goodness and of His power and of His pity then she said: This is the Physician for me. I have spent all my money on human physicians and they have made me worse instead of better, but I hear of this Good Physician that He never fails and Him therefore will I seek in my urgent necessity, and no difficulties shall stand in the way. Though the crowds press upon Him on every side, yes, she cries, I will hold on until at last with the mere tip of my finger I can touch the hem of His garment.

Yes, "The Word of God is quick and powerful and sharper than any two-edged sword." It convicts the conscience of guilt; it says to the sinner, the favoured sinner, "Thou art the man. Flee for thy life, flee to the Saviour, flee to Him Who bids thee come, Who for thee shed His atoning blood, who died the Just for the unjust that He might bring them to God." The inspired Word of God is thus a reproving Word.

And then, further, we are taught by the Apostle here that the Word is profitable "*for correction*" The Old Testament Scriptures are full of instruction on these lines. Look at the Book of Proverbs, for instance, the inspired Proverbs of King Solomon. Oh, what depths of wisdom do we find there; what light for guidance, what consolation in tribulation, what reproofs of our wandering footsteps and of our unbelief. Oh, young friends, I commend you especially to the Book of the Proverbs of Solomon. They are very deep, very, very deep. People think they are not, they speak of them as being simple. Well, in the letter of them they may be here and there simple, but be assured of this, they are the wisdom of God and the wisdom of God is very deep, the wisdom of God is profoundly deep, beyond all searching out, and in the Book of Proverbs you have the deep things of God. But while the deep things of God are there to

be found the simple shall not err therein, "the wayfaring man though a fool" in other things shall not err therein. The Lord will lead the teachable heart onward and onward by the way constantly, and He will add here a little and there a little. I suggest that you daily take one of the Proverbs to start the day with and often fall back upon it as the hours roll by, and I think I may say in confidence that, with the grace of God assisting, you will often find the Proverb for the day a word in season, *the* word in season—just as though, which of course is a fact, the Lord had foreseen what would arise in your walk during the day and so forearmed you, prepared your mind to meet it wisely, without fear. You know it is said of those whose hearts are fixed upon the Word of God that they shall not be moved, also they shall not fear evil tidings because their hearts are fixed, trusting in the Lord, as He has revealed Himself in His Word. Profitable "for correction," that is reform, to reform our walk, to reform our goings out and comings in, downsittings and uprisings. The Word of God if it dwell in us richly will fashion our walk and our conversation to the mind of God.

And then, lastly, you see it is said of it, it is profitable "*for instruction in righteousness*," instruction—that means a building up, an inward upbuilding or edifying. So that the Word of God is always abreast of our necessities, more, is *in advance* of our needs, and we shall follow on to know the mind of God in His Word, and find ourselves strong for all His will. "Whatsoever things were written aforetime were written for our learning." The Old Testament is *not* out of date, the Old Testament is *not* obsolete. It is in full force to-day. Oh, that men would search it more diligently for they would discover in these Old Testament Scriptures, and perhaps especially in the historical Books, the principles on which God governs nations and communities of men, as well as individuals, and we would be able to understand the times in which we are living, and all our respective duties in present circumstances. But men are turning aside from the old paths to seek new ones, and they are telling us that the Old Testament is a Jewish Book and it was all very well for the days of national infancy, but that we have outgrown that condition of things and are now far in advance of it. In sharpest contrast with what the Holy Scriptures say are statements which leading men, dignitaries in the Church of England, are now making to our congregations from the pulpit. May God, I repeat again in a spirit of prayer, give us grace to cleave to His written Word, and to prove, as I have already said, everything that men set forward for our acceptance by the test of the Holy Scriptures, the infallible Scriptures, these Scriptures which will never change (though human opinions may and do) inasmuch as *they are the mind of God*. He has spoken once in His holiness and He has nothing to correct. His Word is perfect. And the true-hearted, gracious, humble-spirited believer here to-night who reposes his

everlasting hope upon what Jesus taught from the Old Testament, will, as God is upon His Throne in the Heaven of Heavens, never, no never, be confounded.

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### HITLERISM.

BY PROFESSOR KARL BARTH.

To you, at least, the sharers of my own faith, I can press home the proposition that in regard to the grounds, the necessity, and the right of war against Hitler—even though it is at the moment not your war, but is being waged by others in the Channel, over London, in Egypt (and who knows where to-morrow?)—for you too nothing has changed, nothing at all. National Socialism itself, with its lies and cruelties, its arbitrary justice, its persecution of the Jews and concentration camps, its attacks upon, and poisoning of, the Christian Church, its fundamental denial of freedom and consequently of responsibility for thought and speech, its conscious and wicked repudiation of spiritual values—National Socialism as “the Revolution of Nihilism,” has not changed, even in the smallest particular. It has only proved itself to be more efficient in war than we thought, and become more powerful than we wished. . . .

Do you know what it is that at the present time exercises the minds of Christians in Germany belonging to the Confessional Church more than the whole war? It is the putting to death on medical grounds, of certain “incurably” sick persons, carried out as a system on a large scale and made immune from criticism by the power of the police. Rumour has it that up to the present there have been 80,000 victims of this system. This is Hitler. To withstand this Hitler, when after mastering his own people he began to hurl himself against other nations and countries, was the clear purpose with which England and France in the autumn of 1939, after long hesitation, entered into the war.

The fact that since then things have gone so extraordinarily well for Hitler, and so badly for his opponents, that he has found in Europe and Asia allies among those who by their own nature were bound sooner or later to become such, that to-day he exalts himself like a god to force a new order of his own making upon the whole world, all this is no reason whatever for abandoning that purpose. For you also, even though you are at present no longer actually at war, all this is no reason for being untrue to that purpose.

You must at least in your inmost heart be with those Frenchmen who have decided, and who have the opportunity of giving effect to the decision, to continue to carry on the war of the France of 1939. National Socialism is the same terrible, but at the same time inwardly empty and in the last resort utterly unreal, product of the underworld that it always has been.—*Karl Barth's "Second Letter to the French Protestants," dated October, 1940, pp. 46-48.*

## Our Young Folks' Page.

### IN THE TIME OF TROUBLE.

MORE than a hundred years ago, a little girl was brought up in a princely house of one of the little German states. Her people were Protestants, but evidently without any spiritual religion, for Mary-Dorothea was not allowed to read the Bible till she was past thirteen. Whilst she was still quite young, she was married to an Austrian Archduke, the Prince Palatine of Hungary; he belonged to the Romish Church, but it was understood that his wife's religion was not to be interfered with. The marriage, as often in high places, was made for political reasons, but it was not unhappy. Mary was all that a good wife should be, and she became the mother of several children.

Alexander, the eldest child, was a splendid boy; at seventeen he was tall, good-looking, unselfish and brave. The people loved him already, calling him "the hope of Hungary"; for once when Pesth was overtaken by a terrible flood, Prince Alexander, though only sixteen, took a boat and rowed about the stricken city, bringing food to the people cut off in the upper rooms of the houses. He was a boy to delight any mother's heart, and there was a special link between the two, for Alexander had been taught the Scriptures by his mother, and both mother and son had been taught by the Holy Spirit to know God as their Father, and the Lord Jesus Christ as their Saviour.

I expect the Archduchess looked forward to many years of happiness, whilst she watched her son fulfilling the promise of his early years. But it was not to be; Alexander was cut off by sudden illness, and the light of her eyes was taken from his poor mother. It was a crushing blow, and it seemed to the ladies of the Court that the Archduchess would never recover from it. She made no noisy show of grief, and appeared quite resigned—as indeed she was, for she knew her boy was safe in the heavenly country, and there she expected to meet him. But she became very quiet and withdrawn, not wishing to take part in what was going on. She would not speak of her loss, and nobody could find out what she was thinking.

Now, Mary, though truly a child of God, was yet ignorant and untaught. She never rebelled against the Providence of God in taking away her boy, but searching in her mind to see why this terrible thing had come upon her, she came to the conclusion that it was a judgment upon her for her sins. It was not any one great sin that troubled her, but she was weighed down by the thought of the exceeding sinfulness of her whole nature, and she thought God

was punishing her by this heavy blow. She walked in darkness and had no light. She looked for some one to help her, and there was no man to care for her soul. Not in all Hungary did she know of any Protestant minister of the Gospel, nor of any spiritually-minded Christian. She began to pray and long with all her heart that somebody might be sent to help her, and to preach the Gospel to all her poor people.

When this had gone on for nearly two years, Mary began to have a strange experience at night. Every night she would awake at the same time, greatly oppressed with the feeling that "something was going to happen"; for an hour or so she would lie wakeful, praying and struggling in anxiety; then the feeling passed and she slept. One day, after a fortnight of these disturbed nights, an English woman-artist, who had been commissioned by the Archduke to paint his palaces, asked an audience of the Archduchess. During this interview she told Mary that she had been asked to try to do something for a Scottish clergyman who had been taken desperately ill in passing through the city, and now lay dying in a hotel. Instantly the conviction came to Mary: "This is what was going to happen!" She said she would go herself to see what could be done for the dying minister. It was the first time the Princess Palatine had been known to enter a hotel in the city, and her visit caused great stir and excitement. She found Dr. Keith exceedingly ill, but she made many arrangements for his comfort, and he did not die. The night after her first visit she slept peacefully, and was never again disturbed by the strange sense that "something was going to happen."

As Dr. Keith slowly recovered, Mary often visited him, and when he was more able to talk, she put aside all formality, and leaving her lady-in-waiting outside, she saw the good clergyman alone. So convinced was she that here was a counsellor sent from heaven, that she was able to talk freely, and to tell him all that was in her heart. When she told Dr. Keith of the dreadful burden in her soul, the thought of the judgments of God lying heavy upon her, the minister was able at once to speak comfort to the downcast woman. He showed her that the chastening of a loving Father was altogether different from the punishment of a righteous Judge; he proved to her that for the believer there can be no condemnation or penalty, for that has all been borne by the Saviour in His death upon the cross; he showed her that afflictions, however, grievous, are tokens to the child of God of the love of His Father, never of His wrath.

It was a little difficult to converse, for the Archduchess knew no English, nor could Dr. Keith speak German; but both could speak in French, and happily the clergyman had a French Bible, to which he constantly referred. The words of comfort came in the power of the Spirit to the poor mother, healing her sore heart, and releasing her from her painful burden. Thus the Lord regarded the prayer

of the destitute ; thus He heard her sighs and marked her tears ; thus He sent comfort to her sorrowful soul. And with Him is no variableness ; what He did for the Archduchess He can do for all His lonely servants, even to-day.

DAMARIS.

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“ I WILL BLESS THEE.”

“ AND what shall I now do for thee, my son ? ” Isaac asked in his sorrow and love. Jacob had got the blessing and it was irreversible, in spite of his father’s life-long wish. It seemed, when the savoury meat was brought in, as if Isaac’s hope for Esau was to carry the day against his fears : the blessing of Abraham was indeed now to be vested in his first-born. But the purpose and revelation of God must stand, and before that Divine supremacy Isaac trembled very exceedingly, submitting, and to his distressed son, emphasizing the heaven-given portion of Jacob—“ Yea, and he shall be blessed.” But Isaac blessed Esau also : he had *a*, though not *the* blessing, as we read in Hebrews xi, “ By faith Isaac blessed Jacob and Esau ” (not as he hoped Esau and Jacob) “ concerning things to come.”

When Isaac sent Jacob away to Padan-aram, he enlarged on the blessing, referring it to Abraham as he had not done at first, and foretelling of nations and multitudes of people that were to be called by the patriarchal name. All nations were to be judged by their attitude towards the seed which God had blessed. “ Cursed be every one that curseth thee, and blessed be he that blesseth thee.” How abundantly the Gentile Rahab partook of the riches of this grace, when she received the spies in peace—“ by faith ”—we are told—a God-given conviction of what “ Israel ” signified. She believed and loved to the saving of herself and her house, for the Lord had chosen her to be one of His progenitors. And her scarlet line was not cut off at her own window. While Sihon and Og perished in their fight against the chosen nation, when Sisera’s chariots of iron failed to return—or himself—it appeared in the dwelling of Jael the wife of Heber the Kenite : in the hands of Ebedmelech it lifted Jeremiah out of the dungeon : it trimmed the window of Elisha’s chamber in the house of the Shunamite, and tied the letters which Hiram “ ever a lover of David ” and king of Tyre, sent regarding the building of God’s temple in Jerusalem.

But time and space hurry on the New Testament days, and in their amplitude we learn that while Israel after the flesh remains to be blessed or otherwise by their fellow creatures (and ever with the same result), there is an Israel which is not after the flesh—there is a spiritual seed of Abraham. These belong to the Lord, and He said that whosoever gave one of them a cup of cold water *because they belonged to Him* would in no wise lose his reward, while



those who despised them had better have been cast into the sea. It is heart-searching work to know what our motives are. But His eye sees every precious thing: and Rahab's scarlet line appeared amongst Lydia's purple. May the love of Christ constrain us. May He give us to know an Israelite indeed when we see one. He only can judge how far we do anything for His Name's sake. The Shunamite had learned it from God Himself that it was "an holy man of God which passed by continually"; and if she blessed him she was blessed with a blessing that the God of our life alone can give. How rich and free is His goodness which accepts anything at our hands that is done for His dear people and for His Name's sake. "For God is not unrighteous to forget your work and labour of love which ye have showed towards His Name in that ye have ministered to the saints and do minister." So the Lord said in His Epistle to the Hebrews, and referred them back to the promise made to Abraham and to his seed for ever, "Surely blessing I will bless thee." And they that are of faith are blessed with Him.

FOLLOWER-ON.

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### AN ELECTING GOD.

EXTRACT FROM A SERMON BY THE LATE REV. ROBERT TRAILL,  
A.M., PREACHED IN LONDON, 1669.

I PETER i. 1, 2.

USE 1st.—Learn to adore and worship an electing God. Here is the name of God shining forth. He doth whatsoever seemeth good in His sight. Our Lord Jesus Christ adores His Father on this account (Luke x. 21). "I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight." That "Even so" Father, is Amen, Father: "I pay my praise to Thy Name for doing so, and I put my Amen to Thy determination." Adore, I say, an electing God. "Who art thou, O man, that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay?" (Rom. ix. 21). Shall God, in the infiniteness of His wisdom and goodwill, make a world of creatures, and shall He not have the disposing of them, and all that belong to them? Sirs, there is the height of corruption working in that heart which cannot stoop to an electing God determining the final and the eternal issue of all the works of His hands.

USE 2nd.—Admire electing love. As you are to adore an electing love, so you are to admire electing love. Electing love has no cause at all for it; redeeming love hath no cause in us, but it hath cause. Sanctifying grace hath no cause in us, but it hath a cause. Let us

consider a little how this matter rises. A poor believer is brought to the possession of eternal life because he is a man in Christ. When Christ redeemed this poor creature, there was no cause at all in the man, but there was a good cause for the thing. For this cause, saith our Lord, came I unto this hour (John xii. 27), viz., His Father's will. Why a believer in Christ Jesus should be admitted to glory—there is a good cause for it—it is promised that a man in Christ Jesus shall not perish. Why did Christ die? There was no cause at all in us, for we were a company of poor lost creatures, but Christ had good cause for it. "This commandment," saith He, "have I received of My Father" (John x. 18), and I must obey it. But if we rise higher to electing love, there is no cause at all for that. When we come to the top, there indeed we are swallowed up. "Even so, for so it seemed good in Thy sight." Electing love is a marvellous thing, and, therefore, though it be a sovereign thing, it is always managed in the depth of love. Saith the apostle: "God Who is rich in mercy, for His great love wherewith He loved us" (Eph. ii. 4, 5). When did He love us with that great love? From everlasting, and that love broke forth in quickening them together with Christ.

USE 3rd.—Wisely search into your own concern in this matter. Learn, I say, to search wisely into your own concern in this great deep of election. Do the other two things, and you will find this to be the easier. Learn to adore the great God, in His choosing and doing with His own creatures as He will, and admire that marvellous love which acts in choosing some to everlasting life, and then come in and search for your own concern in this matter wisely. Election is a great height; it is, if I may so say, the uppermost round of the ladder of salvation. All comes down from that to us, but we must not strive to set our foot first upon that. No, we must rise up to it by the sprinkling of the blood of Jesus Christ and by the sanctification of the Spirit. It is by the fruits of electing love that we must come to know it: so saith the apostle: "God hath chosen you from the beginning to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13). When faith in the truth of the Gospel, and the sanctification of the Holy Spirit is wrought in the heart, then the poor creature may say, "Now I see that I have an interest in the electing love of God"; and salvation comes this first way and hath its first spring in electing love, so at last it issues in it. The glory of salvation shines in this: so saith our Lord (Matt. xxv.): "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." As if our Lord should say, "You were many times in the dark, and often times doubted what My Father's love and purpose were about you; but now I bring you to the Kingdom of Glory, and tell you it was prepared for you by My Father from the foundation of the world." But as yet we can only see into the

borders of this depth. Oh! what an ocean is the wisdom and knowledge and counsel of a sovereign God! How unsearchable are His ways, and His judgments past finding out, etc. 'Tis long since that He said to Moses: "I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion"; so that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix. 15, 16). We should bless God for the doctrine of election. So doth the apostle: "Blessed be the God and Father of our Lord Jesus Christ, that hath chosen us in Him before the foundation of the world, that we might be holy and without blame before Him in love: having predestinated us to the adoption of children by Jesus Christ to Himself, that we might be the praise of the glory of His grace" (Eph. i. 3, 4, 5). To Him be glory for ever.

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### THE VOLUME OF THE BOOK.

#### REVELATION V.

BEHOLD the Volume of the Book,  
 Before His Father's throne;  
 Who can within its pages look,  
 And make the writing known?

One, only One, in earth or heaven,  
 The royal right can gain;  
 The worthiness to Him is given,  
 Because He once was slain.

From every nation, tribe, and tongue,  
 The ransomed host shall come  
 And join the Hallelujah-song  
 In His eternal home.

O be it mine by grace Divine,  
 With Him to live and reign,  
 And help to raise the song of praise  
 To Him Who once was slain.

EPSOM,  
*April 26th, 1942.*

WILLIAM WILEMAN.  
 (94 years of age.)

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If we do not pray, if we never pray, it is one of the most awful and solemn things; it is a proof that there is no life, no grace in us. But if we pray, and get answers to prayer, it is a proof—O, a blessed proof—that we have a good God in heaven Who is interested in us, and in Whom we have an interest.—*J. K. Popham.*

**Protestant Beacon.**

## LAODICEA

(From *The English Churchman*.)

WHEN the risen and ascended Lord dictated His solemn message to the Church in Laodicea, He was speaking to all churches in all the centuries and warning them against the besetting sin of lukewarmness in His service. His own example during His ministry on earth was in itself a constant warning against the same sin. He was ever diligent in His Father's business. The zeal of His Father's house was in Him a consuming fire, and all His actions bore testimony to His desire that the Scriptures might be fulfilled in His person and His work.

To the Church in Laodicea His message was one of deep significance. Self-satisfaction and lukewarmness were its most prominent features. It boasted of its wealth but knew not its poverty. It chose to avoid the extremes of heat and cold in its Christian profession and life and preferred the middle course of an easy-going name to live. But because it did so it merited and received the condemnation of the Lord. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. . . . Be zealous therefore, and repent." Laodicea has long since become a ruin. About the time that unrepentant Jerusalem fell to the Roman invaders, Laodicea was destroyed by an earthquake. But the leading characteristic of its Church has been reproduced in the history of Christendom, and it behoves us in our own time and circumstance to search and see whether it is reproduced in our own Church and nation. The ascended Saviour has every right to call us to such self-examination. As a professedly Christian nation we have received untold blessings at His hand, and have been raised to a great height of power and influence until the saying has been justified that on the British Empire the sun never sets. In the sixteenth century God led us forth into the large place of a reformed faith in accordance with His revealed and inspired Word, and enabled us later to multiply missionary effort and to send that Word to a vast number of lands till then unevangelized. Little by little, however, the errors which our forefathers repudiated and rejected have been re-introduced. The Mass, claiming to be a true propitiatory sacrifice for the living and the dead, has again invaded our national and Church life, and the zeal with which the Reformers abolished its altars and sacrifices has given place to toleration, followed by acquiescence and imitation. Very largely a sensuous parade of ceremonial religion has replaced the worship in spirit and in truth which Christ declared to be essential.

It is a solemn question as to how far Protestants themselves are responsible for this retrogression. Has the sin of lukewarmness robbed their profession of its vitality and power? An answer may be found in the decline of family worship and in the careless and compromising neglect of the due observance of the Lord's day. Too often churches which are well attended in the morning are half empty in the evening. The lukewarmness which kept Thomas away from the assembly on the first Lord's-day evening is the habitual manner of thousands in our own time, and this lukewarmness is indicated also in the lack of private study of the Scriptures and neglect of the inestimable privilege of private approach to the Throne of Grace.

It is impossible also to overlook the national evils of gambling, Sabbath desecration and matrimonial infidelity and sin, for which Christian citizens should humble themselves before God. The nation and empire stand in a critical position in relation to the war which we are waging. God has seen fit to allow the heathen forces of Japan to capture two of our valued strategic points in the Far East, though He could have wrought a signal deliverance in both cases. The chastisement should humble our hearts and make our nation listen to the warning uttered to Laodicea of old. God speaks to us by these events, and our people will be wise if they realize the justice of His dealing and the necessity for a penitent forsaking of our sins. The responsibility resting on the leaders of our nation both in Church and State is very great.

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#### CO-OPERATING WITH ROMANISM.

THE following cutting, evidently from the *Manchester Evening News*, was recently sent to us by one of our readers.

It is one of many illustrations of the increasing tendency of professing Protestants to join forces with the Church of Rome, and to abandon the uncompromising attitude of the Reformers towards a Church which has gravely departed from Bible and Reformation truth.

##### *United Front for Religion.*

##### CHURCHES READY TO CO-OPERATE.

Leaders of the Anglican, Roman Catholic, and Free Churches in Manchester all welcome the announcement made by the Bishop of London that a joint standing committee has been formed to set up a united religious front.

The Bishop of Manchester (Dr. Guy Warman) told the *Manchester Evening News*: "I am cordially in sympathy with the speech. We have been acting along these lines in Manchester for some time. What Manchester thinks to-day London does to-morrow. We are co-operating in every way we can."

*Catholic Position.*

The Bishop of Salford, the Right Rev. Henry Vincent Marshall, told the *Manchester Evening News*: "I am in agreement with the speech of the Bishop of London; we ought to co-operate, but to avoid misunderstanding it is best to ask ourselves how far we can co-operate.

"In order to answer this question I give the Catholic position. The Catholic Church claims to be the Church established by Christ. She will not, therefore, permit her children to take part in any act which might suggest that they abandon that claim.

"Other churches reject the most sacred doctrines of the Catholic Church. Catholics, therefore, may not participate in any function which might lead men to believe that they condone that rejection.

"To join in any form of public worship is regarded by the Church as taking part in an act which could be interpreted as abandonment of the claim made by the Catholic Church, for worship is a most intimate expression of one's faith.

"Nevertheless, as Catholics, we know that our non-Catholic neighbours are united with us in acceptance of some of Christ's message to the world, and when they endeavour to promote that particular teaching on which we are agreed we are quite willing to help them by working with them on parallel lines.

"There is a vast field of social and philanthropic work in which we can unite. I sincerely hope we will work together against paganism, materialism and indifferentism. I pray that our mutual efforts may be successful, for I long for the day when England will be the bright, happy, very Christian land which she was when known as 'Merrie England'."

*Pointing the Way.*

Dr. C. J. Wright, President of the Free Church Federal Council for Manchester and District, said: "I cordially approve of the speech. As a matter of fact we pointed the way to this development at our Religion and Life Campaign in Manchester."

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MR. ALBERT MITCHELL, in an article on the late Bishop John Charles Ryle, says, "I never saw him myself, but I well remember my father coming home from a big service at St. Paul's Cathedral, at which the Bishop of Liverpool had been the preacher, and telling us with glee, that when the rest of those in the choir turned to the east at the Creed, 'Ryle' leaned forward a little so that everyone could see that *he did not turn.*"

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WHEN He (Christ) comes to act His last part in the world, He saves a thief who was got to hell-gates, ready to be pushed in by the devil.—*Stephen Charnock.*

## In Memoriam.

### MR. PHILIP I. BEEMAN.

TO-DAY (April 28th) we were surprised to see in the obituary columns of *The Times* the announcement of the death of Mr. Philip I. Beeman, of "Kerfield," Hook, near Basingstoke. His death took place on April 25th. Though we never had the privilege of meeting Mr. Beeman, we held him in high esteem for his Evangelical principles and his zeal for the truth. For many years he was a regular contributor to our pages, not only in our own time, but also in the time when the Rev. James Ormiston was the able, highly-esteemed, and beloved Editor. Advancing years obliged Mr. Beeman to cease contributing to the pages of the Magazine, but he continued to be a subscriber, and also a regular contributor to the GOSPEL MAGAZINE Fund. His frequent letters to us showed him to be a man of God who loved the old truths. He passed through great trial some time ago in the loss of his dear wife. We understand he carried on a mission-hall work of his own, and in that way sought to make known the Gospel to those who lived in his neighbourhood, either through invited preachers or by his own testimony. Now at, we suppose, an advanced age, the Lord has called him to his heavenly Home. Though we mourn his removal from our midst we rejoice in the full assurance that He is now present with the Lord Whom he loved and served. Our Christian sympathy is warmly extended to his relatives.

We recall receiving a letter from him assuring us that he remembered us daily in prayer, naturally a great encouragement.

### HORRORS OF GERMAN RULE.

*The Times* correspondent at Nicosia under date March 31st last, says, "thousands of Greeks are making adventurous escapes from the horrors of the German régime." In the past few weeks several hundreds of Greek refugees have arrived at a Cyprus port. They "are often more dead than alive. They rush at food like animals and are half naked. They tell stories of the horrors of life under the Germans. A loaf of bread costs over £1 in Athens to-day and deaths from starvation average 2,000 a day in that city."

Now, where remission of these is, there is no more offering for sin. The same thing Christ intimated by His latest Voice, when, on giving up the Ghost, He exclaimed, 'It is finished.' We are accustomed to observe the last words of the dying as oracular. Christ, when dying, declares, that by His one sacrifice is perfected and fulfilled whatever was necessary to our salvation.—*Calvin*.

## Reviews and Notices of Books.

THE SPLENDOUR OF THE RADIANT MORNING. By the late Dr. H. L. Lindsay-Young, Vicar of St. John's, Portsea. Pp. 20. Price 4d. (Sovereign Grace Advent Testimony, Secretary, G. H. Fromow, 9, Milnthorpe Road, Chiswick, London, W.4)

This is a splendid unfolding of Scripture truth concerning the radiant morning which will usher in our Lord's second coming. It is divided into ten sections, and it is beautifully and clearly written.

### EDITORIAL

RECEIVED BY THE EDITOR, WITH MANY THANKS:—MR. J. C. DENNIS; MISS R. COWELL; MR. T. T. EDWARDS, M.C.; MR. E. J. POUNDS; MRS. L. SPEECHLY; MISS A. PARKINSON; MRS. M. F. ROBSON; MISS L. ORMISTON; MRS. R. POPHAM; MISS A. D. YOUNG; MR. J. W. PAYNE; PASTOR F. L. ROWELL; MISS J. ALEXANDER; MR. G. H. FROMOW; DR. L. M. HOUGHTON; PASTOR H. MOORE; MRS. G. M. BRAY.

### Extracts from our Correspondence.

*From Milford-on-Sea*: "I am sorry we shall only receive the Magazine every two months, as I look forward to it very much, and find much profitable reading in it which is a great comfort."

*From Kent*: "May I just send a word of appreciation of your Review of 'Some Moral Difficulties of the Bible'? You touch a vital spot, and I am glad; because so many to-day miss that cardinal point on which truth and error divide—Divine sovereignty in the matter of Salvation . . . It does seem stumbling that many who are evangelical in outlook should hold fast to human ability."

*From Suffolk*: "I have been a regular reader of the Gospel Magazine for over 30 years. The Family Portion has often been a real help to me."

*From Bath*: "The March—April Magazine is one of the best, at least it meets my case very well."

*From Pasadena, California*: "We are getting the Gospel Magazine regularly, and do prize and enjoy its cheering and faithful messages to His troubled people."

*From Bishop Houghton at Winnipeg*: "Once again I have had the privilege of meeting GOSPEL MAGAZINE readers. A Mr. and Mrs. Ross were at the meeting here at Winnipeg, and asked if it were possible that I could be your son. They sent their greetings to you."

*From London*: "I am sending to you once again the sum of one pound (G.M. Fund). I am very weak and blind now. It may be my last, but the dear Lord hasn't left me to myself. Yours in the Lord Jesus Christ, M.C." (Warmest thanks and sympathy—THE EDITOR.)

### THE "GOSPEL MAGAZINE" FUND

The Trustees of the GOSPEL MAGAZINE gratefully acknowledge the receipt of the following donations to the Fund:—A Thankoffering, £2; K. A., 7/-; Mr. S. R. Cottey, 8/-; Somerset, 5/-; The Ven. R. A. Maynard, 16/6; Mrs. R. Popham, 5/-; Miss A. D. Young, £1; Miss I. Gordon, 4/6; Anon., 5/-; Miss C. J. M. Jones (per "R."), £4/15/6; R., £2; Mrs. M. Macdonald, 6/6; Miss J. M. Pescod-Malcolm, £1; Mrs. Stock, 10/-; Mr. W. P. Kensett, 1/6; Miss L. M. Houghton, £1/10/-; Mr. J. H. Pizzey, 6/6; Mr. M. Macdonald, 5/-.