

JANUARY–FEBRUARY 2019

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The Gospel Magazine

A scenic landscape photograph of a green field with a stone wall in the foreground and trees in the background under a blue sky with clouds.

The unchangeable principles of Evangelicalism • On the nature of prayer • The Synod of Dort

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1766–2019

Jesus Christ the same yesterday, and to day, and for ever.

Comfort ye, comfort ye my people, saith your God.

Endeavouring to keep the unity of the Spirit in the bond of peace.

These texts, which have been associated for so many years with *The Gospel Magazine*, give some indication of what this bi-monthly stands for. We seek to present the Lord Jesus as the only Saviour for a lost world: to edify the people of God; and to promote unity among believers, ‘the unity of the Spirit in the bond of peace’.

The Gospel Magazine is believed to be the oldest religious periodical still being published. One distinguished former editor was the Rev. Augustus Toplady, whose famous hymn, ‘Rock of Ages cleft for me, Let me hide myself in Thee’, was first published in these pages.

The Trust Deed of *The Gospel Magazine* is defined in terms of the Thirty-nine Articles of Religion of the Church of England, but the magazine itself is non-denominational. We aim to provide variety in unity, publishing articles from a wide diversity of past and present writers committed to ‘the faith once delivered to the saints’.

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THE GOSPEL MAGAZINE

Incorporating the Protestant Beacon and the British Protestant

Jesus Christ the same yesterday, and to day, and for ever.

Comfort ye, comfort ye my people, saith your God.

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New Series
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JANUARY–FEBRUARY 2019

Old Series
No. 2724

EDITORIAL

THE coming around of the new year is a timely reminder to us of the brevity of life. We may know the lines by Henry Twells, perhaps better known for his hymn, ‘At even, ere the sun was set.’ He wrote,

When as a child I laughed and wept,

Time crept.

When as a youth I waxed more bold,

Time strolled.

When I became a full grown man,

Time RAN.

When older still I daily grew,

Time FLEW.

Soon I shall find, in passing on,

Time gone.

O Christ! wilt Thou have saved me then?

Amen.

We may not approve the theology behind the final lines, but the sense of the speed with which time passes cannot be denied.

However, those who look for the day of Jesus Christ know that every passing year, month, week and day brings us closer to our eternal rest. While we know not the day nor

the hour in which the Son of man will return, we know that his return is both promised and required. It is promised in the teaching of the Lord Jesus Christ. ‘They shall see the Son of man coming in the clouds of heaven with power and great glory’ (Matthew 24:30). ‘I will come again, and receive you unto myself’ (John 14:3). It is promised in the preaching of the Apostle Paul. ‘The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God’ (1 Thessalonians 4:16). The Apostle John was given to see a vision of it, Revelation 19:11–16.

The return of the Lord Jesus Christ is also required. When the day comes, then will the whole world know the truth concerning him. In that day shall every knee bow before him, both of things in heaven, and things in earth, and things under the earth. Every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9–11). Believers will be vindicated.

The bowing of knees before Christ is accomplished two ways. First, when, through

the preaching of the eternal gospel, sinners are converted. Then, they repent, confessing their sins and professing faith in Jesus Christ. Their bowing of the knee is not momentary, but signifies the life lived from then on. It is a life of humble, depending obedience. Such a life adorns the gospel, showing the power of sovereign grace.

Secondly, when Christ comes in power. Those who have gone on in their sins, who have stubbornly resisted and refused the gospel, and who have decried salvation, will not escape. The day will come when they, along with those principalities and powers that have resisted Christ, must bow before the Conqueror. Paul speaks of this in 1 Corinthians 15 as well as in Philippians 2, showing that the rule of our Lord Jesus Christ is over every power, not just over man.

In a recent conversation with a woman from an Orthodox background, I was informed that God's love is such that, even after death, individuals will have a final opportunity to make their peace with God. I said I could not agree with such a view, since it denies everything Scripture teaches about sin, salvation and faith, as well as about death and the final judgment. That was my mistake, I was informed; the writers of the Bible lived a long time ago and were just men of their own time. We can come to a better opinion today, we have advanced in our thinking, and so the old understandings no longer apply.

It is improbable that any reader of this *Magazine* would agree with such views, but it does indicate the way in which people who believe they have a religious faith can be in serious error. The Bible, and only the Bible, is our safe guide in all matters of faith and doctrine.

Of course, many and varied are the methods by which professing Christians and

others make the word of God of none effect. We are meant to read Genesis 1–11 as poetry or myth, we are told. The exodus of Israel was not the result of a series of miracles, but of natural disasters falsely attributed to God. The conquest of Canaan was not a military matter, but was merely the result of a gradual movement of populations. On and on it goes.

What shall we say to these things? Let us not be moved. Let us hold fast the form of sound words in faith and love which is in Christ Jesus. Let us affirm the Scripture which cannot be broken. '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). All that fails this test must be discarded; only those things that are agreeable to God's revealed will and word have true worth. May we do our part this year to uphold and maintain confidence in Scripture.

.....

No doubt readers will have seen the advertisement on the outside back cover, for the new book on New Covenant Theology. The content began as a series of articles published in this *Magazine* during 2015 and 2016. The author, Kevin McGrane, then went on to expand the work, adding both more chapters and more material to the existing ones. The result is a book that will, we trust, be a great help in warning believers against the grave error of New Covenant Theology. We trust that, by now, subscribers will have received their complementary copy. Do make the book known to friends and family, and encourage them to order a copy. Orders with payment by cheque to 'The Gospel Magazine' may sent to the Secretary. Card payment orders may be made via the Protestant Truth Society bookshop (number on back cover). ¶

THE UNCHANGEABLE PRINCIPLES OF EVANGELICALISM

by THOMAS HOUGHTON
From *The Gospel Magazine* for January 1919

'The everlasting gospel' (Revelation 14:6)

THE War, thank God, is ended. Peace at last has dawned upon this sin-stricken and war-stricken earth. God in his great mercy has made the greatest war in history to cease, and the signing of the Armistice on Monday, Nov. 11 last, brought rejoicing to the whole world on a scale which was probably unexampled in history. Thank God, we say again. 'Blessed be his holy name. Honour and glory, and majesty and power, dominion and might be ascribed to him who hath heard the cries of his suffering people and brought immense relief and comfort to their troubled hearts. Oh, the mercy of being able to go forth into the new year in peace! True, we must not be deluded by the doctrine that war has now ceased for ever. The root cause of war is the sinfulness and corruption of the human heart. So long as sin reigns in human hearts, so long there is danger of war. Nevertheless, we have good reason to believe that the nations of the earth are so exhausted, reduced, and brought low by the great War just ended that it will be a long time before the horrors of war are again let loose to devastate the earth. The War with the Central Powers is ended, but the war against the devil, the world, and the flesh still goes on. There can be no truce with sin, no armistice can be signed with the evil one. Truth can never agree with error, light can never tolerate darkness. The end of the great War does not free God's people

from the obligation of continuing the spiritual conflict against evil. How is this conflict to be carried on? What are the munitions of spiritual warfare wherewith we are to fight the good fight of faith? It is a time of change. Doubtless many changes in regard to temporal things are needed. Better housing accommodation, sufficient wages, shorter hours of work, and greater material comfort for the workers, are changes which will doubtless engage the attention of our legislators. But many suggest that we need a new gospel, or at least a restatement of it.

It seems to be thought that the old principles are antiquated and worn out, and that we must to a large extent break with the past. Evangelical principles, so these modern teachers suggest, must be accommodated to the tastes and views of the modern world. In view of this tendency we desire to re-affirm our belief in the old principles. We say that the principles of Evangelical Protestantism are unchangeable, and that on no account must they be altered or watered down to suit the tastes of fallen and corrupt humanity.

1. True Evangelicalism is unchangeable in its attitude towards the Bible.

The Apostles were true Evangelicals. They preached the Gospel of the grace of God. They based all their teaching on the Scriptures. In their view all Scripture was given by inspiration of God. They believed all things which

were written in the law and the prophets. They believed that the writers of the books of the Old Testament were holy men of God who spake as they were moved by the Holy Ghost (see Acts 24:14; 2 Peter 1:21).

This was the attitude of the Reformers. This, too, was the attitude of the great Evangelical leaders of the eighteenth century. Whitefield, Toplady, Romaine, and a host of other faithful men believed in the plenary inspiration of Scripture. 'The Bible, whole and unmutated, was their sole rule of faith and practice.' They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any 'verifying faculty' within him, by which Scripture statements may be weighed, rejected, or received. They never flinched from asserting that there 'can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they revered the Bible.' (*Christian Leaders*, J.C. Ryle, p. 26).

It is no uncommon thing, nowadays, for men professing to be Evangelical to deny the full inspiration of Scripture. A great change is taking place in the Churches in regard to this great fundamental principle. Germany has not only desolated the world with war, but her higher critics have wrought great havoc at our Universities and our schools, with the result that modern ministers in a large number of cases have abandoned the belief in the Bible which marked our honoured forefathers. In view of these changes for the worse we affirm afresh our belief in

the full inspiration of the Bible. We believe, in the language of an American writer, that 'all of its commands are authoritative, all of its teachings are infallible, all of its narratives are indisputable; and all of its decisions are final.' 'For ever, O Lord, Thy word is settled in heaven' (Psalm 119:89). The present heavens shall pass away, and the earth and all the works that are therein shall perish, but His Word shall not pass away. It is abiding, enduring, unchangeable, 'The word of our God shall stand for ever' (Isaiah 40:8). The period after the War needs no new Bible.

2. True Evangelicalism is unchangeable in regard to the gospel message of the Bible.

It still teaches what have been called the three Rs—Ruin by the Fall, Redemption by the blood of Christ, and Regeneration by the Holy Ghost. True Evangelicalism teaches that man is dead in trespasses and sins, that he is therefore incapable of seeking after God, repenting of sin, trusting in the blood and righteousness of Christ until he is quickened and regenerated by the Holy Ghost.

His condition is such that 'he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing (ie, going before) us, that we may have a good will, and working with us, when we have that good will.' That is Church of England, and we believe it is also Bible teaching, about Free Will (see Article X).

True Evangelicalism teaches that God's people are redeemed from the curse of the law by the substitutionary work of Christ. He gave his life a ransom instead of many, and thus redeemed them from the merited penalty of the law which they had broken. He took their place, he died in their room and stead,

and because of his substitutionary work his people are delivered from merited condemnation. 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died' (Romans 8:33, 34). The substitutionary work of Christ in the stead of his elect people is the ground of their confidence. Yet a prominent member of the modern Evangelicals says, 'There is no doubt that the substitutionary language, so often applied to the Atonement, and especially by theologians of the past, does not commend itself to the thought of our day.' We say, so much the worse for the thought of our day. But are our thoughts to be set against the thoughts of God. This writer goes on to say, 'Moreover, not by any theological twisting and turning can we today conceive it just or right for any judge deliberately to condemn an innocent man in the stead of the guilty party' (see *Thoughts on The Atonement*, pp. 38, 39, by the Rev. E.S. Woods, MA, Student Christian Movement). Whatever this writer may conceive to be just or right, we believe with the inspired Apostle that 'Christ also hath once suffered for sins, the Just for the unjust' (1 Peter 3:18).

True Evangelicalism teaches that God's people are regenerated and sanctified and indwelt by the Holy Ghost, that they are justified freely by God's grace through the redemption that is in Christ Jesus, and that behind their effectual call, their justification, their holy walk, and eternal glorification, is the electing love and purpose of the Father (see Romans 8:29, 30). Space forbids our enlarging on this topic. We only add that true Evangelicalism unchangeably declares that salvation is by Divine grace, that the forgiveness of sins appertains to God alone, and that the sacrifice of Christ by which pardon was procured was offered once for all and is never to be repeated.

3. True Evangelicalism is unchangeable in regard to the method of propagating the message of the gospel.

True Evangelicals still believe in preaching the gospel. Their Master's orders are still binding. 'Go ye into all the world and preach the gospel to every creature' (Mark 16:15). 'Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem' (Luke 24:47). The preaching of Christ and him crucified was the great work on which the Apostles engaged. 'Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ' (Acts 5:42). 'The gospel of Christ is the power of God unto salvation to everyone that believeth.' 'So as much as in me is,' said the Apostle Paul, 'I am ready to preach the gospel to you that are at Rome also,' (Romans 1:15, 16). That was the great work in which they engaged. The social condition of the peoples of the Roman Empire was certainly not better than the social conditions today. Surely it was much worse. But while the Apostles had no lack of sympathy for the miseries of the poor, they felt and realized that the best way to better their condition was to preach that gospel which when applied to their hearers by the Holy Ghost issued in their internal regeneration. Material betterment would follow. We are asked today by some to forsake our proper business and to devote our time largely to the social amelioration of the masses. We have every sympathy for the poor. We believe that everything possible should be done in regard to housing, sanitary arrangements, education, and a living and just wage for the benefit of all classes, but we believe, nevertheless, that the proper business of a minister is to preach the gospel, and incidentally to preach the practical duties set forth in the Epistles. 'Christ sent me not to baptize, but to preach

the Gospel,' said the Apostle (1 Corinthians 1:17). 'Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel' (1 Corinthians 9: 16). The same old gospel is needed now the War is over as was needed before and during the War. We must beware of discarding the old message, or of putting the preaching of it into the background. It is still necessary to know nothing among men save Jesus Christ and him crucified.

4. True Evangelicalism is unchangeable in regard to the power on which it leans.

What is that power? It is the power of the Holy Ghost. True Evangelicals have always emphasized the need of the power of the Holy Ghost if there is to be any blessing on their ministry. They have recognized that Paul may plant and Apollos water, but that it is God alone who gives the increase. Hence their desire has been to give themselves to prayer as well as to the ministry of the Word (Acts 6:4). They have felt the constant and daily need of waiting on God that they might be endued with power from on high. They have felt that the preaching which is fruitful in results is 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power' (1 Corinthians 2:4). They have believed that if sinners are to be converted the gospel must come to them not in word only, but in power and in the Holy Ghost (1 Thessalonians 1:5). Their confidence has not been placed in elaborate music, ornate services, and worldly attractions, but in the power, the enabling, quickening, regenerating, sanctifying, and sovereign power of God the Holy Ghost. Their belief in this respect has been expressed in the inspired words, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts' (Zechariah 4:6). True Evangelicalism believes in the old message and the old power.

It believes that as there is no difference in men in regard to their morally corrupt and helpless condition, so there is no need for a new gospel and a new power to bring about their regeneration. The old gospel is still the power of God unto salvation to every one that believeth. 'I am bold to say,' says the late Bishop J.C. Ryle, 'that we want nothing new—no new systems, no new school of teaching, no new theology, no new ceremonial, no new gospel. We want nothing but the old truths rightly preached and rightly brought home to consciences, minds, and wills. The Evangelical system of theology revived England a hundred years ago, and I have faith to believe that it could revive it again' (*Christian Leaders*, p. 428).

5. True Evangelicalism is unchangeable in regard to its teaching about the Sacraments.

Its exponents may differ as to the subjects of baptism and as to the question of affusion or immersion, but they all agree in rejecting the idea that either infants or adults are regenerated by the mere fact of having been baptized. They believe that the Holy Ghost may exercise his sovereign power in regenerating a person before baptism, at the time of baptism, or after baptism. He is not tied to any ordinance. In like manner true Evangelicals reject as unscriptural all superstitious teaching in reference to the Lord's Supper. They do not think lightly of the ordinance. They value it. But they are content to regard it as a simple feast to be partaken of by the Lord's people in remembrance of the dying love of their Lord and Master. They believe that the bread represents their Lord's body given over to death in their stead. They believe that the wine represents the blood of the new Covenant shed for many for the remission of their sins. They reject as contrary alike to Scripture and reason the doctrine of

Transubstantiation. They repudiate the idea that the Lord's Supper is a sacrifice. They believe that the sacrifice of Christ was offered once for all and can never be repeated. The reservation of the sacrament for purposes of worship they regard as 'idolatry, to be abhorred of all faithful Christians.' They believe that any change in the Communion Service of the Church of England that favours the ideas that the Lord's Supper is a sacrifice, the minister a sacrificing priest, and the table an altar, is to be firmly resisted. In conformity with these views they are opposed to all ceremonial and vesture which are intended to foster Romish teaching on the subject. They see nothing in the simple account of the Lord's Supper given in the New Testament to warrant the use of Mass Vestments, the Eastward position, 'Altar lights,' wafer bread, incense, and all the many foolish ceremonies now practised by the Ritualists. They remain firmly and unchangeably convinced that the Lord's Supper is a simple ordinance, ordained by Christ to be partaken of in memory of him.

6. True Evangelicalism is unchangeable in regard to simplicity of worship.

It feels the danger of attaching too much importance to wind instruments and to beautiful music. It has no love for discord and undue loudness of voice. It believes in decency and order. It believes that as the 'spirits of the prophets are subject to the prophets,' so the voices of those who sing should be kept under control. But it remembers that true worship is influenced by the Spirit and is offered by the heart. It is the soul of the believer which magnifies and blesses the Lord. Men may be content with drawing near to God with their lips while their hearts are far from him, but the true worshippers worship the Father in spirit and in truth, and 'the Father seeketh

such to worship him' (John 4:23, 24). True Evangelicalism rejects the idea of a localized presence of God in places of worship. It teaches that God now dwells not in temples made with hands, but in the hearts of his people. They are the temple of God, and the Spirit of God dwelleth in them. With Cowper it says,

For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come,
And going, take Thee to their home.

True Evangelicalism therefore avoids all effort to endeavour to attract people by ornate services, gorgeous decorations, vestments, and processions. It believes unchangeably in the power of the Spirit, the power of the old gospel, and in the purpose of God to gather out his people in his own way and at his own time.

7. Lastly, true Evangelicalism is unchangeable in regard to its separation from evil.

It hears the voice of God saying, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness ... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing' (2 Corinthians 6:14, 17). True Evangelicalism therefore seeks by Divine grace to walk in a path separate from the sins, the maxims, the pleasures, the ways, and the customs of the world, and also in a path separated from the worldly principles of many in the professing Church. It cannot co-operate with those whose principles and practices are contrary to God's Word. Its followers seek to treat with Christian courtesy all who differ from them, but they cannot unite with positive error. The only unity in which they delight is 'the unity of the Spirit.'

Be it ours, then, dear readers, to be steadfast. The old landmarks are being removed. The old principles are being let go. Let us by God's grace hold fast to the great truths of the everlasting gospel. 'Watch ye, stand fast

in the faith, quit you like men, be strong.' 'Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Corinthians 16:13; 15:58). ¶

A SERMON ON ISAIAH 1:2–3

REV. C. TUINMAN (1659–1728)

Supplied by A.W. DE LANGE (Scherpenzeel, The Netherlands)

Part 2

The cohesion

Here the prophet Isaiah begins straight away according to the title of this book. After mentioning his name and whom his vision was about and under which kings he prophesied (verse 1), he brings in God as complaining heavily about the ungrateful and unwise ungodliness of his people, which was the cause of the plagues mentioned further on and threatened later.

Why this material is chosen

It seems to us that these words are also applicable to us, providing good material for penitence for us today. May God grant that the complaint of Jesus about Jerusalem would not be true us. 'If thou hadst known, even thou in this day; the things that belong unto thy peace! But now they are hid from thine eyes!' (Luke 19:42).

The division

Here are two main parts:

1. The exhortation to hear
2. God's complaint

The exhortation is most beautiful and

powerful, exposed in these words: 'Hear, O Heavens, and give ear, O earth: for the LORD hath spoken.' We have here:

- a. Those who should hear
- b. Why and what

Unto the hearer, heaven and earth are called, as in Psalm 50:4, because the heaven as the greatest and most worthy, is addressed first and the prophet says: 'O heavens.'

Should man comprehend this as actual or figurative? What of the earth, which Isaiah addresses immediately after? Figuratively the heavens are the holy angels who have their blessed dwelling in the heaven of heavens (*cf.* Job 15:15, Psalm 107:6). The earth is the people who live on the face of the earth, as in Psalm 96:9, 13. Then the meaning would be that God calleth angels and men to judge the dispute between God and this nation. God speaketh in the same manner (Isaiah 5:3; compare Deutonomy 32:1). But we would rather keep the actual sense, because heaven and earth are called more often as witnesses (Deutonomy 4:26, 30:19, 31:28, Micah 6:1, 2). Yea, the heavens and earth are also taken for all creatures that are therein (Genesis 1:1).

TO BE CONTINUED

LESSONS FROM OLD PHOTOS

By CARINE MACKENZIE

LAST week I decided to look through some of the many thousands of photographs that we have taken over the last fifty years. Many have been carefully put in albums which we look at from time to time. But tucked away in a cupboard were several boxes of loose photos. Many had to be discarded and others put in different categories and stored again in boxes designed for the purpose.

How much we have all changed over the years. The little babies are now grown up with families of their own. The young adults now have grey hair or no hair. Some folk are plumper than they were, or thinner. Many are no longer with us in this world.

How good to remember that God never changes. 'Thou art the same,' the Psalmist said, 'and thy years shall have no end' (Psalm 102:27). 'Jesus Christ the same yesterday, and today and for ever' (Hebrews 13:8).

Some of the photos we came across were of people that we had perhaps met only once, twenty or thirty years ago. We could not remember their names or anything about them.

But God does not forget anyone. He knows us so well. He knows who we are and what we need. He knows our downsitting and uprising (Psalm 139:2). He knows every thought and every word we utter. He knows where we are going. When Job was in great trouble and felt alone and despondent, he could say the Lord 'knoweth the way that I take, and when he hath tried me, I shall come forth as gold' (Job 23:10).

Some of the old photos were so interesting we kept them aside to show to family and friends later. 'Remember that day!' 'Look what we did then!'

The Bible, telling us God's plan of salvation through Jesus Christ, should be so interesting to us that we should want to share it with our friends. Do we tell others what we read in the Bible this morning or what we heard preached on the Lord's day? 'Come and hear, all ye that fear God,' said the Psalmist, 'and I will declare what he hath done for my soul' (Psalm 66:16).

Paul encouraged Philemon to share his faith so that it would grow stronger as he acknowledged what God had done for him through Jesus Christ (Philemon 6).

It was lovely to look back at holidays and babies and visitors in the past. We have many reasons to be thankful. 'The Lord hath been mindful of us' (Psalm 115:12). The Psalmist continues to say, 'He will bless us.' We have the promise of blessing for today and for the future.

Jesus Christ gave his life for the Church, his bride (Ephesians 5:25). His purpose was to sanctify his people and cleanse them from sin with the washing of water by the word (v.26). Jesus prayed for his followers, 'Sanctify them through thy truth: thy word is truth' (John 17:17). He wants us to become more like him. We are his workmanship—a work in process and this work of sanctification is not complete until death.

Then in eternity he presents to himself 'a glorious church, not having spot, or wrinkle, or any such thing but that it should be holy and without blemish' (Ephesians 5:27).

Our sins are covered by Christ's righteousness. God has promised to blot them out. 'Their sins and their iniquities will I remember no more.' (Hebrews 8:12).

John in the book of Revelation saw the Church as a bride adorned for her husband.

Sometimes a Christian may be afraid that they will fail and lose hold of Christ. But it is Christ's hold of us that is important and he will never lose hold of any of his people. His bride, the Church is so precious to him because he bought her at such a great cost—his own precious blood.

Bible Search

Find the missing words from the following verses. The initial letters of the correct answers will spell out a word telling us what God does for the believer by his grace.

1. Blessed are they whose iniquities are forgiven, and whose _____ are covered. (Romans 4:7)
2. Oh ... that thou wouldest keep me secret until thy wrath be past, that thou wouldest _____ me a set time, and remember me. (Job 14:13)
3. Thou, O Lord art our father, our redeemer; thy _____ is from everlasting. (Isaiah 63:16)
4. Remember me, O my God, _____ this and wipe not out my good deeds that I have done for the house of my God and for the offices thereof. (Nehemiah 13:14)
5. Remember not the sins of my youth, nor my _____ : according to thy mercy remember thou me for thy goodness' sake, O Lord. (Psalm 25:7)
6. When he maketh _____ for blood, he remembereth them: he forgetteth not the cry of the humble. (Psalm 9:12)
7. Remember me, O Lord, with the _____ that thou bearest unto thy people: O visit me with thy salvation. (Psalm 106:4)
8. Thou hast forgiven the _____ of thy people, thou hast covered all their sin. (Psalm 85:2)
9. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from _____ to _____, thou art God. (Psalm 90:2)
10. For he knoweth our frame; he remembereth that we are _____. (Psalm 103:14)

EXPOSITION OF JUDE 1

Part 2 – *Of sanctification*

By WILLIAM PERKINS (1558–1602)

NOW we proceed to the second step of life eternal, which is sanctification. This name is taken from the Latins, and by it is understood, Regeneration, renovation, new creation, and to be sanctified is to be made holy, and to be born anew. That we may the better know this grace, consider sundry points.

First, *what sanctification is*. It is an inward change of a man justified, whereby the image of God is restored to him. For the opening of which description mark that I first call it, *a change of a man*, to put a difference between it and civil conversation which is a gift of God likewise as this is, but far different from it, because this only restrains the corruption of the heart, whereas sanctification reneweth the heart. Thus the gifts of God are of two sorts; first, restraining, which do keep in the wickedness of the heart, such as are all civil virtues. Secondly, renewing or altering the mind, which not only represseth but abolisheth corruption; of this kind is sanctification.

Secondly, I call it *an inward change*, namely in the mind, will, affections, as working upon the inward corruptions and lusts of the heart, to distinguish it from outward sanctification, which a wicked man may have, whereby he reformeth his outward man and carriage by the ministry of the word. Such are they whom the Apostle speaks of, Hebrews 10:29, which tread under their feet the blood of Christ, whereby they were sanctified, namely externally. This is of another kind, working the inward change of the heart.

Thirdly, I add *of a man justified* for two causes. First, to show that justification and sanctification are two divers gifts of God, and their difference may appear in three things: first, in that justification is out of a man, sanctification is within him; secondly, justification absolves a sinner and makes him stand righteous at the bar of God's judgment, sanctification cannot do this; thirdly, justification brings peace of conscience, so doth not sanctification, but follows that peace.

Thus, the apostle has them distinct: 'Ye are washed, ye are sanctified, ye are justified' (1 Corinthians 6:11). Christ is made to us righteousness and sanctification (1:30). Secondly, because justification goes with sanctification, though justification be before in nature, yet they are wrought at the same time. For when God accepts a man's person, then is he made just, who is also sanctified.

Fourthly, I say *the image of God is hereby restored*; the which that we may know wherein it consisteth, consider the threefold estate of man: the first of innocency; the second after the fall; and the third under Christ. First, in innocence, man had three things: first, substance of body and soul; secondly, the faculties of soul, as reason and understanding; thirdly, the image of God standing in the conformity of the whole man to the will of God. Secondly, in the state after the fall, man has two of these: first, substance of body and soul; secondly, faculties as before. But the third is wanting, standing in righteousness and holiness; and instead of it is found

in every man original sin, which distempers and disorders the whole man, his mind, will, and affections, and carries him against the will of God. In the third condition under Christ, we have three things: first, substance of body and soul; secondly, faculties of the reasonable soul; thirdly, a new created holiness and righteousness, before lost, but now restored by grace above nature; and this is a renewed conformity to the will of God and the image of God again restored.

Where note that sanctification is such a gift of God as changeth the man, not the substance of the body or the faculties of the soul, but the corruption, disorder, and sinfulness of man. It rectifieth, but abolisheth not affections. If a man is of sad disposition, it neither increaseth nor taketh away but moderateth his sorrow and keepeth it in order. So if a man is of a merry disposition, it depriveth him not of his mirth but correcteth it, so that it exceeds not; so in choler and other complexions. Then those that fear to labour in their sanctification, because then they must be solitary, sad, and cannot be merry, and those that thus object against those who endeavour over their own reformation may see themselves deceived, seeing it only tempereth the affections to such moderation as becometh holiness.

The second point is, *whence have we our sanctification?* whether from our parents or from what original?

No, it cannot flow from the parents, no, although they be holy, John 1:13. The new birth is not of blood nor the will of flesh nor of man. For parents must be considered two ways. First, as they are men, children of Adam. Thus, they bring their children and convey no more to their children than Adam did, which is nature, together with the corruption of it.

Objection. Holy parents have no sin, for it

is mortified in them. Therefore, they cannot derive it to their children.

Answer. Notwithstanding their sanctification, they convey the nature and sin of Adam, which comes thus to pass. God in the beginning gave this law, that whatsoever Adam received, he should receive it for himself and his posterity; and whatsoever he lost, he should lose it from himself and all his posterity. By virtue of which law, sanctified parents bring forth unsanctified children, which may appear by this comparison: Take wheat, make it as clean as you can, sow it, and it will come up not as it was sown, but in stalk, blade, and ear; and it brings up as much chaff as ever it did, though none were sown with it. What is the reason hereof but only the order set in nature by God at the first? So parents, let them be never so holy, by virtue of the former law bring forth unholy children.

Secondly, parents must be considered as holy men, sons of the second Adam by a second birth, and thus they produce not their children nor derive their holiness into them, although their holiness may be a means to bring them within the covenant. Whence note that the soul of the child is not derived from the soul of the father, as the body is from his body, for then should they have the same properties with the soul of the parents. So every regenerate man should derive a regenerate soul unto the infant, which is false not only in many examples, but in that original sin infects every infant's soul, as well of the believing as unbelieving parent.

But if sanctification is not from the parent, whence is it? From Christ, who 'is made of God unto us sanctification' (1 Corinthians 1:30). In him are hid all the treasures of it (Colossians 1:22), of whose fullness we receive grace for grace (John 1:16), wherein two further points are to be known. First,

what thing in Christ is the root of our sanctification—namely, Christ's holiness as he is man, even as Adam's unrighteousness is the root of our corruption. Secondly, that seeing he is the root of our sanctification, it is necessary there be a conjunction and union between him and us before we can partake of his holiness; and it is the bond of faith which knits us as members unto him, the head, in which regard the apostle says, 'He is made of God our sanctification' (1 Corinthians 1:30)—that is, the root and author of it.

A third point is *the measure of our sanctification*, which is but in part given us in this life, the most regenerate man being partly flesh and partly spirit, appearing in this comparison: Take a vessel full of water; let a portion be taken out and an equal portion of hot water put in. It becomes lukewarm all of it, partly hot and partly cold. Even so, every man is a vessel of water filled with corruption to the brim. If a part of his corruption is taken away, and a proportional part of holiness put instead of it, the whole man becomes partly holy, partly unholy. Of which we have an example in Moses, who in smiting the rock so as the water gushed out bewrayed the mixture of faith with unbelief in the same action. He takes the staff, therein he obeyed God; but he strikes the rock twice, being commanded only to speak to it, and therein he disobeyed, for which the Lord was angry (Numbers 20:8–12).

A fourth point is touching *the parts of sanctification*, which may be divided two ways: [the] first is divided into mortification and vivification.

Mortification is a part of sanctification whereby the power, tyranny, and strength of original sin is weakened and also by little and little abolished, which is considered to be not in one part only but throughout, so as when one part of original sin decays, so also

does the rest, the ground of which is the virtue and efficacy of Christ's death. If any ask what it is, and what power it can have since it is ended, I answer: it is that power of his Godhead, whereby on the cross he sustained His manhood and so made His death a satisfaction to the justice of God for man's sin. It will be further asked how come we to be partakers of this virtue of Christ's death and so feel the power of it in our hearts? So soon as any man by faith begins to be united unto Christ, his death is applied unto him, so that by means of his conjunction with Christ, he as truly partakes of that power of his as he himself was on the cross sustained by it. Then, he feels sin wounded in him and dying daily, to which he cannot live as before.

The second part of sanctification is *vivification* or quickening; and it is when Christ dwells and reigns in our hearts by his Spirit, so as we can say we henceforth live not, but Christ in us. The foundation of which is the virtue of Christ's resurrection, which is nothing else but the power of his Godhead raising his manhood and freeing him from the punishment and tyranny of our sins. This power is conveyed from him unto all his members, who, being mystically conjoined with him, are thereby raised from the grave of their sins.

The second division is taken from the faculties of man, which are seven in number: mind, memory, conscience, will, affections, appetite, and the life itself. In all which this grace of God must appear.

1. The *mind* is that part of man which frames the reason. This Paul calls the spirit of our mind, which must be renewed (Ephesians 4:23); the sanctification of which is called the eye salve (Revelation 3:18). It is a grace clearing the dark mind and dim understanding, containing in it these three things.

First, *saving knowledge*, whereby ‘we know the things given us of God’ (1 Corinthians 2:12). Some will ask, what are they? This knowledge may be referred to two heads. The first is the knowledge of God. The second is the knowledge of ourselves. The former of these has two branches: first, that knowledge of the true God, which is life everlasting (John 17:3); secondly, to know the mercy of God in Christ to myself in particular. This is to know the height, length, and depth of the love of God to me is special (Ephesians 3:18), as that God the Father is my Father, God the Son my Saviour, God the Holy Ghost my Sanctifier. This is the saving knowledge of God. The second head of this saving knowledge is to know a man’s self, when he sees the secret corruptions of his heart against the first and second table. To see and feel this is a work of grace and an argument of a heavenly light enlightening the soul.

The second thing in the sanctification of the mind is (after the knowledge of these) *to approve the things of God*, that is, to mind and meditate on things spiritual, to ‘savour the things of the Spirit’ (Romans 8:5)—namely, things pertaining to the kingdom of God. Contrary to the practice of them whose glory is their shame, yea, whose end is damnation, ‘who mind earthly things’ (Philippians 3:19).

The third thing is *a settled purpose in the mind not to offend God* in anything, but to endeavour the doing of his will and the pleasing of him in all things. This is called the turning of the mind and is the substance of true repentance.

2. The sanctification of the *memory* is an aptness by grace to keep good things, especially the doctrine of salvation, by which David was preserved from sinning (Psalm 119:11); and Mary ‘pondered’ things

concerning Christ and ‘laid them up in her heart’ (Luke 2:19).

3. The sanctification of the *conscience* is an aptness to testify always truly that a man’s sins are pardoned and that he preserves in his heart a care to please God. This testimony was Paul’s rejoicing (2 Corinthians 1:12). And Hezekiah’s comfort on his deathbed was the testimony of his conscience of his upright walking before God. Yea, this conscience is apt also to check and curb us when we incline to evil—so David says his ‘reins’ did correct him ‘in the night season’ (Psalm 16:7)—and to stir us up to good, as the voice behind us saying, ‘Here is the way, walk in it’ (Isaiah 30:21).

4. The *will* is sanctified when God gives grace truly to will good, as to believe, fear, obey God, when a man can say that though he find not to perform that which is good, yet to ‘will good is present with him’ (Romans 7:18). This is much accepted of God; for where the mind and other faculties fail in their duty, then comes this will and supplies their want, which being willing to do much more than it can, the Lord of his mercy accepts it for the deed itself.

5. For the *affections*, some of them concern God, some our neighbour, and some ourselves. Sanctified affections concerning God are, first, fear of God, when a man stands in awe of God’s presence and in regard of his commandments. Secondly, a contentment and quietness of mind in all conditions of life, when a man at all times can submit his will unto the will of God. ‘The Lord hath given and taken away, blessed be his name’ (Job 1:21). ‘I held my tongue and said nothing, because thou didst it’ (Psalm 39:9). Thirdly, love to God in Christ and to Christ in man (Romans 9:3; 2 Corinthians 5:14). Fourthly, a high estimation of Christ and His blood above all things in the

world: ‘I count all things dung for Christ’ (Philippians 3:8).

Secondly, the affections toward our neighbour is to love him, because he is God’s child in my judgment and in Christ my brother (1 John 3:14).

Thirdly, concerning ourselves, to have a

TO BE CONTINUED

ON THE NATURE OF PRAYER

ANON (From the December 1768 issue): Part 2

THE second part of prayer is, Confession of our sins with which our petitions for pardon, and supply of our wants, should be introduced. In prayer we are to make an humble confession of the meanness of our nature in its original, our distance from God as we are creatures, our subjection to him, and our constant dependence on him, a confession of our sins, both original, which belong to our corrupt nature, and actual, which have been found in the course of our lives.

We should confess our sins under a sense of the guilt of them, as well as under the deep and mournful impressions of the power of sin in our hearts. We should confess the sin we have been guilty of in thought, as well as the iniquities of our lips and of our lives. Our sins of omission and sins of commission; the sins of our childhood and riper years; sins against the law of God, and sins more particularly committed against the gospel of our Lord Jesus Christ.

We should acknowledge our desert of punishment, and our unworthiness of mercy, arising from a sense we have of the pollution of our nature, and our many aggravated sins. We should confess our sins humbly,

base estimation of ourselves in regard of our known sins and corruptions. Paul cried out that he was the head of all sinners. So the prodigal son: ‘I am not worthy to call thee father.’ So David: ‘Have mercy on me according to the multitude of thy mercy.’

freely, fully, and in a most penitent manner, with grief and hatred of them, and with full purpose, in the strength of grace, to forsake them. ‘I acknowledge my sins unto thee, and mine iniquities have I not hid,’ Psalm 32: 5. ‘Against thee, thee only have I sinned, and done this evil in thy sight: Behold, I was shapen in iniquity, and in sin did my mother conceive me,’ Psalm 51:4, 5. ‘O Lord, unto us belongeth confusion of face, because we have sinned against thee, Daniel 9:5, 7.

The third part of prayer consists in thanksgiving, that is, a thankful acknowledgment of God’s mercies: all the spiritual and temporal mercies we at present enjoy, and the promises of eternal life and happiness in the world to come; and for Jesus Christ the mercy of mercies, and the unspeakable gift of God to a perishing world, which we ought to acknowledge with admiration, faith, love, joy, and all kind of suitable affections, ‘By prayer and supplication with thanksgiving, let your requests be made known unto God,’ Philippians 4:6.

We have mentioned the external parts of prayer; but the internal and spiritual part of prayer, is what we ought chiefly to be

concerned about, which has been called the grace of prayer. It implies all those holy dispositions of soul, which are to be exercised in that part of Divine worship. There is a great difference betwixt the gift and grace of prayer. The gift is but the outside, the shape, the carcass of the duty. The grace is the soul and spirit, that gives it life, vigour and efficacy, that renders it acceptable to God, and of real advantage to ourselves. The gift chiefly consists in a readiness of thought, agreeable to the several parts of prayer, and a facility of expressing those thoughts in prayer to God through Jesus Christ. The grace consists merely in the inward working of the heart and conscience toward God and religion. The gift has a show and appearance of holy desires and affections; but holy affections, sincere desires, and real converse with God, belong, only to the grace of prayer.

The gift and the grace are many times separated one from the other; and it hath been often found, that the gift of prayer hath been attained in a great degree by study and practice, and by the common workings of the Spirit of God communicated to some persons that have known little or nothing of true grace. There may be also the grace of prayer in lively exercise in some souls, that have but a very small degree of this gift, and who hardly know how to form their thoughts and desires into a regular method, or to express those desires in tolerable language.

The Spirit of God by his influences doth assist his people in prayer, which is evident from express texts of Scripture: 'I will pour out on the house of David, and the inhabitants of Jerusalem, a spirit of grace, and of supplications,' Zechariah 12:10. And, 'The Spirit helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered,' Romans

8:26. And also, Galatians 4:6, Romans 8:15, Ephesians 6:11. This is also evident from the experience of all Christians; and the difference that is between believers themselves at different times and seasons, seems to denote the presence or absence of the Holy Spirit.

The whole word of God is of use to direct us in the duty of praying, but the special rule or direction is that form of prayer, which our Saviour, the Lord Jesus Christ, taught his disciples, commonly called, 'The Lord's Prayer.' This prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer. This prayer consists of three parts, a preface, petitions, and a conclusion.

The preface, contained in these words, *Our Father who art in heaven*, teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein, with reverence, and all other child-like dispositions, heavenly affections and due apprehensions of his sovereign power, majesty and gracious condescension; as also to pray with and for others.

In the first petition, which is, *Hallowed be thy name*, we acknowledge the utter inability and indisposition that is in ourselves and all men to honour God aright; and we pray that God would by his grace enable us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, words, works, and whatsoever he is pleased to make himself known by; and to glorify him in thought, word and deed; that he would prevent and, remove atheism, ignorance, idolatry, 'profaneness, and whatsoever is dishonourable to him; and by his over-ruling providence, direct and dispose all things to his own glory.

In the second petition, which is, *Thy kingdom come*, acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed; the gospel propagated throughout the world; the Jews called, the fulness of the Gentiles brought in; the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate; that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those who are yet in their sins, and the confirming, comforting, and building-up of those who are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever; and that he would be pleased to exercise the kingdom of his power in all the world, as may best conduce to these ends.

In the third petition, which is, *Thy will be done on earth as it is in heaven*, acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and to do the will of God, but prone to rebel against his word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh and of the devil; we pray that God would by his Spirit take away from ourselves and others all blindness, weakness, indisposedness, and perverseness of heart, and by his grace make us able and willing to know, do and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do, in heaven.

In the fourth petition, which is, *Give us this day our daily bread*, acknowledging that in Adam, and by our own sins, we have forfeited our right to all the blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to

us in the use of them and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully; we pray for ourselves and others, that both they and we, waiting upon the providence of God, from day to day, in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them, and have the same continued, and blessed to us in our holy and comfortable use of them, and contentment in them, and be kept from all things that are contrary to our temporal support and comfort.

In the fifth petition, which is, *Forgive us our debts as we forgive our debtors*, acknowledging that we and all others are guilty, both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt; we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy in giving us daily more and more assurance of forgiveness, which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.

In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil*, acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, soiled, and for a time led captive by temptations; that Satan, the world and the flesh, are ready powerfully to draw

us aside, and ensnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakness and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves to temptation, but also of ourselves, unable and unwilling to resist them, to recover out of them, and to improve them, and worthy to be left under the power of them; we pray that God would so overrule the world, and all in it, subdue the flesh and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we, and all his people may by his providence be kept from being tempted to sin or, if tempted, that by his Spirit we may be powerfully supported, and enabled to stand in the hour of temptation; or, when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof; that our sanctification and salvation may be perfected; Satan trodden under our feet, and we fully freed from sin, temptation,

and all evil for ever. God keeps his people from being tempted to sin by sanctifying their natures, or by delivering them from the power of the tempter; or by keeping them from coming into the way of temptation. Sometimes the Lord doth hedge up his peoples ways with the thorns of affliction to keep them from going astray.

The conclusion of the Lord's Prayer, which is, *For thine is the kingdom, the power and the glory, for ever, Amen*, teacheth us to enforce our petitions with arguments, which are to be taken not from any worthiness in ourselves, or from any other creature, but from God; And with our prayers to join praises, ascribing to God alone eternal love, mighty, omnipotency and glorious excellency. In regard whereof, as he is able and willing to help us; so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfil our requests; and to testify our desire and assurance, we say, Amen! ¶

THE SYNOD OF DORT

By THE REV. SAMUEL MILLER (1769–1850): Part 2

IT was fondly hoped by many that when Arminius died, the controversy to which his speculations had given rise, would have died and been buried with him. But this, unhappily, by no means, proved to be the case. It soon appeared that a number of Belgic divines of no small name had embraced his sentiments, and could by no means be persuaded to desist from propagating them; and in 1610 they were organized into a body, or formal confederacy; and in this capacity presented to the States General an address,

which they styled a Remonstrance, from which the whole party afterwards obtained the name of Remonstrants. The particular object of this paper was to solicit the favour of the government, and to secure protection against the ecclesiastical censures to which they felt themselves exposed. This step amounted to a kind of schism, and greatly distressed the Belgic churches.

Another event soon occurred which excited deeper and still more painful apprehension among the friends of orthodoxy.

When the Curators of the University came to fill the professorial chair which had been rendered vacant by the death of Arminius, the Deputies of the churches earnestly besought them to select a man free from all suspicion of heterodoxy, as one of the best means of restoring peace to the University and the church. But to no purpose. The Remonstrants had, by some means, so prepossessed the minds of the Curators, that Conrad Vorstius, a minister and professor at Steinfurt, in Germany, a man suspected of something much worse than even Arminianism, was selected to fill the office, and Uytenbogart, one of the most able and zealous of the Arminian party, was appointed to go to Steinfurt, to solicit his dismissal and removal to Leyden. The orthodox ministers and churches protested against this choice.

They compared it to 'driving a nail into an inflamed and painful ulcer;' and earnestly besought the States General not to permit a step so directly calculated still further to disturb and corrupt the churches. Vorstius had, a short time before, published a book *De Natura et Attributis Dei*, and had also edited, with some alterations, a book published by Socinus the younger, on the Scriptures, from both which it appeared that he leaned to Socinian opinions. Notwithstanding this, however, the Remonstrants were bent on his election, and it was with the utmost difficulty that their plan for placing him in the vacant chair was defeated. In short, their conduct in the case of Vorstius alone, was quite sufficient to show, that the apprehensions of the orthodox concerning the corrupt character of their opinions, were by no means excessive or unjust. James I, King of England, having read the book of Vorstius, a book concerning the nature and attributes of God, and conceiving it to be replete

with radical error, addressed a letter to the States General, exhorting them not to admit such a man into the important office of teacher of theology; and, further, commanded his ambassador at the Hague, to use his utmost influence to prevent the introduction into such a Professorship, of a man, as he expressed it rendered infamous by so many and great errors, and who ought to be banished from their territories, rather than loaded with public honours. 'In short', said the king, 'since God has been pleased to dignify me with the title of "Defender of the Faith" if Vorstius is kept any longer, we shall be obliged not only to separate from those heretical churches, but also to consult all the other Reformed churches, in order to know which is the best way of extirpating and sending back to hell those cursed heresies which have recently sprung up; we shall be forced to forbid the young people of our kingdom to frequent such an infected University as that of Leyden.' By these and various other sources of influence, the Remonstrants were scarcely prevented from putting Vorstius into the vacant Professorship. Still, though disappointed, they were not disheartened, or diminished in number. On the contrary, the election, soon afterwards, of Episcopius, a leading man of their party, to a Professorship in the University of Leyden, seemed to give them new strength and new hopes. It became also more and more evident that some men of no small influence in the civil government of the country, had become friendly to the Remonstrants, and strongly disposed to pursue a course which should secure at least impunity to them as a party. Hence the repeated manifestation of unwillingness on the part of the States General to promote the convening of a National Synod, or the adoption of any other plan for bringing the Remonstrants to discipline. It was evidently

the favourable object of the Remonstrants and their friends, both in church and state, to do nothing to secure the toleration of the growing errors, and to allow the Remonstrants as good a standing as the orthodox in the national church.

Accordingly, when anxious efforts were made, in 1611, and again in 1613, to bring the affairs of the church to an adjustment and pacification, the friends of truth were baffled and disappointed. Every effort to bring on a crisis, or, in any form, to call the Remonstrants to an account, was resisted and evaded; and the state of things was, every day, becoming more distressing and alarming. Confusion, and even persecution ensued. Some of the orthodox pastors were suspended, and others driven from their charges, because they could not conscientiously receive those who avowed Arminian opinions into the communion of the church.

In this situation of things, when the very pillars of society seemed to be shaken; when the ruling powers of the State were seen to be more and more favourable to the erroneous party; and when everything portended the approach of a tremendous crisis it pleased God to employ an instrument for promoting the advancement of his cause who by no means loved that cause, and who yet was placed in circumstances which at once prompted and enabled him to favour it. James I, a man of very small mind, and of still less moral or religious principle, having been born and bred in a Calvinistic community, and coming to the throne of England when the leading clergy of that part of his dominions, as well as of the North, were almost unanimously Calvinistic, fell in with the fashionable creed, and was disposed, as his manner was, in every thing, officiously to exert his royal power in its favour. He, therefore, in the year 1617, addressed a friendly,

but admonitory letter to the States General, in which he earnestly recommended the calling a national synod, to vindicate the genuine doctrines of the Reformation, and to restore tranquillity to the agitated Belgic churches. About the same time, Maurice, the prince of Orange, and the Head of the United Provinces, took the same ground, and urged the same thing. When the Arminian party perceived that the popular current was beginning to run in this direction, and that there was some prospect of a national synod being called, they were filled with uneasiness, and strove by all the means in their power to prevent it. But their evasive and intriguing arts were now in vain: and although they began to manifest a spirit more like revolt and sedition than before, yet now the state of the public mind was such, that their violence only served to show the greater necessity of some efficient measure for meeting and subduing their turbulence. At length a decree was issued by the States General in 1618, ordering that a National Synod should convene in the following November, at Dort, a considerable city of South Holland. The method prescribed for the convocation of this Synod, was, that a provincial Synod should meet in each of the provinces, from which six persons should be delegated to attend the General Synod. And, in most cases, the plan adopted was to appoint four ministers, and two ruling elders from each of the provincial synods, together with at least one professor from each of the universities.

It had been originally intended that this Synod should be formed of delegates from the Belgic churches only; but at the pointed request of James I, seconded, at his suggestion, by Maurice, prince of Orange, it was determined to invite eminent divines from foreign churches to sit and vote in the Synod. Accordingly letters were

addressed to the king of Great Britain; to the deputies of the Reformed Churches of France; to the Electors of the Palatinate and Brandenburg; to the Landgrave of Hesse; to the four Protestant Cantons of Switzerland, viz. Zurich, Berne, Basle, and Schaffhausen; and to the Republics of Geneva, Bremen, and Embden, whom they entreated to delegate some of their most pious, learned, and prudent theologians, who, in conjunction with the deputies of the Belgic churches, should labour to compose the differences, and decide the controversies which had arisen in those churches.

The Reformed churches of France, in compliance with the requests made to

them, appointed Andrew Rivet and Peter du Moulin, as their delegates to attend this Synod; but just as they were about to set out for Dort, the king of France issued an edict, forbidding their attendance. In consequence of this interdict, the churches of France were not represented in the Synod.

It would be wrong to omit stating, that before the Synod came together, a day of solemn prayer and fasting was appointed, to deprecate the wrath of God and to implore his gracious presence and blessing on the approaching Assembly. This day was appointed by the States General, and observed with great solemnity.

TO BE CONTINUED

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ANOTHER LOOK AT THE GOOD SAMARITAN

By J.E. NORTH (Totton, Hants)

Addendum

WE concluded our thoughts on the Parable of the Good Samaritan asking the question as to whether he heard in his soul the words of the Lord Jesus. We overlooked the final statements of the Lord Jesus Christ to this man.

'Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise' (Luke 10:36, 37).

The Lord Jesus said two things to the lawyer.

Firstly, he asked the question; who was the neighbour? The lawyer could not bring himself to mention the word 'Samaritan'. The Jews considered themselves to be superior to all the nations around, especially the Samaritans who lived in that part of the country between Galilee and Judah. They were a mixed race people who had been settled there from the time of the Exile of the Northern kingdom. They had sought to worship Almighty God but they had mixed the religion of Israel with their own pagan beliefs, which resulted in a syncretistic religion which was despised by the Jews. We read of this religion in the encounter of the Lord Jesus Christ with the woman at the well (*cf.* John 4:4–30). But this lawyer was a child of Abraham; yet John the Baptist had warned these people of their peril: 'O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham

to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham' (Matthew 3:7–9). What a warning to us today!

Let us ask the important question,
(Brethren, be not too secure),
What it is to be a Christian,
How we may our hearts assure.
Vain is all our best devotion,
If on false foundations built;
True religion's more than notion;
Something must be known and felt.

Is the root of the matter in us (Job 19:28)? Says the Lord Jesus Christ, 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' (Matthew 7:22). How it behoves us to examine ourselves to see if we are in the faith. Are we building upon a sure foundation, or are we trusting to our own religious endeavours? God grant that we may be truly in the Lord Jesus Christ.

Then, secondly, there is the exhortation of the Lord Jesus Christ: 'Go, and do thou likewise' (v. 37). Follow the example of a Samaritan? No, not exactly! But follow the example of One who was despised. Just as the Samaritans were despised by the Jews, so our Lord Jesus Christ was despised, not only by the Jews but by the Romans and, today, by the world. 'He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed

him not' (Isaiah 53:3). Well, what have the Scriptures to say about the Lord Jesus Christ and his example?

He gives us an example of humility. Before the celebration of the Passover and the Last Supper, the Lord Jesus took water and a towel and washed the feet of the disciples, giving us an example of the humility of the Lord Jesus Christ: 'For I have given you an example, that ye should do as I have done to you' (John 13:15). He gives us an example of himself as to how we should walk in the Christian life: 'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself

to him that judgeth righteously' (1 Peter 2:21–23).

What is it to 'Go ... and do ... likewise'? It is to take up the cross and follow the Lord Jesus Christ. It is so easy to sing the hymns which speak of following Christ where ever he may lead us, but when it comes to the practical living of the gospel, that is another thing! This is a challenge which faces us all, God grant that we may follow the Lord Jesus Christ in all he asks us to do, and not be like Jonah who, when he was commanded to go to Nineveh went in the opposite direction with disastrous results for himself, but he went in the end having learned a great lesson. What a mercy it is that, 'Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth' (Psalm 110:3). ¶

THOUGHTS ON THE RICH MAN AND LAZARUS

By E.J. MALCOLM (Reading)

THE thirteen verses at the end of Luke 16, in which we have the account of the rich man and Lazarus, grant us a glimpse into the condition of the wicked and the just after death. Reading these verses, however, requires us to consider in the first place the type of literature with which we are dealing; in a word, is this a parable, or is it not? If this is a parable, it has to be asked how it conforms to the normal pattern of a parable. Consider the following.

First, it is nowhere called a parable. The word is never used to describe it. Several parables are recorded in Matthew 13, and in

verse 3 we read, 'And he spake many things unto them in parables.' In the subsequent verses we have the Parable of the Sower with its explanation, the Parables of the Wheat and the Tares, of the Grain of Mustard Seed, of the Leaven, of the Hidden Treasure, of the Pearl of Great Price and of the Net. In each case we have either the expression, 'Another parable...' or 'The kingdom of heaven is like unto...'. No such phrase appears in Luke 16:19–31.

Secondly, it does not conform to the pattern of a parable. Every parable is complete in itself. A person may hear the story and

fail to get the point, yet know that they have heard a complete story. Nothing has been omitted. A parable as brief as the Hidden Treasure, which occupies but one verse, needs no further details to make full sense. The heavenly meaning within the earthly story of any parable may not be at all apparent to a hearer, but no explanation is needed to understand the simple story. The same is not true of the account in Luke 16, where a full explanation is part of the story itself.

Thirdly, the subject matter is not from everyday life. These are not matters that can be observed by any in the normal course. To know what was said, or what might be said, in the intermediate state, is not given to any but those who have experienced it.

None of this rules out the category of parable here, but it does mean that this account stands somewhat apart from the usual sermon illustration employed by our blessed Saviour. There is something special about these words, and this becomes all the more apparent as we consider what the account reveals.

The details Christ provides

We are presented with two characters who are from the complete opposite ends of the social spectrum. One of them was rich, clothed in finery, and dined daily in a luxurious manner. The other is so poor that he has resorted to begging, and his poverty and state mean that he is unhealthy, so that only the dogs—social outcasts like himself—will associate with him. He survives on the scraps falling from the rich man's table, meaning those scraps that were swept up after the meal and thrown onto the midden.

Both men die; wealth and poverty must alike come to their mortal end. The rich man is buried, and we are told that the poor man is carried by the angels into Abraham's bosom. The rich man is immediately in hell as

the place of torments, while the poor man is at rest with Abraham.

At this point we are required to ask why it is that the rich man should be deserving of the fires of hell, while the poor man should be granted a state of bliss. We dare not suppose that Christ was teaching the wickedness of wealth, as if that alone was the deciding factor in our eternal destiny. It is true that Abraham is recorded in verse 25 as saying to the rich man, 'Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.' It is the identity of the speaker that points us to the right understanding of these words.

Abraham was the father of Israel, the first of that nation. He was chosen and called of God and made the father of a great nation, Genesis 12:1–3, 13:14–17. If we knew with certainty that the rich man was from another nation than Israel we might have reason to think that it was Lazarus's nationality that led to his reward. We have no such information. The answer is found in Romans 2:28–29, 'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.' Here we see that Scripture sets a difference between Jew and Jew, and it is the difference which is according to the righteousness that is by faith. And Abraham is the father of the faithful, Romans 4:11–13, to those who, with him, are justified by faith, Genesis 15:6, Romans 4:9. That Lazarus was given to rest on Abraham's bosom can only mean that he, like Abraham, was justified by faith. The rich man, on the other hand, was sent to the fires of everlasting punishment precisely because he was not justified by faith.

This provides the meaning to Abraham's words in verse 25. The rich man received every advantage life could offer. He had wealth and luxury, and all the fine food he could possibly eat. No obstacle in the form of hardship, was laid in his way. The Lord breathed out goodness and mercy towards him, day after day, in holding back no physical blessing. And yet for all this, the rich man gave no heed to the Lord, nor to his immortal soul. Specifically, the rich man had not heeded Moses and the prophets, verse 31; he had not submitted to the law of the Lord, nor loved the Lord his God with all his heart, soul and strength—far less his neighbour as himself. He had not heeded the warnings of the prophets concerning God's wrath against all unrighteousness of men. He had failed to consider the glorious promises of the coming of Messiah, and of the great atonement for sin. In short, he had squandered every opportunity to make peace with God. And so he found himself in the tormenting fires of hell.

Lazarus, on the other hand, was not rewarded for a life of hardship, poverty and woe, but received the end of his faith, even eternal life. He had heeded Moses, and loved the Lord his God with all his heart, soul and strength, and his neighbour as himself. He had heeded the warnings of the prophets, and had made his peace with the Lord, looking to the coming of Christ with joy. He was a true child of Abraham, but the rich man was not. He was guilty of the same thing that the Baptist warned the people of his day to avoid, of saying that they had Abraham to their father, and so were acceptable to God by birth. Such thinking will prove the undoing of many in the day of judgment.

The rich man responds to Abraham's refusal to help him by seeking mercy for his brothers. 'I have five brethren,' he laments, verse 28, and he desires Abraham to send

Lazarus to them to warn them to flee the wrath to come. Abraham replies, 'They have Moses and the prophets; let them hear them.' Oh, cries the desperate man, but if one were to be resurrected from the dead, that would be sufficient to convince them. 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

It is worth noting in passing that the rich man had no doubts as to the reality of God's word once he was in the fires of hell. His commendable concern for his brothers shows his admission of the justice of God's judgment upon him. This gives the lie to those who insist that an opportunity will be given to all to repent after death; such repentance will be universal and sincere, but it will also make no difference. We have this life, and this life only, in which to make our peace with God through repentance and faith in Christ.

The meaning Christ intends

Why did our Lord Jesus speak to the people in these terms? Note what he says about the testimony of one who rises from the dead, verse 31. Christ speaks of himself, making Lazarus a type of Christ. Lazarus was an outcast, and his condition made him loathsome in the sight of others. The same is true of Christ, who was treated as a stranger by the 'great and good' of his own day, whose righteousness made him wholly unacceptable to most. The only people who would associate with him were themselves social outcasts, the publican and sinners, who were despised by the same people who despised him.

In the eyes of the scribes, doctors of the law, Pharisees, Sadducees and Herodians, wealth was itself a proof of divine blessing and poverty an evidence of divine displeasure. Judgment was made on outward circumstances—although the attitude to Zacchaeus and his fellow tax collectors shows that other

considerations played their part. Thus the particular destinations of the rich man and Lazarus respectively would have shocked many hearers. To them, the rich man should have reclined on Abraham's bosom, and Lazarus been consigned to the fires of hell. That the state of each man's heart, and his love for the Lord, should be the actual standard would make theoretical sense. But those who look for proof of their spiritual condition in the accidents of life, those outward circumstances that are at best temporary, make the grave error of not considering how God looks upon us. Job's spiritual state was not dependent on his wealth, and nor is ours.

The failure of many to make use of the privileges of life to come to peace with God is set forth clearly in the plea of the rich man, that Lazarus be permitted to go and warn his brothers of the reality of hell. People who complain that God has made it too hard for them to believe in him because they have too many cares and troubles in life, are as guilty of folly as those who argue that outward circumstances prove their acceptance with the Lord.

The real sting in the tail comes, as might be expected, at the end. There, Christ informs his hearers that everything needed is to be found in Moses and the prophets. This is not intended to make the Gospels and the rest of the New Testament unnecessary, but it is to show that those who failed to comprehend the nature of true righteousness in Christ's day were condemned by those who had understood it in previous generations. Abraham was justified by faith. David declared the blessedness of those to whom the Lord imputes no sin, whose iniquities are forgiven, whose sins are covered. Various prophets called the nation back to God, the law and righteousness. The warning of destruction was only ever made to those who rebelled, and never to those who repented.

Furthermore, Moses and the prophets (by which we understand the whole of the Old Testament) reveal the promise of the Messiah, whose death and resurrection were 'according to the Scriptures', 1 Corinthians 15:3-4. In John 10:24 the Jews said, 'How long dost thou make us to doubt? If thou be the Christ, tell us plainly.' Their problem, however, was not that Christ made them doubt, but that their lack of faith made them unable to accept the testimony of Moses and the prophets, and the evidence of the miracles, and the truth of Christ's words.

We live in the gospel age. The facts of Christ's incarnation, life, miracles, words, death, resurrection, ascension, and heavenly session are all known to us. The testimony of the apostles is even more clear than that of Moses and the prophets. We see without types and shadows, the full brightness of the day being granted to us. What improvements have we made regarding our standing before the Lord? Have we seen the wretched state of our sinful hearts, discounting all the outward flattery of physical achievements? Have we learned to look on ourselves as our Creator and Judge sees us, and to know the justice of his condemnation of sinners? Have we learned to cry to Christ for salvation, knowing that, unless he saves us, we sink into the everlasting pit and fires of hell? Lazarus was poor and wretched in the eyes of the world, but possessed a wealth that even death could not part him from. The rich man was successful and blessed in the eyes of the world, but possessed a poverty revealed at death. All the while, the means of knowing the truth was in his hands, and the way of life was before him. Oh the folly of those who fail to judge themselves aright! Oh the blessedness of those who, by grace, are brought to saving faith in Jesus Christ. Of which sort are you? ¶

FORMER DAYS

BEING A SUMMARY OF PAST ISSUES FROM *THE GOSPEL MAGAZINE*

250 years ago: January & February 1769

The **January** issue is missing the first three pages, but on page 4 we have a number of letters, never before published, relating to John, Earl of Rochester. His conversion from deep sin had been related in the issue for July 1766 (p327), and these letters from his mother give a clearer picture of the regenerate character of the man as he lay dying. His trust in Christ led some to call him mad, but his mother knew better.

This is followed by a biographical sketch of the life of James Hervey. The subject of a full biography by George Ella, under the GO Publications imprint, Hervey is a man who deserves still to be better known.

The Dialogue between Christian and Truth reaches the Song of Solomon 2:1-3. It is followed by Question 48 of Casuistical Divinity, 'How doth it appear that our Lord Jesus Christ is The Mercy, or The Mercy of Mercies?' This is a thought-provoking treatment of the subject under twelve headings.

Gospel Comfort for Doubting Minds continues the second of three letters, this one dealing with the ground of salvation and the justification of sinners. Two pages of poetry conclude the issue.

The **February** issue opens with a brief synopsis of the Scriptures. The aim is to show that man has fallen in Adam, and that salvation is by Jesus Christ alone. The acceptance of this summary depends on our acceptance of the supreme authority of Scripture, a matter very much in doubt today among many professing Christians.

The biographical sketch is of John Huss, the Bohemian Reformer. While more

up-to-date works are available, this is still of interest. A Life of Jerome of Prague, Huss's friend and companion in the work, follows.

The Dialogue considers some of the implications of the image of Christ as a shepherd, and of him being likened to the sun.

Casuistical Divinity deals with Question 5, How may we know if Christ has been revealed in us? Question 6 asks how we may judge the difference between a reaction of natural affections for Christ's sufferings, and those that arise from a work of grace in us. Given that many today are too quick to assume all positive responses are a sign of spiritual life, such care is worth noting, that we prove not to be unwise in matters of the faith. Question 7 asks what means we should use to kindle and inflame love for Christ.

Amicus provides a pen portrait of Gnosticus, one whose learning and interest in spiritual matters is mistaken by some for marks of grace, but whose antinomian life gives the lie to his profession of wisdom and faith. It would condemn many today; pray that does not include any of us.

The lack of religion among politicians and 'men of great station' is the subject of a letter, and the life and death of a godly man is reported. Poetry ends the issue, with an interesting composition on the witness of John Wyclif, among other pieces.

200 years ago: January & February 1819

The issue for **January** opens with a contemplation and exposition of Christ's prayer in John 17:5. Here are deep matters, worthy of our attention. It is followed by thoughts on the difference between law and gospel.

Not unrelated to the first piece, a collection of extracts from various Protestant Confessions on the doctrine of the Trinity is reproduced. An Impartial Observer makes some remarks on the identification of the serpent in Isaiah 27:1 with the Papacy. Minor considers aspects of the human spirit. Myra of Berkshire weighs some aspects of Christ as the firstborn from the dead.

A controversy over Dr Robert Hawker's writings on progressive and bodily sanctification continue the issue, and it concludes with poetry.

The **February** issue opens with a plain description of the two masters, God and the devil. We each serve one or the other; wisdom dictates that we know the consequences.

The penultimate part of a lengthy reply to Dr Priestly and his Socinianism comes next, and the Remarks on progressive sanctification appear to conclude. A helpful piece on the Vine and the Husbandman comes next, in which the prevailing religion which states that we shall be grafted into the true vine if we are first fruitful, is rightly opposed.

The Unsearchable Riches of Christ occupy Minor, and then John Wesley is mined for condemnatory quotations on bodily sanctification; there are several. Myra provides thoughts on acceptance with God. Susanna provides further thoughts on bodily sanctification, arguing that, since the body was engaged in sin with the spirit before regeneration, so it must be engaged in sanctification after regeneration.

A correspondent then asks Myra for his thoughts on the role of the Holy Spirit in the covenant of grace, given that a number of preachers had begun to deny the Spirit any role. Another correspondent objects to a number of statements by Myra, and seeks clarification. Clarifications are also sought

from the author of the piece on Christ believing for his people, from an earlier issue.

One page of poetry concludes the issue, which appears to be incomplete.

100 years ago: January & February 1919

The ending of the First World War provides the first piece in the **January** issue. The Editor writes about a telegram received from India shortly after the signing of the Armistice. 'It consisted of three words—"Psalm thirty-four three."' He then goes on to expound the text, 'O magnify the LORD with me, and let us exalt his name together.' Towards the end of the piece the Editor speaks of thankfulness for divine mercies regarding the *Magazine*. One effect of the war was to push up costs, so much so that the very survival of the *Magazine* was in doubt. The generosity of readers, and 'the hope of regular contributions in the future' gave the Editor confidence regarding the future of the publication. The need for regular contributions remains.

The second piece, also by the Editor, answers an assertion that one effect of the war is to require a new, or at least restated, gospel. It is reproduced on page 3 of this issue, 'The unchanging principles of Evangelicalism.'

A contemplation of Christ as the unspeakable gift, from 2 Corinthians 9:15 is followed by notes of a sermon preached by the late Rev. James Ormiston, on Psalm 138:7-8. Thoughts on the text, 'He hath done marvellous things' gives the author an opportunity to consider the difference between 1914 and 1918, and to have hope for the future 'if [Christ] so long tarry.'

The Proverbs provide material for the next piece, and a description of Nazareth as it might have been in the time of Christ is concluded from the previous edition. This latter piece came about because James

Ormiston had been on a visit to Nazareth.

A poem entitled, 'The Hour of Victory', points those who may be celebrating the recent end of the war, and those who may be suffering its effects, to the Giver of victory. It may be found on the next page of this issue. It is followed by a piece looking at the scriptural promise of blessing to those who humble themselves before the Lord, which is applied to this nation in the post-war situation.

'What a touch can do' takes a topical matter (an advertisement then doing the rounds) and points the reader to the power of Christ's healing touch. 'Sovereign grace' speaks to the work of redemption in the elect, who 'in the days of their unregeneracy ... served diverse lusts and pleasures.' The mercy of God is declared in causing sovereign grace to be held forth in this nation during at least three centuries.

A report on a conference on prophecy, an extract from one of Spurgeon's sermons on substitutionary atonement, notes on a sermon, extracts from a historical account of the place of Scripture in the life of the nation, and various short pieces of correspondence conclude the issue.

TO BE CONTINUED

God is chiefly delighted, and at rest in himself, and the perfections of his own Being; next to himself, his soul is delighted and at rest in Christ, as Mediator: 'Behold mine elect, in whom my soul delighteth' (saith the Father of him) Isaiah 42:1; and next to Christ the Mediator, his soul is at rest in his saints and people in and through Christ; he looks upon them not as they are in themselves, but as they are in Christ; not as apart from Christ, but as made one with Christ, and so as shining in his beauty, and clothed with his righteousness, as participating in all his amiablenesses; he looks upon them, not so much according to what they are in the counsels of his own love, as what he intends to make them, and so they are all glorious, both within and without; accordingly he is delighted in them.

Edward Pearce

The **February** issue begins with a sermon on the duty of parents to bring up their children aright—that is, Christianly—and is followed by another on Christ's heavenly session. An extract from John Bunyan on the infinity of Christ's love and a contemplation on our strong reluctance to trust the Lord in suffering is followed by a sermon on 2 Thessalonians 3:16, on the God of peace granting peace.

The significance of the words 'all in all' is followed by an exposition of 1 Corinthians 13:13. The Lord as 'A very present help' and some poetry are followed by the conclusion of James Ormiston's description of Nazareth. A thoughtful piece on the manner in which plain words are twisted by some to support their errors provides wise advice. The collapse of the then-fledgling League of Nations is foretold in a scriptural examination of such leagues, and their display of a lack of faith in the Lord.

Notes on various subjects, correspondence and some wise counsel on celebrating and attending the Lord's Supper in a right spirit is followed by a couple of brief book reviews, and concludes the issue.

BOOK REVIEWS

The History of Providence Chapel, Marden, Kent

A.F. Baldwin

2018. 30pp paperback £5 inc. p&p Available from the author (see below)

There are happily many small booklets published, detailing the history of nonconformist causes. This one will be of interest to *Gospel Magazine* readers as it includes material from the *Magazine*, including a 1905 pen portrait of the founding pastor, William Lush. The booklet is in two parts, comprising first a history of the chapel itself and then a biography of Mr Lush.

Lush was for most of his ministry a Church of England clergyman who held tenaciously to the doctrines of grace and it was as a result of the ritualism creeping into it that he withdrew from the establishment for a period of eight years, commencing in 1890. The Providence Chapel was built to enable him to continue his ministry. It is interesting to note that, while it attracted to its membership a number of Strict Baptists, it was set up as an Independent Calvinistic Chapel and Lush himself, while opposing baptismal regeneration, held firmly to the baptism of the infants of believing families as being in accordance with Scripture.

The chapel continued to flourish, following Lush's return to the Church of England, but in the post-war period there was the familiar story of declining congregations, until closure became inevitable in 1978. The subsequent story of the efforts to dispose of the chapel in accordance with the requirements of the 1894 trust deed is of particular interest.

Under 'Sources of Information' at the beginning of Part 1 *The Gospel Magazine* is incorrectly described as a Church of England publication.

Copies can be obtained from 11 Oatfield Close, Cranbrook, Kent, TN17 3NH.

JBD

Evolution and the Christian Faith

Theistic evolution in the light of Scripture

Philip Bell

Day One, 2018. 320pp paperback £10 ISBN 978-1-84625-607-3

The theory of evolution by natural selection has long-since swept the board in education, society, the judiciary, government and theology. We have become used to its tenets being trotted out as if they were incontrovertible fact, opposed only by idiots and extremists. Any who seek to maintain a faithful commitment to biblical truth know full well that our adherence to special, or supernatural, creation in six literal days some six thousand years ago requires us to keep silent or to continually attempt to justify our folly. This has been made all the more difficult by the compromise of Theistic evolution (TE), the belief that God used evolution in some form and way, over millions or billions of years, to bring life to the point we recognise.

What a joy, therefore, to read a well-researched, well-written and well-argued riposte to the claims of TE. The author, Philip Bell, has an established track record as a biochemist and then as a science teacher. He is currently CEO of Creation Ministries International, and he brings the full weight of his academic ability to bear on the subject. Better still, he does so from a theologically conservative and coherent perspective, and in an easy, readable manner.

The book is divided into twelve chapters, and in them the author sets out the position taken by TE with regard to the attributes of God, the limits of Christ's manhood, the extent of Christ's deity, the problem of evil, the nature of mankind, the doctrines of sin, death and salvation, the new creation and mission. He uses helpful and clear quotations from representative authors, acknowledging that not all advocates of TE will hold precisely the same view in each instance. He then compares the effects of TE teaching on these doctrines, showing how they are evacuated of much or all of their substance, or that they can only be accepted by arguing that Jesus Christ and the apostles were in error, or by twisting the plain meaning of Scripture into something unrecognizable.

The matter that comes to the fore time and time again is that TE represents a challenge to the authority of Scripture. If, as the Confessions of the Church maintain, Scripture is the inspired word of God, the standard by which we are to judge all things, then TE must fall. If, on the other hand, it is the claims of science that have the greater authority, then Scripture must fall, at least in those areas where science and the Bible cannot truly be reconciled. And if there are places where the Bible is wrong, what about the rest of it? Can we believe anything it says?

There are one or two errors or points of contention; John Calvin was not a fifteenth century theologian (p191), and we would contend that the translation of John 3:3 as 'born from above' is not to be preferred (p196). That said, this is a book to give to friends who hold to TE in some form, since it will challenge the woolly thinking that so often characterises well-intentioned individuals who believe they have built on solid ground. This is also a book to read for oneself, since the defence of the authentic gospel in the areas covered by the chapters will be a help to any who have to face the challenge of atheistic and theistic evolutionists.

Most Bible quotations are from NKJV, occasionally from KJV, ESV and a few others.

EJM

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THE HOUR OF VICTORY

IN the hour of victory, when the fight is o'er,
And the shouts of triumph sound from shore to shore,
We must praise the Giver of the gifts we sought,
Praise Him for the wonders His right hand hath wrought.

In the hour of victory, when the nations crown
With the wreath of laurel deeds of high renown,
We must look above them to the heavenly throne,
For the strength to conquer came from God alone.

In the hour of victory, when our hearts rejoice,
Pouring forth their rapture with exultant voice,
We must thank our Father and His love record,
Praise Him and acknowledge Him to be the Lord.

In the hour of victory, when we count the cost,
Thinking of the loved ones whom on earth we've lost,
Then we still must praise Him, though with faltering breath,
Praise Him for the grandeur of their life and death.

In the hour of victory we must not forget
Stricken hearts and bodies living with us yet;
We must try to cheer them o'er the rugged road,
Help them on and upward to the rest of God.

In the hour of victory, time of glad new birth,
When the King of glory comes from heaven to earth,
And the trump of triumph peals from shore to shore;
Then we'll know its meaning, peace for evermore.

F.J. Hamilton, DD

(From *The Gospel Magazine*, January 1919)

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BIDEFORD, DEVON: *North Road Chapel*. Consecutive Expository Ministry. AV, *Christian Hymns*. LORD'S DAY 10.45 am and 6.30 pm. *Minister:* Mr R.J. Steward. northroadchapel.org. nrcbideford@gmail.com.

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